

THEORETICAL ASPECT OF XIX-th CENTURY SLOVAK PAREMIOLOGY

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In the history of each and every national paremiology the so-called paremiographic-collecting period is always considered primordial. In this country it had reached its peak in the XIXth century. Still, a closer inspection of collections, manuscripts, correspondence and articles has supported the opinion that parallelly with paremiology we can set the beginning of paremiography.

Material confrontation of our researchers, confrontations of our collections with those of other nations, the mode of classification and assortment, the considerations over concepts, semantic and etymologic probes, the issues of origin, popular character, and tradition, respectively - all these are the issues that were successfully treated by some populists of the XIXth century. When we consider the dimension of their theoretical abstraction in paremiologic considerations, we come to the conclusion that they are consistent with the period and circumstances they were formed in. In order to seek the roots of interest and collective efforts which have reached the top perfection by the first and yet up-to-the-present never outdone publication of Slovak proverbs, sayings and idioms, Prague, 1897, it would be necessary to investigate further than it may seem at first sight. Having researched the materials in manuscripts published, we have stated two decisive periods in the inception of the achievement corresponding to the formation of paremiological speculations in our country. In the view of cultural - historical political situation of our nation the first period is related to the establishment of Matica Slovenská in Martin (1863) and its closing in 1875. The second period is connected with the revitalization of paremiological efforts of A. P. Záturecký, dated

back to the early 90ies of the XIXth century. And again it is related to the upsurge of national activity, the establishment of Slovak Museum Society, the temporal release of political tensions.

COLLECTION

The recession of Bach absolutism tensions in the 50ies of the XIXth century manifested itself in the gradual break through of both political and cultural depression. The idea of national unity and literary language was strengthened by a number of unification-related activities - e.g. Hurban's attempt with the Memorandum of Slovak requirements, collection of signatures to back the legalization of slovak language and many others that have in 1863 commonly resulted in the establishment of nation-wide institution of Matica Slovenská. Collecting efforts revitalized hand in hand with its establishment were drawn from the common aims.

Already during the 1st Session of the Matica Slovenská Committee a widespread collection of all folklore genres was publicized. Yet, the prime impulse was not mere folkloric motivation in contrast to the later period. The decision emerged from the suggestion and request of J.Čipkay to publish a slovak-hungarian-german dictionary. A section aiming at collection of dictionary material was appointed. In the discussion the linguist M. Hattala took the floor pointing out to the ideal source of dictionary material in songs, legends, proverbs and sayings. The Session welcomed the offer of P.Dobšínský, who presented the already prepared instruction for collection that was presently published in Pest-Buda Information in 1863.

The 60-ies represent the period of activization and appeals for collection of ethnographic material. Thus, the most striking was the appeal and instruction delivered by P. Dobšínský. It represents the point from which all other ethnographic, folkloristic, linguistic and at this point the most prominent for us - paremiologic and paremiographic initiatives. This appeal was in fact an instruction in itself on the topics of collection and mode of registration. It was widely drafted, including much broader cultural set task than mere lexical material. It represented an impulse to material sources and the beginning of the formation of a number of later specialized disciplines. P.Dobšínský entitled his appeal Slovak Folk Treasures and in the introduction he explains and characterizes the cause. "They are called

"folk" because the originator and owner is the nation itself in the substance, ingenuity and creativity of its intellect ... and as such they should be preserved for the generations to come. The Ascribed value of the treasures is due to the fact that real treasures of national intellect and speech possess in their own right immense poetic, mythological (often historical) nation - specialist but mainly philologic value".

Already in this appeal P. Dobšinský presents himself as a perseverant paremiologist. He indicates the importance of folk phraseology, language and speech authenticity as well as unified notional scheme of a language. He points out to the importance of dialect research, importance of variants, persevere recording of statements including those that are not in accordance with "our personal sense of beauty and morality". He understands folklore and language material as a period document, a historical one, in the semantics of which one may find the reflection of bygone times. In the end the author of the appeal states a very important "poetic question" that - as shown by the future - was justified. Supposedly it was discussed also in the above mentioned Session of the Matica Slovenská Committee. "Who should collect and record all the materials? I do not know; if you do not know, if your good will and spirit does not suggest to each and every one of you: I will, yes, I will collect too... and every one who lives among the Slovak folks and can write should once in a year take his/her pen giving thus/her might to the cultivation of the nation".

Unfortunately, in his enthusiasm P. Dobšinský remained isolated for a long period, his appeal was left without any visible reflection. Till 1.10.1866 he was the only one who sent the material to the Matica Slovenská. Yet, for us it is even more agreeable because it is proverb-related material. The Matica Slovenská Committee at its 9th Session thanked him for his Collection of Slovak proverbs and proverbs-related sentences and decided to initiate new appeals to the public. Dobšinský's Collection was published only in 1870 in Vienna in the Volume of Slovak National Songs, Legends, Proverbs, Sayings, Riddles, Games, Customs and Superstitions issued by Matica Slovenská, vol.I. Dobšinský's appeal Folk Treasures was the impulse for the collection efforts of yet another paremiologist - A.P. Záturecký. As we learn from the correspondence, the 70ies have finished also the first stage of Záturecký's collection. In the introduction of his final collected issue from 1897 he recalls: "In 1863, that is 33 years ago, I had started to collect Slovak proverbs not thinking in the least

that all the Slovak proverb-related collections might be grouped under my pen. The last of my manuscript is - the eighth ..." The fourth variant represented a collection of 2000 proverbs and sayings that were to be published in the Volume issued by Matica Slovenská. After its forced closing the collection, already edited by P. Dobšínský, was given back to the author. Prof. Bartoš from Brno had claimed the collection, later he provided it to prof. J.V. Novák for publication in the second edition of F.L. Čelakovský's Wise Sayings of Slavonic Nation in the Proverbs, Prague 1893. J.V. Novák evaluates this collection of A.P. Záturecký in Český lid, 1894, where he points out the stimulating opinions of A.P. Záturecký in the introductory Reminiscence. He considers natural environment to be the principal starting point of material collection; he expresses the necessity of organized research and collection of proverb-related material. Further, he states the difference between national, international and translation from another language respectively. At the same time he points out to the unique and decisive relation of each and every nation to the proverb-related wealth: "the nation that really preserves these peculiarities, signs of its national spirit he pays attention to; on the contrary, denationalized is the nation that though uses its own language, yet it rejects these peculiarities; if it is deprived even of the language, the nation ceases to exist".

AIMS OF COLLECTION

With the establishment of Matica Slovenská, cultural and political revival was accompanied, as was already noted, by the interest in the development of a literary language. Beside imaginative literature and political writings, scientific works, namely in social sciences began to emerge. Popular accounts in many aspects kept up the same standards as European sciences of those times. Scientific taxonomy begins to constitute itself, too. Such attempts may be spotted in paremiology as well.

Already P. Dobšínský states his prime aim in the Collection of Sayings and Saying-related Sentences, 1872, as: "to contribute to acquisition of purer and more original speaking and writing of the Slovak language". As he writes: "due to the fact that our nation, wise in itself, in the field of the songs, legends, sayings and riddles without letters managed to preserve the Slovak language in its origi-

nal, untouched form, even managed to cultivate and develop it nicely. As evidence there are and always will be - even for the most learned linguist - the same songs, legends, sayings and riddles. Truly, the Slovak language is preserved in its purest form in this field". Such reality is emphasized in studies of slovak intelligentsia abroad. It has marked off its language, vocabulary and structure, devalue pure slovak language while the folks kept their "original pure language". From this basis it is necessary to develop and cultivate the language. A similar opinion is presented by F. Šujanský - a linguist, etymologist, co-author and originator of slovak paremiology. In Literary Letters issued in 1896 he states: "Slovak language per se is still inadequately cultivated - as I understand it in the sense of modern culture, otherwise it is the language on the broadest arrangements downright miraculously independently developed - for centuries from forum and school.... created, it remains limited to usage in the lower strata of society, the higher strata treacherously reject it. Such is the fate of the suppressed". All numerous published contributions and collections of proverbs and sayings in XIXth century represent an integral component of slovak-oriented movement on the background of nation unification efforts. They appear to be a practical contribution to the evident enrichment, revitalization and completion of up-to-date folklore literary language from earlier linguistic, phraseological basis. Multidimensional aspects of proverbs-related material - richness in thought and depth, wide thematic scope, ethical loading, value of statement, poetic mastership of picture, wit and other values respectively, for ages formed and expressed the multifunctional character of proverbs. The wide scope of their implementation was also the basis of their extensive prestige kept up in the culture of the XIXth century, as well.

P. Dobšínský in the introduction to the Collection, 1872, highlights the proverbial value by pointing out the practical possibilities and aims:

W i s e s a y i n g s - the teller contrives and presents in their contents the whole way of thinking and art, wit, and wisdom of folk and nation a religion teacher ... can find out the way folks have expressed in sayings and saying-related statements ... one or another religious... otherwise difficult to comprehend truth M a s t e r s and m e r c h a n t s will take out of them good, worth in life, rules. F a b l e - t e l l e r s... conjure up from the sayings... mythological beings and old timed understanding and

conceptions of the Deity and world. P o e t s may find here picturesque and nice pictures in order to ... embellish poetry ... sharpen his/her wit ... laughs off and reprimands. O r a t o r may make use of them in attesting and convincing".

E l o c u t i o n t e a c h e r s can easily find out, underline for us those ones that are truly identical and witty metaphors, metonymies.. On top of that l i n g u i s t s, language researches may only rank next to the w r i t e r s, because from the saying and equivalent saying-related sentences folks can best assume how they master components of their language... utmost appropriately".

FOLKLORIC CRITERIA

The high credit that proverbs kept up in the consciousness of our XIXth century patriots confirms not only the above cited words but namely enormous amounts of published materials. Many of the materials remained in manuscripts due to inconsistency to special criteria of conception of those times. In the evaluation, the criterion of originality many times overlapped the marker of nationality in contrast to that of literature. P. Dobšinský writes in the introduction to the Collection..." I have collected not only the so-called proverbs and sayings, but altogether all diversified, usual in the life of Slovak people, i.e. "folk" statements. "It follows that for Dobšinský the notion of nationality coincides with the idea of conventionality. Usual usage, spread out among people was a guarantee of p o p u l a r character and c o l l e c t i v i s m. He states: "I have collected them in the field of real community life, from the very mouth of the people, listening to them.. " i.e. by means of implementig principle of contact c o m m u n i c a t i o n in the natural communication situation where it was possible to record the concrete situational meaning of the statement in context. In the materials this is often documented in the extensive notes and explanations related to the meaning of the statement made by collectors. Also A.P. Záturecký unambiguously prefers folk provenience of a statement in contradiction to e.g. a czech philologist and collector - J.Dobrovodský who preferred statements excerpted from literature. Záturecký in his appeal Let's collect! published in 1900, states: "A proverb is like a slippery fish, if you have it in your hand then keep it tight otherwise it may slip out; though, perhaps,

you may catch some other fish yet never that previous one. Only then it is possible to collect something of significant value if one takes into his/her heart not to allow a single one to slip out. Yet, if it happens, let's consider it a great loss. It follows that it is inevitable to record it straight away". In the notes for proverbs collectors published in 1900 he indicates that "it must not be considered to be a proverb what is uttered by any individual but what is spread out and widely used by the nation, instead". So, he stresses global spreadout as an aspect of collectivism and popular character. At the same time he calls for consideration and distinguishes proverbs from poet's statements, translations from Latin, sentences from the Bible respectively. We can note how clearly he differentiates dichotomy individualism - collectivism as well as the issue of genesis and provenience. The idea of "domestications" of particular proverb in the popular environment, no matter where it originated, expressed also in the introduction of his collected publication of Slovak Proverbs, Sayings and Locutions, Prague 1897. At that time he had finished the work over thousands of statements. At the same time he expressed the idea of polygenetic process of creativity that - as he stated - he had adopted from F.L. Čelakovský and J. Hanuš. Not every proverb that has a parallel in the repertoire of the other nation even though neighbouring one is adopted! With this starting point is connected marking out of other language parallels in his collection and citation of previously published collection of S. Adalberg, F.L. Čelakovský, Frischbier, etc. All the statements that he did not consider unambiguously Slovak by origin he marked out.

This viewpoint is disputed and criticized by a co-worker and in fact co-author of material-related part of the collection - F. Šujanský in his contribution Proverbs and Sayings in the Book of A.P. Záturecký issued in the Journal of Slovak Museum Society, 1909, where he states: "It is a pity that in the choice he happens to be much too meticulous an arranger, even though keeping up to the rules of criticism he has set up very tight limits. It seems that as a saying he takes and accepts only what is spread out in the nation, what had originated in it and is rooted there too; yet, it is a misjudgement. Sayings in the broadest sense of meaning are taken, as, by the way, the language as a whole, as a spiritual fruit of the whole nation, everyone its classes. Surely, they may be born only in a witty head, though common sense, good wit that are sufficient for formulating

a saying may be attributes of a common, not learned person, but educated intellect is even more capable". F. Šujanský's consideration was correct. Further on, he expresses himself generally in compliance with P. Dobšínský and A.P. Záturecký about the process of folklorization and states stability of a statement as one of its substantial symptoms. "No single statement per se becomes a saying, no matter who the author is, where it comes from; it becomes one only after it is accepted and widespread in the general speech". But, further on he disagrees with A.P. Záturecký. He states: "Thus, it adopts public rights and is taken at its face value without any respect to its origin. By such a deed also foreign sayings translated into national language turn domestic".

A.P. Záturecký was also compelled to solve the question of statement variance. From his co-workers he managed to get together enormous material, though many of the statements appeared repeatedly. In variants he always chose the most aesthetically appealing texts. In applying the aesthetic criterion he sets off from the enormous invention of folk production that is a capable to name one and the same item using numerous approaches. Variability of statement there is closely connected to the preference of texts written in dialects, as well. A.P. Záturecký purposefully stressed "regional speech" as evidence of a rich expressive arsenal of slovak language while keeping up the authenticity of language in his appeals. Many a time, meanings of local statements in dialect turned out to be obstacles. Preserved correspondence with Ľ. Rizner, S. Goldpergová, P. Dobšínský, M. Hattala and namely F. Šujanský documents how hardworking he appeared in searching and inquiring about the obscure statements that arose either from local tradition or they were outdated or even generally unaccepted yet. This reality i.e. diachronic perspective of genre tradition in opposition to up-to-date repertoire status in the process of changes and development - was rightfully acknowledged by F. Šujanský who in the contribution on A.P. Záturecký's proverb states: "Until the establishment of national literature witty, characteristic statements (saying) spreading out by the way of mouth, from generation to generation until they turned universal; naturally, then it took a longer time, that's where the epithets "old saying", "old proverb", "as the old used to say", "worn out word" come from; in written form, though, it happens much more quickly. There emerge such new proverbs as those old ones are fading out. Naturally, many of them must have faded out and some will in time, together with language changes. Only dead languages

do not undergo any changes, a living language is like a tree - always rejuvenating - in one and the same moment there ripening fruits take turns with opening up of flowers and developing shoots of new life order".

Such were the reasons why F. Šujanský - philologist, ethymologist criticized the imperfect interpretation of many statements by A. P. Záturecký. Though he was a passionate collector, yet "only" a teacher and not a proficient linguist. As we have the possibility to follow in the broad context of ethnography-folkloristics history in Slovakia but also in our researched materials, ethnographic-folkloristics-scientific notion of those times was of relatively high standards, though many concepts were not precisely formulated; still we can feel their latent presence in the contents change.

DENOMINATION

Our XIXth century researchers had treated also the obvious question of definition, delimitation and contents of notions of contemporaneous paremiology. Naturally, in no case can we consider the notional system to be comprehensive. P. Dobšínský, in the introduction to his Collection ... right in the first sentence states: "I have collected not only the so-called proverbs and sayings but altogether all diverse statements typical in the life and speech of the Slovak people, that is folk statements, saying and forecasts - or what most appropriate name may be attached to figurative or vigorous sayings u b s i d i a r y sentences". Already in this introductory sentence is evident an attempt to cover at least some of the genre symptoms. The way P. Dobšínský's opinions gradually mature can be spotted in the following definition. In the letter dated May 3rd, 1872, concerning his Collection he writes to A.P. Záturecký that it is inevitable to draw two distinctions: "Sayings" (proverbs, poslovice) and "Adages". "Sayings" are those containing some truth (or opinion) either figuratively, humorously, in concrete or abstract form expressed. "Adages" are usual forms of learning and speaking, having thus merely formal meaning as e.g. in your present book, vol. XXIII, XXIV, and XXVI; there are also often life truths and people's views evident and surely they are never without either internal sense and contents ..." It is a pity that this manuscripted material is not preserved so we can not exactly say what concrete genres were referred to. Our researchers had

already then to face difficulties in the distinct determination of notions. Though time and knowledge have advanced, the strict determination of individual paremiological genres has not been exhaustively achieved up to the present. The reason is simple - the material concerned is diversified, ambiguous, exceptionally wide, while the limits of the genre are particularly diffuse. But our patriots recognized basic differences between individual statements in both the levels of form and meaning respectively. We can notice that the two categories are always superior - proverbs and sayings. (In the second definition P. Dobšínský probably keeps up with the Russian names - poslovice i pogovorky - that were on our territory fairly widespread in a given period.) When we go through individual definitions with the presented key characteristics and translate them into current scientific metalanguage, we can come to the conclusion that there is not too much they lack compared to up-to-date "close-to-perfection" ones. So, for example, in the first definition the word composition "usual speech" = fixed phrase, "folk statements" = national traditional statements, "statements and forecasts" = statements of stating, prescriptive and prognostic-character, "figurative" = with either indirect or direct meaning, "vigorous and customary" = condensation of meaning into a short form, telling. All that is comprised in the definition of sayings, proverbs and "sentences related to them" = locutions, formulas, etc. In the second definition once again he divides the statements into two categories. Proverbs that are superior (including also sayings) with the meaning of "truths verified by tradition" - figurative or verbatim, i.e. either with indirect or direct meaning, often fairly witty. As the second group he states wise sayings that are identical with "subsidiary sentences" in the first definition.

The most comprehensive characteristics, still up to the present unpublished, is expressed by P. Dobšínský in his letter to A.P. Zátuřecký dated February 28, 1880. "Proverbs and sayings come off man's spirit, adroitness, ingenuity, during his/her adulthood, while following the flow of life, already common in human life, accepted and usual as to its form (form and structure of utterance); short, vigorous, witty in construction, figurative forecasts - as to the material (factual contents) they are sentences expressing notions, opinions, judgements rules and principles of life guiding people through it or at least that is what they are meant for".

A. P. Zátuřecký took basic delimitation and differentiation of the notions of proverbs and sayings from F.L. Čelakovský and Liblinský

whom he cited in the introduction to the collection Slovak Proverbs... 1897, and added some personal observations: "There are some proverbs that bear a form of a saying, still there are some sayings that neither in contents resemble proverbs". Further on, yet, he underlines formal differences. "The differentiation of a proverb from a saying may be easily achieved from the formal point of view and yet from the point of view of a thought - there always a proverb overlaps a saying. So, e.g. 'He catches flies and leaves oxen alone'. (Muchy lapá, voly púšťa) in its form is a proverb but in the contents of the thought - a true saying. Then he rightly points out to the imperative character of a proverb - as one of possible dominant symptoms." Changing a weaker form into imperative, many adopt more proverbial likeness, e.g. "He hit his forehead on a rock" and "Don't hit your forehead on a rock". (Do skaly čelom buchnul., a Nebúchaj čelom do skaly!). Using up-to-date scientific language we can state that the XIXth century researchers embraced many decisive dimensions, symptoms and functions of proverbial genres - predominance in the oldest generation representatives, traditionality, nationality, collectivism, truthful depiction of aspects of reality, shortness, poetic character, wit, contents condensation, didactic, practical, linguistic, style-forming, historical and documentary character respectively.

CLASSIFICATION AND ASSORTMENT

From the above presented it followed that the decisive criteria of genre differentiation and classification were in those times mainly form and content. They then appeared also in the assortment of material in the collections. From the most primitive alphabetical order our extensive published collection differs substantially.

In his assortment Dobšínský highlights its practical character. "In such a way, I am sure, usage of individual parts of speech becomes evident, their direct and indirect meaning of words, their structure in sayings as well as their figurative, pictorial, thoughtful, vigorous, picturesque character and other positives. So we not only find out which sayings and sentences are widespread and popular by the people but at the same time we can understand what are they like in order to enable ourselves - according to their example - to create new sentences, words, conjugate, use parts of speech and beloved sounds of mother tongue in order to ensure better and brisk influ-

ence upon heart and spirit", that he writes in the introduction of his Collection...That P. Dobšinský was not only practical but also abstractly thinking researcher may be approved by numerous stimulating thoughts kept up in the correspondence with A.P. Záturecký. P. Dobšinský was a helper, adviser and oponent to A.P. Záturecký.

In the 70ies A.P. Záturecký decided to enrich his fourth variant of manuscript and prepare a new collection of proverb-related statements from all over Slovakia. With the increase of material from his co-workers he considered to remake the original assortment system. He wrote about his problems to Dobšinský. In his letter dated February 28, 1880 Dobšinský offered his concept of contents-thematic assortment. "Classification into respective classes may and must be performed differently when approaching it either according to the form or language structure or according to material or its contents In formal classification then there will be the following ones: proverbs, sayings, rhetoric figures: metonymy, synekdoch, phrases and tongue twisters, adages etc. Let the grammarians do so and the rhetors - a boni oratores. It is more important to classify proverbs and sayings on a material basis according to their factual contents, i.e. according to what concepts, subjects, considerations and judgements, rules and principles taken out of life, common in life, even giving directions to the one's life, truths characterizing people (sometimes also lies) are comprised in the proverbs." Further on Dobšinský states a question: "Still, how to classify them there? According to what may one differentiate among classes?" He argues that there exist nothing better than "subject (factual contents) of proverbs and sayings". Like life, like proverbs; the life of a man in itself, life of a nation shows the direction and speed we should follow in the classification of proverbs and sayings. The starting point, epicenter of life for him is a man - creator, bearer. Man's life, the life of a human being is firstly in a man as an individual; a man lives within himself physically and mentally as well as spiritually. He is thus, the first subject of his own life, that is what he relied on when creating both proverbs and sayings". From the human being - as an individual - P.Dobšinský starts off his assortment system on the whole. He suggested to formulate ten principal groups with several subgroups. This suggestion he later on revised in the following letter to A.P. Záturecký dated March 5, 1880, where he revised it and worked it out more into depth. At the same time he sent his suggestion to F. Šujanský dwelling in Radvaň, who also possessed a large collection and was well

as exceptionally witty in judgments as philologist, etymologist and partially paremiologist. Dobšinský advised Záturecký to consult the assortment system with Šujanský.

P. Dobšinský's assortment system, later on worked out into sub-groups was as follows: I. A man in corporal-mental development; II. A man in spiritual development; III. God and religion; IV. Nature and creatures; V. Possession, family, home; VI. Contact, social conditions; VII. Citizenship; VIII. Countries, nations, world; IX. Stories and fate of life; X. Appendix. The culturologic approach to proverbs enabled Dobšinský a nearly systematic view on the assortment of material. He was strict in the precise comprehension of the meaning of the statement as well as the broadest possible scope of genres presented in the collection. He was free from a one-sided viewpoint of humanistic didacticism, he aimed at truthful documentation of life in the proverbs. He did not avoid even lascivious or seemingly spiritless texts. Proverbs and other paremiologic genres were of high documentary value for him.

A. P. Záturecký did not adopt the assortment system devised by Dobšinský without any exceptions. He combined the systems of F.L. Čelakovský, creating thus a form "relatively" of his own. Yet, he remained only at the level of factual content assortment applying alphabetical order of statements in the content arrangement. In the framework of individual blocks he applied also a formal criterion of grouping. In the introduction to the collection he writes: "In order not to break the differences of notions "proverbs" and "sayings" I came to the conclusion to keep separate headings for proverbs and sayings, but keeping in mind the idea to preserve related factual contents of proverb within the same factual content as sayings, I had decided to place them immediately after the related one".

A. P. Záturecký presented noteworthy patience in the manipulation with statements of manifold meanings and statements with a pictorial character. He mastered the problem of assorting the statements on the basis of concrete sense and meaning, i.e. he solved the question of surface and deep structure of text sentences. He writes: "I was very dilligent in my efforts to place each and every sentence - admitting placement in different groups - where it eminently belonged to, e.g. "Smaller thieves are hanged, grand ones are set free" I suggest to place under the heading "Injustice" rather than "Theft." This criterion was applied also in the work out of "register" in the end of the collection that appeared to be a practical help in the orientation in the material. He argues that alphabetical order is popular but for better

manipulation in the book he remade the original register and the new one he worked out on the principle of the "core" of the statement; similarly did also J.V. Novák in the second issue of F.L. Čelakovský's Wise sayings.... In the end he placed also Contents with nine target groups that are - according to the needs - further segmented into several layers. The assortment system devised by A.P. Záturecký was reworked and represented the best in the XIXth century Slovak literature.

THE GENRE STRUCTURE OF PAREMIOLOGY FUNDS

A. P. Záturecký's efforts to acquire the broadest possible material from the collectors from all over Slovakia, initiated repeated appeals and instruction in periodicals, followed several aims. First of all to acquire as much as possible material from all over Slovakia but at the same time to acquire and cover a wide genre spectrum of paremiologic repertoire that was in the Záturecký's understanding very broad. Initially his interest was directed at proverbs and sayings. Further on he took the interest in wise sayings including many other genre forms and formulas. In his appeals - e.g. "A Plea Concerning Slovak Proverbs Dedicated to Brethern Teachers", published in the teachers' journal Dom a škola (Home and School), 1892, he asks for collection of material for Appendix. He calls for collecting "children's pre-game sayings (count downs, sentences where animal's voices are imitated, interjections related to domestic animal callings; special occasion-related sentences and formulas - e.g. related to a visit, a feast; children's congratulatory rhymes; formulas used when asking, thanking etc.; special address to the workers, and the like). In the final part he writes: "The subjects have not as yet been exhaustively treated. I beg you to think over the issue and work. Such deeds should bring pleasure to a man".

The most important unifying criterion connecting all folklore formations is the shortness of form. "It must have been the cementing criterion that completed the repertoire of paremies of those times", according to A. P. Záturecký's claims. Though his aim was primarily collecting, from the breadth of scope point of view he succeeded in establishing the structural basis of paremiologic fund in Slovakia. Thanks to him we have at our disposal material that is comparable in many aspects with the repertoires of other nations.

CONCLUSIONS

Our work was primarily aimed at presenting the degree and depth of theoretical thinking in the process of the beginning and development in the formation of Slovak paremiology. In our history the XIXth century is the central period in the building up of national collections of folklore genres. Our contribution is at the same time of a historiographic character. Though we focused our interest on only three personalities of our national history, their posts in the history of paremiology are of key value. Their utmost important contribution to our cultural history is represented by enormous amounts of material they left as a result of their hardworking efforts. Yet, as presented by the analysis of both theoretical and methodological aspects of their work and opinions, they have contributed in their own way also to the development of scientific thinking in Slovakia.

We are far from considering our contribution to be finished. It may only be treated as the first probe into the history of paremiology in Slovakia, that remains, sadly enough, a white spot in the history of ethnographic studies and culture in general. Proverbs are still valued as the most important evidence of people's creativity, not only in the traditional sense but having in mind people in general as well. Thus, such an interest is rightly justified. The works of our XIXth century researchers may be claimed pioneering in their own right.

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TEORETICKÝ ASPEKT SLOVENSKEJ PAREMIOLÓGIE 19. STOROČIA

R e s u m é

V dejinách každej národnej paremiológie sa vždy za prvotné obdobie považuje obdobie tzv. paremiografické - zberateľské. Za vrchol zberateľstva je u nás považované 19. storočie. Avšak hlbšie štúdium zbierok, rukopisných materiálov, korešpondencie a článkov nás utvrdilo v názore, že paralelne s paremiografiou môžeme konštatovať i počiatky paremiológie.

Konfrontácia materiálu našich zberateľov, konfrontácia zbierok s inonárodnými zbierkami, spôsob klasifikácie a triedenia, úvahy nad pojmami, sémantické a etymologické sondy, otázky pôvodnosti, ľudovosti, tradičnosti atď., to sú všetko otázky ktorými sa úspešne zaoberali niektorí naši národovci v 19. storočí. Pri posudzovaní rozmeru ich teoretickej abstrakcie v paremiologických úvahách, konštatujeme, že sú primerané dobe a okolnostiam za akých sa formovali. Naše východisko, i východisko úvah bádateľov 19. storočia, bola v prvom rade oblasť zberateľstva. Vďaka obetavému úsiliu mnohých ľudí rozličných profesií, sa nám zachovali bohaté fondy folklórnych žánrov. Prispeli k tomu početné výzvy jednotlivcov aj inštitúcií s vypracovanými návodmi na výskum zberu materiálu. V počiatočnom období dominovali ciele jazykové, politické, až v 1. polovici 19. storočia pribúdali ambície folkloristické, kulturologické. Vysoký kredit prislovi a osobitný záujem o ne vyplynul z ich všestrannosti a polyfunkčnosti. P. Dobšinský, A.P. Záturecký, F. Šujanovský ale aj iní, formulovali vo svojich úvahách už vtedy mnohé zásadné folkloristické myšlienky o paremiologických žánroch. Zaoberali sa otázkou pôvodnosti, ľudovosti, procesom folklorizácie, variantnosťou, sémantikou výrokov. Pokúsili sa o ohraničenie a vymedzenie jednotlivých žánrov. Konštatovali mnohé zásadné príznaky a funkcie žánrov - predominanciu u nositeľov najstaršej generácie,

tradičnosti, ľudovosť, pôvodnosť, krátkosť, poetickosť, humornosť, kondenzovanosť obsahu, preskriptivnosť, didaktickosť, praktickosť, jazykovosť, štýlotvornosť, historickosť - dokumentárnosť. P. Dobšínsky a A.P. Záturecký rozpracovali klasifikáciu a triediaci systém, ktoré uplatnili vo svojich zbierkach 1872, 1897. Pokúsili sa o sumarizovanie paremiologického fondu na Slovensku v čo najširšom žánrovom zložení. Paremiografické a paremiologické dielo našich bádateľov 19. storočia môžeme právom považovať za priekopnícke.