

SOME INTERLINGUISTIC RELATIONSHIPS IN THE FIRST HUNGARIAN PROVERB COLLECTION OF 1598

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Abstract: Following a short historical introduction, referring to more than a thousand Hungarian students studying at Wittenberg and other universities in the 16th century, the article presents proverbs included in the first 1598 Hungarian collection, which was compiled by the Strasburg graduate schoolmaster János Baranyai Decsi and was based on the 1574 edition of *Adagiorum Chiliades* by Erasmus, and others. It includes *universal proverbs* like “What isn’t good for you, isn’t good for others”, *European loan proverbs* originating in the *Greek classics*, like “To keep a snake in the bosom” (Aesop), from *Roman classics*, like “To carry wood to the forest” (Horace), “Cobbler do not go beyond your last” (Pliny the Elder), “Go slowly, you arrive earlier” (Suetonius), proverbs from the *Bible* “He digs a pit for others and falls in himself” (Proverbs 26: 27) – “You see a splinter in another’s eye, but fail to see a beam in your own” (Matthew 7: 3). From *Medieval Latin* there is, for example, “One need not inspect the tooth of a gift horse”, “Where a pig is offered, be there with your bag”, “Where there are three women, there is a market.” There are also some Hungarian variants of European proverbs. *Regional and sub-regional proverbs* include those having Nordic (Slavonic, Baltic) affiliations, like “Peel the lime tree until it peels”. “A cheap meat has a dilute broth” has Northern and Southern Slavonic, Baltic and Turkish equivalents (meat is replaced by fish in Estonian, Finnish, Zyryan and Ukrainian), “One stone is enough [to frighten] one thousand crows” can be found in Bulgarian, Turkish and Persian. “One sitting among the reeds can make a whistle of his choice” and “It does (not) bring much to the kitchen” have earlier exact *German* equivalents, while “A liar is caught sooner than a lame man” is found in different *Romance* languages. There are a number of proverbs found *only in Hungarian*, like “The pepper is small but ‘strong’”, “A Székely picks up anything of more value than a louse”, “He that wants to shoot a crow, does not bang his bow”, “There is no packed hay-cart unable to carry one more forkful of hay”, etc.

Key words: Bible, Balkan, Decsi, Erasmus, European, German, Greek, history, Hungarian, Italian, Latin, origins, proverbs, Slavonic, Turkish

1. INTRODUCTION

It is well known that in studying the linguistic affiliations of the proverb lore of any European language the following categories can be distinguished:

1. Loan proverbs that exist in many or several languages. They include universal proverbs, also known in different cultures outside Europe, Euro-

pean proverbs present in several languages in all the geographic regions of the continent, regional proverbs found in special regions, and sub-regional proverbs found in certain parts of a region. Sometimes, local variants of European proverbs are also encountered.

2. Indigenous proverbs that are found only in the language studied, and sometimes appearing later as loan proverbs in a “neighbouring” language.

In this study the interlinguistic relationships of proverbs in the first Hungarian proverb collection have been investigated. The book by János Baranyai Decsi, the Strasburg graduate, Hungarian schoolmaster in Székelyvásárhely (now Marosvásárhely in Transylvania, Romania), fluent in Latin, Greek and German, was published in Bártfa (now in Slovakia) in 1598.

2. THE HUNGARIAN LANGUAGE UNDER DIFFERENT INFLUENCES IN THE CARPATHIAN BASIN

The Hungarians – coming from the East – having been previously in contact with peoples speaking Turkic (Chuvash) and Iranian languages, settled in the Carpathian basin at the end of the 9th century AD – They found there some Slavonic population and Slavonic neighbours in the north and south and Germans in the west, where the language of the court, church, administration and schools was Latin. They soon adopted Western Christianity, the first King, St Stephen received a crown from the Pope and his wife was a Bavarian princess Giselle, with whom Bavarian priests and soldiers came to the country. It is known that prior to the Reformation, Hungarian students studied at the universities of Bologna, Paris, and Vienna, and in the second half of the 16th century about one thousand Hungarian students – future teachers and Protestant priests – studied at the University of Wittenberg alone. During the years spent in German-speaking areas they had learned to speak German, too. Returning to Hungary and Transylvania they brought home many books in Latin and German including copies of *Adagiorum Chiliades* by Erasmus (Er.Ad.).

Contacts were maintained with Byzantium in the south and with the Slavonic neighbours as well, resulting in a considerable number of Slavonic loan words in Hungarian (KI). There were also dynastic, family connections with the Kiev court and many young Hungarians attended the Cracow University and, no doubt, a number of them learned also Polish.

The German cultural influence was partly interrupted in the central area occupied by the Turks in the 16th century for about 150 years. Hungarians in contact with the Turkish authorities mastered the Turkish language; some

Turkish words became well-known loan words in Hungarian. Turkish words – and perhaps some proverbs, too – emerged in the Hungarian via Southern Slavonic languages. During this period the German-Latin influence continued in the unoccupied western and northern part of the country. In the unoccupied Eastern part, Transylvania, the role of Latin was partly taken over by the Hungarian.

After the defeat of the Turks, the Latin-German influence continued with a decreasing momentum until 1945. The following Russian occupation, lasting for 45 years, had little effect on the Hungarian language. Now some English loan words and also translations of some English proverbs, e.g., “The proof of the pudding is in the eating” as “A puding próbája az evés” and “There is no such thing as a free lunch” as “Nincs ingyen ebéd” have appeared. (The first recording of “Time is money” [Benjamin Franklin 1793] in Hungarian – “Az idő pénz” – dates back to 1842.)

2. JÁNOS BARANYAI DECSI AND HIS PROVERB COLLECTION

János Baranyai Decsi (Ioannes Decius Baronius, Fig.1, see p. 65) was born in about 1560 in Decs, then Baranya County, Southern Hungary, under the Turkish rule. He attended the colleges of Tolna (under the Turkish rule), Debrecen and Kolozsvár (in Transylvania), then studied at the Wittenberg University and wrote a thesis on certain chapters of Aristotelean philosophy at the Strasburg Academy under the guidance of Professor Johann Ludwig Hawenreuter. (This was published in Strasburg in 1591 and in Wittenberg in 1595.) He wrote Latin and Greek poems and authored one of the first Latin travel descriptions, written by a Hungarian on a long journey from Bonchida in Transylvania via Lwów, Warsaw, Danzig and Berlin to Wittenberg (1587). He is the author of the first book presenting a detailed comparison of Hungarian and Western European law (1593); he made the first translation of a Latin classic into Hungarian (Sallust) (1596), and also wrote about the history of Hungary of his age that was published only in the 19th century.

His proverb collection entitled *Adagiorum græcolatinoungaricorum chiliades quinque* (in short: *Adagiorum*, BD) (Fig. 2, see p. 65) was published by the Bártfa printer Iacobus Klöß in 1598. It includes 4,795 (Greek-) Latin-Hungarian items, among them about 900 proverbs. His source and model was a volume of *Adagiorum Chiliades* (Er.Ad.), a 1574 Basel edition of 16th-century proverbs and phrases including collections of Erasmus, Hadrianus Iunius, Gilbertus Cognatus, Ioannes Alexandrus and others (Fig. 3, see p. 65). Decsi made a selection of this stock but only a part of them was translated into Hungarian;

he often gave as equivalent the corresponding Hungarian phrase of the same or similar meaning and different wording. His collection includes also proverbs found in earlier works of 16th-century authors, e.g., in the *Hundred Fables of Aesop* by Gáspár Heltai (1566, HGF) (Fig. 4) and in letters, too. It is divided into chilias, centurias, and decas, with items inside a decas being also numbered. As a rule, the Greek version stands first (it is sometimes missing), followed by the Latin and Hungarian ones. Authors are not referred to and explanations – like those found in the collection of Erasmus (Er.Ad.) – are not included (Fig. 5, see p. 66) (PGy-7).

3. INTERLINGUISTIC RELATIONSHIPS IN DECSI'S COLLECTION

Decsi's collection includes universal, European, European regional and sub-regional proverbs (PGy-8), Hungarian proverbs unrelated to those in other languages, and also simple phrases and words, remaining outside the scope of this study.

3.1. Universal proverbs are found in different cultures, also in European and Oriental languages, expressing simple common observations and ethical norms (PGy-2: 11–21). The Decsi collection includes universal proverbs, like “Where there is fire, there is smoke” – Ahol füst, ott tűz. Flamma fumo est proxima. (BD-1.4.1.1.), known in 54 European and 5 Oriental languages (PGy-2.1.1.3., PGy-3.1.), and “What isn't good for you, isn't good for others” Az mi néked nem jó, másnak sem jó az. Alteri ne feceris, quod tibi fieri non vis. (BD-5.4.4.4.), known in 40 European and five Oriental languages (PGy-2.1.3.1., PGy-3.57).

3.2. European proverbs are known in 28 to 54 languages out of the 55 considered ones (PGy-3). They are certainly loan proverbs in Hungarian, originating in the Greek and Latin classics and Medieval Latin, transmitted by the Latin quotations of Erasmus and others. (These classics were translated into Hungarian only later.) Another source is the Bible, the Old Testament having been written originally in Hebrew and the New Testament in Greek (Koine).

Manuscript translations of parts of the Bible into Hungarian are known from 1416 on. The New Testament was published in 1541 (Fig. 6, see p. 66), a nearly complete translation, published in parts by Gáspár Heltai, a priest of Kolozsvár (whose mother tongue was German and mastered the Hungarian language later), was printed between 1551 and 1556, a complete translation by Gáspár Károlyi appeared in Vizsoly in 1590 (Fig. 7, see p. 67). The Hungarian translators have used the Hebrew and Koine texts, and likely the Vulgate, the



Joannes Decius

Figure 1. János Baranyai Decsi (c 1560–1601) and his signature.

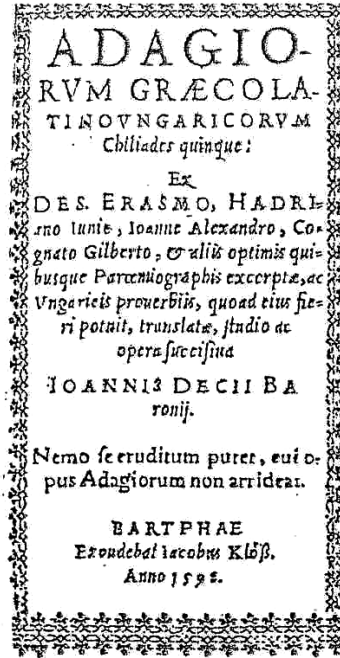


Figure 2. The proverb collection of Decsi (1598).



Figure 3. The Adagiorum of Erasmus et al. (1574) used by Decsi.

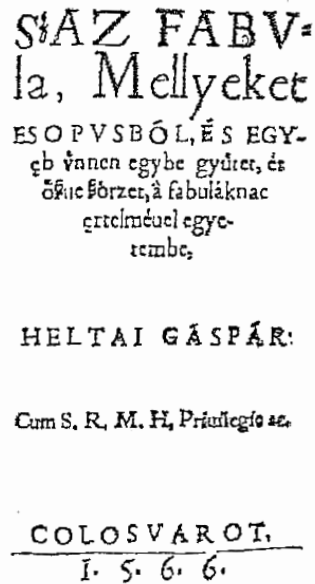


Figure 4. Fables of Aesop in Hungarian, by Gáspár Heltai. (1566)

158. CHILIADIS IX.

8. ἀγνή γάμος. *Pura à nuptiis,*
Am lósd, ki mit mondhatna hozel,

9. Ῥεβηκίη τινιδίωρ: Νέκιισ hituán he-
lyen áll vgyan az fűve.

10. Ἰνερτίωμ χορωσ, Héuolkodók gyűlése,

CHILIADIS SECVN.
DAE CENTVRIA IX.
DECAS I.

1. Ῥαππατερωμ Cinnari, Eből győitett
stredéknek, eből kel elvezni.

2. Ῥαδαμανθηϊωμ κρίσις.
Ῥhadamanti iudicium, Igaz ítélet.

3. Ῥhadamanti iusturandum
Igaz esküvés.

4. Ῥαχίωσ θαλιέσσορ. Littore loquacion.
Elég czáczogó.

5. Ῥο παρορμῆ παίσι.
Presentem fortunam boni consule,
6. Iob má egy veréb, hogy nem mint
hólnap egy tuzok.
Qui in omni re atque in omni tempore
Omni laude vacat, is omnium deterrimus
est, Nincz oly hituan ember, kiben
valami jószág ne legyen.

7. Qui è nucé nucleum esse vult, frangit nus-
cem. Az ki



Figure 5. Page 158 of Decsi's collection.

Figure 6. Hungarian New Testament (1541).

Latin translation by St Jerome in the 7th century, and the German translation by Martin Luther (1534) as well. Quotations from the Bible by the priests have certainly contributed to their folklorization and becoming later genuine proverbs.

According to the origins of the proverbs, different categories can be established. Some examples are presented together with their English translations and references to their appearance in the Adagiorum (BD). A number of proverbs appear several times, but as a rule only one occurrence is quoted. The data on the individual classical authors and their works have been taken from other sources (AA, ODEP, SzGy-1).

3.2.1. Greek classics. Kigyót tartani kebelében. – To keep a snake in his bosom. BD-4.2.4.5. Aesop's *Fable* 1: ὄφιν ἐν τῷ κόλπῳ θάλπειν. Colubrum vel serpentem in sinu fouere. – Minden követ mozgatni. – To move all the stones. “To leave no stone unturned.” BD-1.3.6.9b. Euripides' *Hēracleidai*: Πάντα λίθον κινεῖν. Omnem mouere lapidem.

3.2.2. Latin classics. Erdőre vinni fát. – To carry wood to the forest. BD-1.5.10.10. Horatius' *Satirae* 1.10, 34: In sylvā ligna ferre (SzGy-1.415.) – Nem

New Testament – Az fátkát más ember szemében meg látod, az gerendát pedig az magadéban nem látod. – You see the splinter in the eye of others, but fail to see the beam in your own. BD-1.5.5.2. Quid autem vides festucam in oculo fratris tui et trabem in oculo tuo non vides. *Matthew 7:3 – Luke 6:41.* (In 47 languages, PGy-3.20.)

Ki mit keres meg leli. – What one seeks, finds. BD-1.1.4.9. *Matthew 7:8:* Qui quaerit, invenit... (PGy-1.294).

Ha Isten velünk: senki ellenünk. – If God is with us, nobody is against us. BD-3.9.7.10. *Romans 8:31:* Si Deus pro nobis, quis contra nos? (PGy-1.252.)

Az ki mint vet, vgy árat. – As one sows, so he reaps. BD-1.6.9.8. *Galatians 6:7:* Quae enim seminaverit homo haec et metet. (Also in Cicero's *De oratore* 2.65.261: Ut sementem feceris, ita et metes.) (In 52 languages, PGy-3.2.)

3.2.4. Medieval Latin. Aiándék lónak nem kel à fogát nézni. – One need not inspect the tooth of a gift horse. BD-4.4.9.6. St Jerome: Noli equi dentes inspicere donati. (AA-426) – Er.Ad.: Non oportet equi dentes inspicere. (In 48 languages: PGy-3.5.) – A hól három aßony ember vagyon, sokadalom léßen ott. – Where there are three women, there will be a market. BD-5.7.5.6. Tres mulieres nundinas faciunt. – Tres mulieres faciunt nundinas. (AA-444, PGy-1.32.)

Az mely ebet meg akarnak ölni, annak dühös nevét költik. – The dog intended to be killed is said to be rabid. BD-1.7.1.6. Dum canum caedimus corrossisse dicitur corium – Az harist az ö maga nyeluén fogaák meg. – The corncrake is caught, following its tongue [i.e., voice] BD-1.3.1.2b Suo ipsius canto periit sorex. – Az kit Isten meg akar verni, előßöris eßét veßi annak. – Whom God intends to punish, first takes away his sense. BD-4.6.9.7. Publilius Syrus: Quos Deus perdere vult, dementat prius. (PGy-1.255.)

Hituán madár az, az ki az ö maga fézkét meg rúttittia. – It is bad bird that soils its own nest. BD-4.2.4.3. Turpis avis proprium qui foedat stercore nidum. (In 28 languages: PGy-3.106) – A hól malatzot ígérnek, sákkoddal ott légy. – Where a pig is promised, be there with your bag. – BD-4.5.7.2. Saccus adaptetur, porcellus cum tibi detur. (AA-674) – Nehéz az àgh rókát az törbe eyteni. – It is difficult to catch an old fox in a trap. BD-1.8.1.3. Annosa vulpes haud capitur laqueo. (PGy-1.476.)

Nem egy vágásval esik le az tölgy fa. An oak tree is not felled by one stroke. BD-1.1.8.10. Multis ictibus dejicitur quercus. (Er.Ad.:1.8.94) – Non annosa uno quercus deciditur ictu. Palingenius' *Zodiacus Vitae* XII.459 (AA-26, PGy-1.132) – Hiuatlan vendégnek aytó meget helye. – The place of an uninvited guest is behind the door. BD-1.2.5.3. Retro sedet ianuam non invitatus ad aulam. (In 44 languages, PGy-3.39.)

3.2.5. Hungarian variants. In some cases, Hungarian variants of European proverbs do appear. For example, the medieval proverb: *Ignarus rediit Romam deductus asellus.* – An ass led to Rome returns as an ignorant – is known in 36 languages (PGy-3.87) with different place names, like Oxford, Paris, Rome, Salamanca, etc. In Decsi's collection it appears as "Az ökör vgyan ökör ha Binte Béczebe haitiák is." – An ox remains an ox, even if it's driven to Vienna. BD-2.8.7.2. (The text is based on the fact that a number of Hungarian students studied at Vienna University.) – Similarly the "Tengerbe visz vizet." – He carries water into the ocean. – BD-1.1.8.8. has changed in time into "Dunába hordja a vizet." (He carries water into the Danube.) (PGy-1.621, VG-2.343/188.)

3.3. Regional proverbs. A number of proverbs in Decsi's collection are regional proverbs. In most cases, it is difficult to establish the original language and only the date of the first known recording is available. Most often, the Hungarian text is the first; sometimes a Czech or a Polish one precedes it. In general, in these cases the Latin text given by Decsi, taken from Erasmus or another contemporary source has the same general meaning but a very different wording. (Some examples have been presented below.)

3.3.1. Northern (Slavonic, Baltic) affiliations. Ne hány borsót az falra. – Do not throw peas against the wall. BD-4.7.4.6. and Czak ollyā mint ha borsót öntenének az falra. – It is as if peas would be thrown against the wall. BD-4.9.6.4. (Czech, Ukrainian, Polish, Russian) (PGy-4.39/2) – Ebes diznó mely/mély gyököret ránta. – It's a clever pig that extracts a deep root. – BD-3.6.1.3. (Belarusian, Czech, Estonian, Latvian, Lithuanian, Polish, Russian, Slovak, Ukrainian) (AK-3.492/46, CF-271, GK-252, PGy-4.40/5).

Addíg hámcz az hárs fát, míg hámlík. – Peel the lime tree, until it peels. – i.e., Strike the iron while it is hot. BD-3.4.1.10 (Belarusian, Czech, Latvian, Lithuanian, Polish, Ukrainian) (PGy-6).

Még az Istenis ki tér vólt az réšeg ember elöt. Even God gives way to a drunken man. BD-3.6.4.10. Czech: Opilému člověku se i Pán Bůh z cesty vyhne. CF-172, Slovak: Opitému i Kristus Pán z cestu vystúpil. (ZA-105/363.)

Az ketske sem meñe az vasárna, de czapiák hátúl. (Even the goat would not go to the market, but it's beaten from behind.) BD-3.8.6.5. (Czech, Polish: Nierada koza na targ, ale musi. [1590] AK-3.507/9, Russian, Slovak, Ukrainian.) (CF-341, PGy-4.40/5)

3.3.2. Northern and southern (Slavonic, Balkan, Turkish) affiliations.

Szemérmes Deáknak üres táskáia. – A shy teacher has empty scrip. – BD-3.6.7.9. (Czech: Studlivý žebřak, prázdna kapsa. CF-152, Slovak – Bulgarian, Serb) (PGy-9)

Nem kel az halottat az Szentegyháztól haza vinni. – The dead should not be taken back from the church to his home. BD-1.3.5.10. (Czech, Russian, Slovak, Ukrainian-Bulgarian, Turkish.) The Latin text in Ad., Non est fumus ex cœmeterio reducendum, is likely a literal translation from Hungarian by *Decsi*, as it is not found in Er.Ad. (PGy-9)

Olczó húsnak hig az leue – A cheap meat has a dilute broth. BD-2.8.4.7. (Czech, Slovak, – CF-331 – Bulgarian, Serb, Turkish). Its variant including fish instead of meat: Cheremis, Estonian (Odav kala, lahja leem. KS-7759), Finnish (KM-438), Russian, Ukrainian and Zyryan (PGy-1.232); “Cheap meat is eaten by the dogs” is found in Belarusian, Bulgarian, Lithuanian, Polish and Ukrainian (PGy-9).

Némának anyja sem érti űauát. – A dumb person’s – *later*: child’s – word is not understood even by his mother. – BD-2.1.3.4. (Belarusian, Czech CF-16, Lithuanian, Polish, Russian, Ukrainian – Albanian, Bulgarian, Slovenian – Azeri, Chuvash, Crimean Tatar, Gagauz, Karachai-Balkar, Karaim, Karakalpak, Kumyk, Nogai, Tatar, Turkish, Turkmen, Uzbek. (BU-3,4, CF-16, YM-25/1 PGy-4.40/4)

Ió pap hóltíg tanúl. – A good priest learns until his death. BD-1.6.8.3. (Czech [Dobrý kněz vřdy se učí.], Slovak, Bulgarian, Serb, Slovenian, Turkish)(CF-264, PGy-3.31.).

Az ki másnak űekere farkán űl, annak énekét mondgya. – He that sits on the tail of somebody else’s cart, sings his – i.e., the owner’s – song. BD-4.9.8.2. (Czech, Polish – AK-2.916/2,1590 – Russian, Ukrainian-Bulgarian, Croatian, Serb, Turkish-Azeri, Bashkir, Chuvash, Karaimi, Tatar)(BU-1048, PGy-9).

Iob mà egy űeréb, hogy nem hólnap egy tűzok. – Better a sparrow (i.e., a little bird) today, than a bustard ‘Otis’ (i.e., a big bird) tomorrow. – Equivalentents including different small and big birds. Slovak, Ukrainian, Croatian, Slovenian, Turkish (PGy-3.34). This proverb was also recorded among Romanians living in Hungary (PGy-4.45/3).

Lassu viz partot moss. – Slow waters wash away the bank. (Magis nocent insidiæ quæ latent.) BD-5.3.2.3. (Belarusian, Czech, Lithuanian, Polish, Russian, Slovak, Ukrainian-Bulgarian, Croatian, Serb, Slovenian, Turkish (PGy-3.78.).

3.3.3. Southern (Slavonic, Turkish) affiliations.

Nem fog az aranyon az rosda. – Rust does not affect gold. BD-4.1.6.6. (Bulgarian: Златото го рűжда не яде. – Serb. IN-751).

Hires eperre nem kel kosáruál menni. (Partiurűt montes, nascetur ridiculus mus.) – One need not take a basket to collect famous strawberries. – BD-

1.7.2.10. (Albanian, Serb, Slovenian [strawberry], Romanian [fruit], Greek, Turkish: Üzümü bol işittiğin bağa sepetini küçük götür. [grapes])(IN-505, 1317, 1916, 2521, PGy-4.42/2, PGy-6.200/3.3. YM-20/2).

Elég egy kő száz variúnakis. – One stone is sufficient for hundred crows [to frighten them]. – BD-5.6.10.3. (Bulgarian, Turkish [Bin kargaya bir sapan taşı yeter.], Persian [clot]) (PGy-4.43/7, YM-141/1).

Nem indul meg nád bál fuás nélkül. – The reed does not start [to move] without blowing. BD-1.4.9.6. (Bulgarian, Slovenian, Turkish)(IN-551, PGy-5.201/3.7.).

Soha ne keres ökör alat boriút. – Never look for a calf under an ox. – BD-2.7.5.10. – Még az ökör alatis boriút keres. – He looks for a calf even under an ox. – BD-4.4.1.8. (Bulgarian, Serb)(PGy-9).

Addig jár ám az tök az iégre, hogy bé török egyßör az feie. – The pumpkin is going to the ice, until its head once breaks. – BD-1.8.5.2. (Albanian, Bulgarian, Croatian, Romanian, Serb) (IN-657, PGy-3.55).

3.3.4. Other affiliations.

Earlier German occurrences are available for the following proverbs:

Semmit nem hoz az az konyhára. – It does not bring anything to the kitchen. (i.e., it is of no use.) – BD-3.2.9.6. (Quid ad Mercurium?) 3.6.1.5. (Quid ad farinas?) Meinen sie haben dessen macht das allein ein gewin darbey sey vnd in die Küchen trag. (Aventinus Johannes' *Chronica Bavaria*. 1567)(AJ-412v). – Das bringt was/wenig in die Küche. (RL-896/2, WF-2.1884).

Az ki nád közöt üll, ßintén olyan sipot csinál az minemüt akar. – One sitting in the reeds can make a whistle he likes. BD-1.3.3.2. (Pecuniæ obediunt omnia.) In the collection of Sebastian Franck (1541): Der in rorn sitzt, schneidt jm. selbst pfeiffen wie er will (SF-86v), exactly corresponding to the Hungarian text, unlike the Latin one in BD.

Italian and French sources are available for the following proverb: Hamaréb meg érnek egy hazug embert, hogy sem egy sánta embert. – A lying man can be caught sooner than a lame man. BD-2.3.6.7. (Quintilian: Mendacem memorem esse oportet.) – Exact equivalents of it can be found in the following languages: Portuguese, Spanish, Catalan, Old French, Italian (Si giunge più presto un bugiardo che un zoppo.), Tuscan, Piemontese, Bolognese, Rhaeto-Romanic (RD-2.62). Later a Hungarian variant involving a *lame dog* (sánta kutya) became and is now well known (VG-1.123/225, quoting 211 data). Another variant: Lies have short legs (ODEP-461/1 is known in several European languages (RD-2.62, ŠŠK-330).

3.4. Hungarian proverbs with no affiliation.

The proverbs in this chapter are related to Hungarian events, places or persons or simply have no established affiliation to a proverb in another language. In some cases it is likely that a closely equivalent proverb of later recording in a “neighbouring” language is, in fact, a loan proverb from the Hungarian.

3.4.1. Proverbs related to Hungarian events, places, persons.

Meße Buda sánta embernek. – Buda is far for a lame man. BD-2.5.3.3. (The Latin text ‘Procul Buda claudo’ is not found in Er.Ad, it is likely a translation into Latin by Decsi.) – Te sem vagy iob az Déákné váznánál. – Even you are not better than the linen of the teacher’s wife. BD-3.4.4.3. – Oly gyalázat, hogy az Dúna sem mossza el. – It is such a shame that even the Danube cannot wash it away. BD-3.7.10.7. (Tinctura Cyzicerna.) – Nagy dolog vólna, ha az Dunában nem vólna víz. – No water in the Danube, it would be a remarkable event. BD-1.6.1.2.

Igen túd Haydu harangot önteni. – A Haydu [foot soldier in the 16th century] is an expert in bell-founding. (Ironical) BD-1.3.7.2. – Vgy sétál mint az kúnok ebe az homokon. – He walks like the dog of the Cumans on the sand. BD-2.2.6.9. – Teis magyar módra meg vér az eső s vgy veßed reiad az köpeneget. – You too – Hungarian style – take the raincoat, after having been soaked by rain. BD-5.5.4.2. – Oly meßße vagy tölle, mint Mako Ierusalemtól. – You are as far from it as Makó (in Hungary) is from Jerusalem. BD-1.1.4.8. – Külömb azért Máthias kiraly, s Máthiás kouác. – King Matthias and Matthias the Smith are different persons. BD-2.4.4.2. (Mysorum & Phrygum termini discreti sunt.) – Nò mind fel veßi az Székely, valami egy tetünél iob. – The Székely [Hungarian inhabitant in South-Eastern Transylvania] picks up anything of more value than a louse. BD-2.4.10.4. – Az Székely pokolbais el megyen, csak fizessenek néki. – The Székely will go even to Hell, if he is [properly] paid for it. BD-3.5.6.10. – Székely fortély. – Székely’s cunning. BD-2.3.5.5.

3.4.2. Other Hungarian proverbs.

Küczin az bòrs, de erős. – The pepper is small but hot. BD-3.8.8.8. (Tydæus corpore, at Hercules.) – Az Christus koporsóiát sem örzik heiában. – Even Christ’s coffin is not guarded for no payment. (Lingua seorsum inciditur.) BD-3.6.10.4. (A recording of it in Slovak from 1938 is known. PGy-4.45/2) – Diznóra gyömbért ne vezteges. – Do not waste ginger on a pig. BD-1.8.10.2. – Nám oly kevély, mint ha öué volna az dió fáig. – He is as proud, as if everything up to the walnut tree would be his. BD-2.8.2.6.

Még az ebnek sem jó az első fia. – Even in case of a dog, the first “son” isn’t a good one. BD-5.1.2.3. (Posterioribus prioribus sunt potiores.) – Nagy fába vágta az fejszét. – He has struck his axe into a big tree. BD-1.1.5.3. – Szemérem az futás, de hasznos. – To run away is a shame, but it’s useful. BD-1.8.3.4. – Igen illik, mint az bot az tegezbe. – It fits like a stick into a quiver. BD-1.7.3.4. – Ha nincs irod és szelencéd, miért teszed magad borbélyá. – Having no ointment and box, why do you pose as hairdresser? BD-4.3.8.2.

Késő süte. – It was baked too late. BD-1.1.3.5. – Kötve hűd komádat. – Believe your friend with reservation only. BD-2.1.7.7. – Egy körtüely nem sok ugyan sok meduének. – One pear is not much for many bears. BD-5.6.6.10. – Köz lónak túros az háta. – A common horse has scars on its back. BD-4.7.3.7. – Sok lúd diznót győz. – Many geese overcome a pig. BD-1.4.2.9, 3.7.7.6., etc.

Még sem fogtad sáddig mellyezted. – You did not yet catch, but already pluck it. BD-1.5.10.8. – Az minemü mosdót te énnékem tartasz, én is olyan kendőt te néked. – Like the wash basin you offer me, like will be the towel I give you. BD-5.10.2.3. – Könnyű tizenkét ökör vtán el tolni egy szekeret. – It’s easy to push a cart pulled by twelve oxen. BD-2.7.1.5. – Szomiü ökörnek zavaros vizis jó. – For a thirsty ox muddy water is also good. BD-3.6.3a.4.

Még állani az sárt. – To stand the mud. (To be brave.) BD-3.8.3.4. – Igen találta az szarua között az tölgyet. – He has hit the udder between the horns. (A big error.) BD-3.5.7.2. – Nincs oly rakot szeker, kire egy velle széna fel nem fér. – There is no packed cart that could not carry one more forkful of hay.) BD-4.8.10.4. – Nem illet szamárt veres nyereg. – A red saddle isn’t fitting for an ass. BD-3.9.5.1.

El lopták az turbát, de had járion, nálam az kulcza. – The purse has been stolen, but let it go, its key is with me. BD-2.9.5.4. – Egy tiukmony sültig meg lenne az. – It will be ready in a time an egg is baked. BD-3.6.7.1. – Kü szöktek az felső várból. – They have escaped from the upper castle (He lost his senses.) BD-1.8.7.3. – Az ki variát akar löni nem pengeti iját. – He who intends to shoot a crow does not bang his bow. BD-3.4.10.7. (Perturbas seram.)

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