Gyula Paczolay: the Hungarian Paremiologist[1]

Mª Antonella SARDELLI
Universidad Complutense de Madrid
mariasardelli@gmail.com

Recibido: 19-11-2008
Aceptado: 20-12-2008

Título: "Gyula Paczolay: el paremiólogo húngaro"
Resumen: Entrevista a una de las máximas autoridades en Paremiología, Gyula Paczolay. Especialista en Paremiología húngara y Paremiología comparada, Gyula Paczolay es un paremiólogo de prestigio internacional junto con, entre otros, Wolfgang Mieder de Estados Unidos, Arvo Krikmann de Estonia, František Čermák de República Checa, Julia Sevilla Muñoz de España. Nuestro paremiólogo húngaro cuenta con diversos trabajos publicados en importantes revistas dedicadas al estudio de la Paremiología, como *Proverbium.* Asimismo, es autor de dos valiosos diccionarios en los que recoge paremias húngaras con sus correspondencias en distintas lenguas europeas y asiáticas, hasta llegar a un máximo de cincuenta y cinco lenguas de trabajo. Ha escrito numerosos artículos sobre distintas manifestaciones del folclore popular húngaro y en otras culturas.
Con su labor, Gyula Paczolay impulsó de forma considerable el desarrollo de la Paremiología en Hungría y con razón su obra paremiológica se puede considerar de referencia obligada para quienes deseen acercarse al estudio de las paremias húngaras, incluso con método comparado.
Palabras clave: Paremiología comparada. Refrán. Húngaro. Gyula Paczolay.

Titre : « Gyula Paczolay: le Parémiologue Hongrois »
Résumé : Interview à l'une des plus grandes autorités en Parémiologie, Gyula Paczolay. Spécialiste en Parémiologie hongroise et en Parémiologie comparée, Gyula Paczolay est un parémiologue de prestige international tout comme, entre autres, Wolfgang Mieder des Etats-Unis, Arvo Krikmann d'Estonie, František Čermák de la République Tchèque, Julia Sevilla Muñoz d'Espagne. Notre parémiologue hongrois a publié divsers travaux dans d'importantes revues consacrées à l'étude de la Parémiologie, comme *Proverbium.* De même, il est l'auteur de deux dictionnaires de grande valeur où sont recueillies des parémies hongroises et leurs correspondances dans différentes langues européennes et asiatiques, comprenant jusqu'à cinquante cinq langues de travail. Il a écrit de nombreux articles sur différentes manifestations du floklore populaire hongrois et d'autres cultures.
Grâce à son travail, Gyula Paczolay a stimulé de façon considérable le développement de la Parémiologie en Hongrie et à très juste titre, son œuvre parémiologique peut être considérée une référence obligatoire pour tous ceux qui désirent se pencher sur l'étude des parémies hongroises, même à travers la méthode comparée.
Mots-clé : Parémiologie comparée. Proverbe. Hongrois. Gyula Paczolay.

Title: "Gyula Paczolay: the Hungarian Paremiologist"
Abstract: Interview to one of the greatest authorities on Paremiology, Gyula Paczolay. Specialist in Hungarian Paremiology and Compared Paremiology, Gyula Paczolay is one the internationally recognized paremiologists together with, among other specialists, Wolfgang Mieder, from United States, Arvo Krikmann, from Estonia; František Čermák, from Czech Republic, Julia Sevilla Muñoz, from Spain. Our Hungarian paremiologist published several works in important journals dedicated to the study of

[1] Este trabajo se enmarca dentro del Proyecto de Investigación *Ampliación del mínimo paremiológico* FFI2008-02681/FILO (Ministerio de Ciencia e Innovación).

proverbs, such as *Proverbium*. He is also the author of two great dictionaries in which he recollects Hungarian paremiae with their correspondences in different European, Asian and Arabic languages till a maximum of fifty five languages in his publication of 1997. He wrote numerous articles on different expressions of popular Hungarian folklore and the folklore of other cultures.
Gyula Paczolay's work remarkably promoted the development of Paremiology in Hungary and there is no doubt that his paremiological work can be considered a point of reference by those who want to approach the study of Hungarian paremiae, even though using a compared method.
Keywords: Compared Paremiology. Proverb. Hungarian. Gyula Paczolay.

In the *1st Interdisciplinary Colloquium on Proverbs* celebrated in Tavira (Portugal) from the 5th to the 12th of November 2007, some members of the Investigation group UCM 930235 *Phraseology and Paremiology* who participated in the colloquium had the pleasure and honor to meet the Professor Gyula Paczolay. He is one of the greatest scholars in the world devoted to the study of proverbs together with Wolfang Mieder (University of Vermont, United States of America), Arvo Krikmann (University of Tartu, Estonia), František Čermák (Institute of the Czech National Corpus, Faculty of Philosophy Charles University, Czech Republic), etc. Gyula Paczolay is one the most important and acknowledged Hungarian paremiologists at the time.

During the time we spent in Tavira, we stated Gyula Paczolay the possibility of publishing an article about him and his work in the journal *Paremia,* in order to spread his research, as well as the strong personality of a researcher.



Picture taken in Tavira (Portugal) during the reception held in honour of the conference (november 2008). Starting from the left side, we see, the four greatest paremiologists in the world: Julia SEVILLA MUÑOZ, from Spain; Wolfang MIEDER, from United States; Guyla PACZOLAY, from Hungary; and Arvo KRIKMANN, from Estonia.

Gyula Paczolay dedicated part of his life to the collection and study of Hungarian proverbs, applying a comparative method which led him to find correspondences in many languages. Guyla Paczolay accepted our proposal, and a few months after the Colloquium, he sent us the information necessary to elaborate his biography, a brief bibliography and some commentaries we will be pleased to reproduce in order to make his academic career and his specific interestes in the extensive field of Paremiology clearer.

Biography

Gyula Paczolay (University of Veszprém, Hungary) was born on the 2nd of November 1930 in the Hungarian village Ercsi. His father was a Hungarian language, literature and history teacher at the local upper primary school.

After attending the first four years of the local primary school (1937-1941) he went to the Sándor Baksay Reformed Secondary School at Kunszentmiklós (I-V. classes, 1941-1946) and then to the Kálmán Könyves Secondary School (VI-VIII classes, 1946-1949) in Újpest. His favourite subjects were mathematics and foreign languages.

From 1949 to 1953 he studied at the Veszprém University of Chemical Engineering, obtaining a chemical engineer's diploma with honours. His first job was at the Inota Aluminium Reduction Plant as production engineer (1953-1956), then he was called to the Research Institute for Non-Ferrous Metals in Budapest (1956-1963) to do research on the electrolytic production of aluminium. In 1962 he was awarded the degree of "candidate of technical sciences" on his dissertation . In 1962-63 he spent nine months in Italy at the Milan Polytechnic with a scholarship, offered by the Italian Government. There he learned the Italian language.

Back in Hungary, he was invited to the Veszprém University of Chemical engineering, wherefrom he retired in 1992, as associate professor of physical chemistry. In 1977 he was an expert of the UN Industrial Development Organization at the Vienna headquarters. After retiring, for two years he taught comparative linguistics in the English, and also Japanese language in Veszprém. From 1994 to 2006 he was lecturer of the history of science at the Veszprém Branch of the Dénes Gábor Technical College.

He began learning German in Ercsi; Latin, English and French (privately) in Kunszentmiklós, Russian in Újpest (in 1948), Chinese, Japanese and Polish in Budapest (1958-1962) and then Estonian privately in Veszprém.

He started publishing works about proverbs in 1975, adding a chapter of Hungarian proverbs with their English equivalents to a book comprising Hungarian phrases and technical terms with their English counterparts. His main fields of interest are comparative paremiology and old Hungarian proverbs, with ~~an~~ emphasis on the first 1598 collection of János Baranyai Decsi. This topic was discussed in four conferences, including three international ones, initiated by him. He co-operates with the Institute of Folklore of Lorand Eötvös University in Budapest, where he gives regularly classes on proverbs to students of folkloristics.

Outside the present borders of Hungary he presented lectures on proverbs at ISFNR (International Society for Folk-Narrative Research), EUROPHRAS, Finno-Ugric, Hungarology and other congresses and conferences, e.g. in Graz, Göttingen, Jyväskylä, Kovászna, Marosvásárhely, Melbourne, Mysore, Nairobi, Peking, Rome, Syktivkar, Tartu, Tavira, Tokyo, Turócszentiván, Ungvár, Vilnius and Wrocław.

He is one of the founding members of the Hungarian-Estonian Association (in Hungary). – He is unmarried. – His special interests include e.g. the problem of national minorities and ethical problems.

He became Honorary Citizen of Ercsi (1998), Honorary Member of the Hungarian Ethnographic Society (2000). He was awarded the UNESCO Folklore Medal (2000), the Estonian Maarjamaa Cross (2002), and the Hungarian Bárczi Bell (2002). He is a member of Editorial Board of the Proverbium Yearbook of International Proverb Scholarship (Burlington, Vermont, USA) (2004), and Hinorary Member of the ISFNR (2005).

Selected Paremiological Bibliography

Articles and chapters:

- (1991): “A ló a közmondásokban és szólásokban [The Horse in the Proverbs]”, *Uj Horizon* 19, nos. 5-6, pp. 101-104.
- (1993): “European, Far-Eastern and some Asian Proverbs”, *Proverbium* 10: 265-279.
- (1993-1994): “A magyar közmondások és szólások nemzetközi rokonsága [Foreign Affiliations of Hungarian Proverbs]”, *Acta Hungarica* 4-5: 36-51.
- (1995): “A magyar közmondások és szólások keley-európai rokonsága [East-European Affiliatins of Some Hungarian Proverbs]”, *Acta Hungarica* 6: 62-68.

- (1995): "Korean, Chinese and Japanese Proverbs", in Gábor Osváth (ed) *Tanulmányok a kultúraközi kommunikáció tárgykóréböl: Koreai nyelv és kultúra.* Budapest: Külkereskedelmi Fõiskola, pp. 53-62.
- (1995): "Proverbs and reality", in Jawaharlal Handoo (ed) *XIth Congress of the International Society for Folk-Narrative Research.* Mysore (India): Central Institute of Indian Languages, pp. 223-241. Also published in *Proverbium* 13 (1996): 281-297.
- (1996): "European Proverbs in Some Finn-Ugric Languages", in Heikki Leskinen, Sándor Maticsák, and Tonu Seilenthal (eds.), *Congressus Octavus Internationalis Fenno-Ugristarum.* Jyväskylä: Moderatores, pp. 146-150.
- (1996): "Reciprocity and Departures from it in Proverbs", in Anu Nurk and Tonu Seilenthal (eds.), *Folk Narrative and World View Vorträge des 10. Kongresses der Internationalen Gesellschaft für Volkserzählungsforrschung. Innsbruk 1992.* Frankfurt am Main: Peter Lang, pp. 639-653.
- (1997): "Európai kösmondások az észtben és a magyarban és német megfelelõik [European Proverbs in Estonian and Hungarian and Their German Equivalent]", in Anu Nurk and Tom Seilethal (eds.), *Észt hungarológia 75 – Eesti hungaroloogia 75.* Tartu: Tartu University, pp. 166-176.
- (1998): "Bibliai közmondások és szólások a magyarban és más nyelvekben [Biblical Proverbs in Hungarian and in Other Languages]", in József Jankovics, István Monok, Judi Nyergs, and Péter Sárközy (eds.), *A magyar mũvelődés és a kereszténység: A IV. Nemzetközi Hungarológiai Kongressus előadásai Róma-Nápoly, 1996, szeptember 9-14.* Budapest: Scriptum Rt., pp. 1151-1160.
- (1998): "European Proverbs", in Wolfgang Eismann (ed) *Europhras 95: Europäische Phraseologie mi Vergliech: Gemeinsames Erbe und kulturelle Vielfalt.* Bochum: Norbert Brockmeyer, pp. 605-618.
- (1998): "Négyszáz éves szólás – és kösmondásguyüjtemény [A 400 Year-Old Hungarian Collection of Proverbs]", *Élet és Tudomány* 53, nº 29: 906-908.
- (1998): "Some Notes on the Theory of Proverbs", in Peter Ďurčo, *EUROPHRAS 97: Phraseology and Paremiology.* Bratislava: Akadémia PZ, pp. 261-266.
- (1999): "International Proverb Symposium in Budapest: 'Centuria Quarta Decii 1598-1998' ", *Proverbium* 16: 409-410.
- (1999): "Kösmondások nyelvén [In the Language of Proverbs]", *Úf Horizont* 27, nº 3: 114-117.
- (2000): "Az első feljegyzett magyar és lengyel kösmondás [The First Recorded Hungarian and Polish Proverb: Peel the lime-tree until it peels]", *Ethnica* 2, nº 1: 1-4.
- (1998): "La prima raccolta di proverbi ungheresi: *Adagiorum Graecolatinoungaricorum chiliades quinque (1598)*", *Osservatorio Letterario* , nº 15-16: 54-57.
- (2000): "Lengyel és magyar kösmondások európai és más rokonsága [European and Other Relationships of Polish and Hungarian Proverbs]", *Polono-Hungarica* 8: 289-299.
- (2000): "Török rokonsággal (is) rendelkező magyar közmamdások [Hungarian Proverbs Related to Turkish Ones (as well)]", in József Gazda (ed) *Kőrósi Csoma Sándor és a magyarság keleti redete.* Kosvászna: Kőrósi Csoma Sándor Közmüvelődési Egyesület, pp. 198-204.
- (2000): "János Baranyai Decsi and His Adagia", *Acta Ethnographica Hungarica* 45, nº 3-4: 271-294.
- (2000): "Some Notes on the Proverbs", in Ilona Nagy and Kincső Verebélyi (eds.), *Folklore in 2000. Voces amicorum Guilhelmo Voigt sexagenario.* Budapest: Universitas Scientiarum de Rolando Eötvös nominata, pp. 315-328.

- (2001): “Akinek a forró kása megégette a száját, az az aludttejet is megfujja. - Adatok egy közmondás t¨rténetéhez [He Whose Mouth Was Burned by Hot Mush, Blows Even at Sour Milk. - Some Data on the History of a Hungarian Proverb]”, *Ethnica* 3, nº 1: 7-9.
- (2001): “Az első magyar közmondásgyujtemény és szerzője Baranyai Decsi Csimor János [The First Hungarian Proverb Collection and Its Author János Baranyai Decsi Csimor]”, *Ethnica* 3, nº 1: 81-90.
- (2001): “Baranyai Decis Csimor János, a szóláskutató [János Baranyai Decsi Csimor, the Paremiographer]”, *Erdélyi Múzeum* 63, nº 3-4: 12-27. Also in Gyula Dávis (ed*) Baranyai Csimor János emlékezete.* Kolozsvár: Erdélyi Múzeum-Egyesület, pp. 12-27.
- (2001): “Comments on the Plenary Presentation 'Finnic Paremiology: Past, Present, Future' by Arvo Krikmann”, in Tõnu Seilenthal (ed.) *Congressus Nonus Internationalis Fenno-Ugristarum 7.13.8.2000 Tartu.* Tartu: Ülikool, VII, pp. 516-520.
- (2001): “Hungarian and Finnish Proverbs and Kalevala Quotations in Solomon Caesar Malan's Original Notes on the 'Book of Proverbs' Mostly from Eastern Writings”, I-III, in Tõnu Seilenthal (ed.) *Congressus Nonus Internationalis Fenno-Ugristarum 7.13.8.2000 Tartu.* Tartu: Ülikool, VII, pp. 165-176.
- (2002): “A kösös távol-keleti kösmondások kínai forásai [Chinese Sources of Identical Proverbs in the Far Eastern Languages]”, in Eszter Csonka-Takács, Judit Csövek, and András Takács (eds.) *Mir susne hum. Tanulmánykötet Hoppál Mihály tiszteletére.* Budapest: Akadémiai Kiadó, II, pp. 669-682.
- (2002): “Baranyai Decsi János néhány közmondása erdélyi gy 'jteményekben [Hungarian Proverbs of János Baranyai Decsi from 1598 in Transylvanian Collections]”, in Zita Deáky (ed.) *Ünnepi k¨tet Faragó József 80. születésnapjára.* Budapest: Györffy István Néprajzi Egyesület, pp. 215-239.
- (2002): “Szent-Páli István erdélyi magyar közmondásgy 'jtménye (1975). [The 1975 Hungarian Proverb Collection from Transylvania by István Szent-Páli]”, *Erdélyi Múzeum* 64, nº 1-2: 1-25.
- (2004): “János Baranyai Decsi and His Adagia”. “*Igniculi sapientiae*”, in Gábor Barna, Ágnes Stemler, and Vilmos Voigt (eds.), *János-Baranyai-Decsi-Festschrift.* Budapest: Osiris Kiadó, pp. 31-65.
- (2004): “Janós-Baranyai-Decsi-Bibliographie”. “*Igniculi sapientiae*”, in Gábor Barna, Ágnes Stemler, and Vilmos Voigt (eds.), *János-Baranyai-Decsi-Festschrift.* Budapest: Osiris Kiadó, pp. 273-288.
- (2004): “On the Sources of Japanese Proverbs”, in Csaba Földes (ed.), *Res humane proverbiorum et sententiarum. Ad honorem Wolfgangi Mieder.* Tübingen: Gunter Narr, pp. 229-242.
- (2004): “The First Dated Hungarian and Polish Porverb 'Peel the lime tree until it peels'. 'Addig hántsd a hársat, míg hámlik' – 'Kidey sie łyka dra, wtenczas je drzyj'. ” in Stefan Kiedrón and Agata Kowalska-Szubert (eds.) *Thesaurus polyglottus et flores quadrilingues. Festschrift für Stanisław Prędota.* Wrocław:Wrocławskie Wydawnictwo Oswiatowe, pp. 319-327.
- (2005): “A kösmondások és a valóság [Proverbs and Reality]”, *Alkalmazott Nyelvtudomány* 5, nº 1-2: 125-141.
- (2005): “Néhány adat Decsi János bártfai *Adagiormának* Magyar nyelvéröl és helyesírásáról [Some Data on the Language and Ortography of the *Adagiorvm,* the Hungarian Proverb Collection of János Baranyai Decsi]”, *A Ráday Gyűjtemény Évkönyve* 11: 36-61.
- (2005): “Universal, Regional, Sub-Regional, and Local Proverbs”, *Tautosakos Darbai / Folkore Studies* (Vilnius) 30: 73-85.

Books:

- (1994): *European, Far-Eastern and Some Asian Proverbs. A Comparison of European, Chinese, Korean, Japanese, Vietnamese and Other Asian Proverbs.* Veszprém: Central Library of the University of Veszprém.
- (1997): *European Proverbs in 55 Languages with equivalents in Arabic, Persian, Sanskrit, Chinese and Japanese.* Vezsprém: Veszprémi Nyomda Rt.

Gyula Paczolay and Proverbs

The aim of our interview was to reconstruct Paczolay's process of approach to Paremiology and the development of his studies, till the pubblication of his greater multilingual proverb collection. Paczolay explains us the different steps followed in the elaboration of this work, from the compilation of the corpus to the creation of the dictionary. He illustrates some of the analogies and differences he could had discovered through the comparison between proverbs in the combination of languages he had choosen for his study.

A brief paragraph is dedicated to the quotations and explanation of some tipically Hungarian proverbs. Paczolay's considerations about the kind of proverbs which Hungarian people remember and make use of at the present time are extremely interesting in order to establish which percentage of Hungarian proverbs is relevant and commonly used in the Hunarian society.

His long path to the creation of a mutilingual collection has been possible after consulting the accessible paremiological bibliography at the time of the elaboration of his corpus, starting from the Hungarian dictionaries.

Paczolay's work is with no doubt an important contribution to the study of Hungarian Paremiology and Compared Paremiology as well. But, as a researcher ands specialist in this field, he recognizes that many things remain to be done in the Hungarian Paremiology and in Paremiology in general.

After organizing the material sent by Guyla Paczolay, we present it as a pleasant conversation on the development of paremiological research in Hungary and, most of all, on his own research on Paremiology.

*
* *
*

I graduated in 1953 as a chemical engineer, then worked for three years as a production engineer at the Inota Aluminium Reduction Plant, from 1956 to 1963 (including 9 months with an Italian government scholarship at the Milan Polytechnic) as a research engineer in Budapest. I returned to Veszprém University in 1963 where I retired in 1991 as associate professor of physical chemistry. My pension – an equivalent of 400 EUR a month – is based on my former teaching activity. My interest for proverbs has developed gradually during this period. A collection of selected Hungarian proverbs with their English equivalents appeared in 1975 and my first scholarly paper was published in Ethnographia in 1979.

This gradual changeover has different roots. I had an interest for rules of general validity, and proverbs, in certain respect and with some limitations, belong to this category. I liked foreign languages. At the secondary school I have learned Latin, German, English and alone French and some Italian. At the university the learning of Russian was then compulsory at all faculties. While a research engineer I have learned Polish, Chinese and then Japanese privately, just to be able to read technical literature published in these languages. Later in Veszprém –

having an Estonian sister-town, Tartu with a University founded in 1632 – a Finno-Ugric language, Estonian (close to the Finnish) was added to the list.

The comparative study of proverbs in different languages was prompted in the seventies by accidentally finding Jerzy Gluski' comparative dictionary of English, French, German, Italian, Spanish, Russian and Latin proverbs in the reference library of the Hungarian Academy of Sciences. I was surprised to find that proverbs I considered to be genuine Hungarian ones, like Egy fecske nem csinál nyarat. (One sparrow does not make a summer), Aki szelet vet, vihart arat. (He who sows the wind, will reap the whirlwind.), Suszter, maradjon a kaptafánál. (Let the cobbler stick to his last.), or Nem mind arany, ami fénylik (All that glitters is not gold) are proverbs in the same wording in various European languages, as their ultimate source is Aristotle, the Old Testament (Hosea 8,7), Pliny the Elder (Ne sutor ultra crepidam), and Medieval Latin (Non omne quod nitet, aurum est.) and they are known – as it was found later – in 49, 30, 29 and 47 Europen languages respectively. As on my inquiry at the Ethnography Research Group of the Hungarian Academy of Sciences I was told that nobody is engaged in the comparative study of proverbs, I decided to do it, officially as a hobby, without any help from anywhere.

Certainly I had difficulties. Living in a country town, Veszprém, I had to buy the books necessary, ordered a microfilm of the first Hungarian collection published in 1598, bought the collection of the 1713 one on an auction in Budapest, went several times to London (at my own expense) to read the books available at the British Library. (Then we were allowed to go to the West once in three years for a maximum of one month.) Some books were received on loan through the inter-libraries exchange service too.

In between I had the idea that as in Europe, due to common cultural traditions, we have common proverbs, the same may be true in case of Far Eastern proverbs too, having different common proverbs. On comparing Chinese and Japanese proverb collections, in a short time it became evident, that the same is true in this case too, the common foundations being the Chinese, and in some cases the Sanskrit classics. As common source the Chinese Shí Jì, (Japanese reading: Shiki, Korean reading: Sagi, accepted English title: Historical Records), c 145 – c 86 BC appearing most frequently. This is followed by the Confucian Analects (Lún Yǔ – Rongo – Nonǒ) and other Chinese classics.

At first the "Comparative Dictionary of Hungarian, Estonian, German, English, Finnish and Latin Proverbs, with an Appendix in Cheremis and Zyrjan" having 624 sections was published. (Veszprém, 1987)

Following it, as a result of about two decades of work – as a hobby – the "European, Far-Eastern and Some Asian Proverbs. A Comparison of European, Chinese, Korean, Japanese, Vietnamese and Other Asian Proverbs", presented at the XIth ISFNR Congress in Mysore in 1995, was published. This was followed in 1997 by the "European Proverbs in 55 Languages with Equivalents in Arabic, Persian, Sanskrit, Chinese and Japanese" with a Foreword by Prof. Wolfgang Mieder. The list of references of this volume includes 453 items, including 70 Hungarian ones.

This book presents 108 European proverbs that could be found in at least 28 languages out of the 55 taken into consideration – (proverb collections in 55 languages were then available for me) – and were also found to appear in all the main geographic regions of the continent. The proverbs presented have not only identical meaning, but an identical – or nearly identical – wording too. The common source of them – with one exception, where it could not be established – is also given.

Certainly I had helpers, mainly in the Celtic and some other languages, like Finnish, Frisian and Sanskrit. Their names are listed on page 32. – A paperback edition of the book was since printed in the US.

Certainly, reducing the number of languages required, and dropping the condition of appearance in all the geographic regions of the continent, far more corresponding proverbs can be found. For instance, Augusto Arthaber's "Dizionario comparato di proverbi e modi proverbiali in sette lingue, italiana, latina, francese, spagnola, tedesco, inglese, greca antica" (Milano, 1926, 1972) includes 1483 sections. (In some sections less than seven languages are represented, e.g. in number 9, 101. etc. only four, in number 1, 2, 5, 69, 521, 539, 1411 etc. only five.)

Using my savings I had also possibilities to present lectures on different congresses and conferences in 17 cities outside the present borders of Hungary, e.g. in Göttingen, Jyväskylä, Melbourne, Mysore, Nairobi, Peking, Rome, Tartu, Tokyo etc. – A number of papers have also been published, e.g. on "The Norm of Reciprocity and Deviations from it in Proverbs", Proverbs and Reality", several ones on the first Hungarian proverb collection, on the comparison of Polish and Hungarian proverbs etc.

I am now working on a monography on the first Hungarian proverb collection by János Baranyai Decsi (Bártfa 1598), including previous appearances (e.g. in books, letters if found), then later (to the 21st century) and in regional, e.g. Transylvanian collections too. – I have already 810 pages in the computer but it is not yet finished. (Unfortunately I have already passed the age of 77.)

I am regularly called by Prof. Vilmos Voigt to give lectures to his students on proverbs at the Institute of Folklore of Budapest Eötvös József University.

*
* *
*

There are some typically Hungarian proverbs, found – as far as I know – only in Hungarian, there are Hungarian variants of European proverbs and we have a considerable number of loan proverbs. – Some Hungarian proverbs. Amilyen az adjonisten, olyan a fogadjisten. ('Like greeting, like answer.') – Kicsi a bors, de erős. (Pepper is small but strong.) (i.e. hot). 'He is strong for his size.' – Borsot tör valakinek az orra alá. (He crushes pepper onder the nose of somebudy.) 'He annoys/irritates somebody.' – Egyszer volt Budán kutyavásár. (There was a dog-market in Buda only once.) 'The favourable opportunity was a one-time occasion.' – Ez van, ezt kell szeretni. (This is [what we have] this is to be liked.) (The proverb was born during the Communist dictatorship.) – Kölcsönkenyér visszajár. (The bread borrowed is to be returned.) 'Reciprocity.' – Krisztus koporsóját sem őrizték ingyen. (Even Christ's coffin was not guarded for nothing.) – Sok lúd disznót győz. (Meny geese overpower a pig.) – Olyan messze van tőle, mint Makó Jeruzsálemtől. (They are as far apart as Makó [in Hungary] is from Jerusalem.) – Meghalt Mátyás király, oda az igazság. (King Matthias [ruled between 1458 and 1490], is dead, justice is lost.) – Nemakarásnak nyögés a vége. (Unwillingness ends in groaning.) 'Unwillingness must end in failure.' – Nem hajt a tatár. (You are not driven by the Tatars.) 'You need not hurry so much.' – Több is veszett Mohácsnál. (More than that was lost in [the battle against the Turks in 1526] in Mohács.) 'You need not be in despair.' – Nem enged a negyvennyolcból. (He does not yield from the forty-eight.) 'He sticks to the claims, put forward in the revolution of 1848, meaning that he sticks to his position.' – Szégyen a futás, de hasznos. (Running away is a shame, but it's useful.) – Fából vaskarika. (An iron ring made of wood.) 'An impossibility.'

Hungarian variants of European proverbs: Nem egy nap épült Buda vára. (The castle of Buda was not built in one day.) – Az ökör csak ökör, ha Bécsbe hajtják is." (An ox remains an ox, even if it's driven to Vienna.) – Közös lónak túros a háta. (The common horse has scars on his back.) 'It is neglected.'

European loan proverbs in Hungarian: Ajándék lónak ne nézd a fogát. (Do not look the teeth of a gift horse.) – Nem mind arany, ami fénylik. (All that glitters is not gold.) – Aki mer, az nyer. (He who ventures, wins.) – Suszter, maradj a kaptafánál! (Shoemaker, remain at your last.) – Több szem többet lát. (More eyes see more.), – Zsákbamacskát árul. (He sells a cat in a poke.) etc.

*
* *
*

Hungarian people occasionally use proverbs. In the last two days I have found about ten proverbs in different national and local newspapers, especially in letters written to the editors and in radio broadcasts especially in reports.. Mostly those expressing general characteristics or guidelines to human actions. Többet ésszel, mint erővel. (More should be done by brain than by force.) – Kétszer mérj, egyszer vágj. (Measure twice, cut once.) – Addig üsd a vasat, míg meleg. (Strike the iron until it is warm.) – and its opposite: A türelem rózsát terem (Patience brings roses.) – Ne szólj szám, nem fáj fejem. (My mouth should not speak, so I'll have no headache.) – Nem olyan fekete az ördög, mint amilyennek festik. (The devil is not as black, as it is painted.) – Több legyet ütnek egy csapásra.. (They smash two fies at one stroke.) – Két dudás nem fér meg egy csárdában. (Two pipe players canno exist in one inn.) – Sok kicsi sokra megy. (Many little will produce much.) – Eső után köpönyeg. (Raincoat after rain.) – Pénz beszél, kutya ugat. (Money talks, dog barks.) – A hazugot hamarabb utolérik, mint a sánta kutyát. (A lyer is caught sooner than a lame dog.) – Jobb félni, mint megijedni. (It's better to fear [something], than to get frightened.) 'It's better to prepare for something wrong.'

Certainly there are proverbs known only in one language. It will be an interesting task to collect them in all languages. (My efforts were concentrated so far on the opposite side, the identical proverbs in different languages.)

*
* *
*

The 70 Hungarian sources quoted include the first Hungarian collection of 1598 by János Baranyai Decsi (Adagiorum Græcolatinoungaricorum Chiliades Quinque), the second one from 1713 by Péter Kis-Viczay, the 19th century collections by Mór Ballagi (1850) and János Erdélyi (1851, 1862), the regional collections by Károly Lábadi (Drávaszög, 1986) and by Gabriella Vöő (Transylvania 1989).

*
* *
*

A detailed study of the more important proverb collections, including regional ones, remain to be done. That of János Baranyai Decsi is being done, but others still expect to be studied in datail.

The process of globalization appears in the field of proverbs as well. This process is not a new one. E.g. "Time is money" appeared in Hungarian in 1842, now it is told in Japanese, Chinese and Swahili too. Some English proverbs that have recently appeared in Hungarian are "The proof of the pudding is (in) the eating" – "This has blown the fuse" – "A skeleton has fallen from the cupboard"– "There is no such thing as free lunch" – "The devil lurks in the

details." – On the opposite side, once familar proverbs are sometimes replaced by nowcomers of the same meaning, or become regional or fall in oblivion. Some proverbs appear as loan proverbs in the languages spoken in neighbouring areas. All these and many other topics (e.g. proverbs coming from the language of sports) also expect to be studied in detail

In my view a comparative study of common proverbs in Spanish, Catalonian, Portuguese and Basque may reveal the difference caused by the fact that Basque does not belong to the Romance languages. A comparative study of Portuguese and Brazilian Portuguese, Spanish and Argentinian and/or Mexican Spanish may also yield interesting results. (May be that works on these topics are already under was or have already been published.)

*
* *
*

It is a pity that such a great scholar does not have disciples to continue his marvellous work on Paremiology. Gyula Paczolay gave a great impulse to Hungarian Paremiology. The publication of articles in the most important journals dedicated to the study of proverbs, such as *Proverbium*, and the elaboration of the dictionary to which he dedicated most part of his life, have left a trace in the Hungarian Linguistics and Anthropological studies. We hope that the younger researchers, who are approaching the study of proverbs in Hungarian through a comparative method may follow in the footsteps of this great master.

