

that a copy must be sent to Rome together with the *Litterae Annuae*. Alszeghy Zs. in his *History of Hungarian Literature* . . . III (1935), lists thirty-nine Hungarian *Historia Domus*. The majority of them are conserved in the archives of the Library of the University of Budapest. Their value as historical source material is far higher than that of the *Litterae Annuae*. These latter were written for the edification of the members of the Society and were read aloud at mealtimes in the dining room of the houses. The writer, consequently, omitted all details he considered non-edifying or not to the point. He also omitted the names of individuals. Not so in the *Historia Domus*. There are no such limitations here; on the contrary, the writer must aim for completeness and besides mention of the 'light' he must also inform prosperity of the 'shadows'.

The existence of such rich and highly valuable source material should be enough to inspire and impel the author to finish the remaining volumes as soon as possible. Because all those who admire the Hungarian cultural values of the past desire and hope that this bold, high-level and important undertaking will be crowned with total success.

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**Paysans et nations d'Europe centrale et balkanique.
La réinvention du paysan par l'état en Europe centrale
et balkanique aux XIX^e et XX^e siècles**

Paris, Maisonneuve et Larose, 1985, pp. 286

Within the scope of the No. 589 research project of the C.N.R.S. an international conference was held from 9 to 12 december 1981, in Paris, with the title "Identités culturelles dans les sociétés paysannes d'Europe centrale et balkanique" on the problems of cultural identity of "peasant" societies in South-East Europe.

The official language was French and English. Five topics were discussed: 1. The use for ideological and political purposes of linguistics, dialectology, ethnology, folklore, historiography and rural sociology. 2. Conceptual categories for analysing peasantry: the case of national census. 3. Roles and relations between oral peasant traditions, popular and populist literature and literacy tradition. 4. The peasant and state's cultural and educative policy: national language development — state's folkloristic politics — state's education and the peasant. 5. The image of peasantry according to state versus peasantry according to religious institutions.

There were 30 participants from 8 countries; 17 lectures were delivered, all of them followed by vivid discussions. Most of the lectures were available for the participants in multiplied copies, some of them in English e. g. Frederick B. Chary: Differences in "Rural" and "Urban" Bulgaria; Alke Kyrakidou-Nestoros: The Idea of the "Folk" in Modern Greek Folklore; Vilmos Voigt: Processing of Ethnic Symbols in Folklore. Since 1981 the lectures of several participants have been issued in other publications. The importance of this Proceedings is that it is the first time when the reader can get a fairly complete view on the topics of the conference. This book is unique even among the especially rich French sociological and ethnological publications. It includes Rumanian, Greek, Turkish, Gypsy, Yugoslav, Bulgarian, Polish, German and, of course, Hungarian topics. The major tone and the main method is still unmistakably "made in France".

The volume does not contain all the material of the conference. The English articles were translated into French. Papers are divided into three main parts: *folklorismes—langues, ideologies, identités nationales—paysans et politiques*. The French organizers have written a short introduction to each part where they refer to the achievements of the discussions. The book contains 18 articles. Some of them were written or rewritten in the meantime. Two lectures delivered in Paris were not published: *Les aspects inter-ethniques de la cohabitation entre des groupes allemandes et d'autres ethnies en l'Europe Sud-Est* by Ingeborg Weber-

Kellermann (Marburg) and *L'évolution de la structure sociale des milieux ruraux en Hongrie* by János Rechnitzer (Pécs).

Despite this fact, we need not complain about the Hungarian participation. The first chapter of the book is on folklorism, and the first two articles are written by Hungarians: Zádor Tordai in his article: *Les métamorphoses du folklore: quelques repères, pour une compréhension*—shows philosophical and theoretical perspectives and Vilmos Voigt in his paper (*L'élaboration des symboles ethniques dans le folklore*) examines the origins and the main types of ethnic symbols. Their statements have a kind of summarizing character, since folklore and folklorism and research into such questions have a hundred years' tradition in Hungarian culture. We can consider it a great advantage that the interested reader can get acquainted from the book with various schools of folklorism and ethnic identity research in Hungary by their scholarly writings and not only from "ethnographical" and "folkloristical" leaflets made for French tourists.

Otherwise it is quite remarkable how often and correctly the specialists at the C.N.R.S. and first of all one of the main organizers of the Conference, Claude Karnoouh, refer to Hungarian research. Hence this edition carries on paradigmatic articles, where the carefully selected "ethnic" subject is always described in contrast to other cultures. Thus the non-Hungarian papers are instructive for Hungarian studies in this respect as well.

It would be necessary to organize more international conferences and encourage further publications on this level. Until that time this Proceedings are an indispensable source of important data and conclusions for European ethnology and research on South-East European peasant cultures. Since all the articles are quite rich in references, while containing comparative remarks as well, one has to go through them several times, if one wants to understand something of traditional South European peasant cultures in the last two centuries. Another special merit of these articles is that they cover the subject matter up to the present.

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Az 1941. évi népszámlálás 3/a anyanyelv, nemzetiség, nyelvismeret

Budapest, Központi Statisztikai Hivatal, Könyvtár és Dokumentációs Szolgálat — Magyar Országos Levéltár, 1983, pp. 141.

One of the most important census in Hungarian ethnic history was completed in 1941. The present publication (sub-volume 3/a *Mother tongue, ethnicity, languages*) is in fact the eighth volume in a series, which was started in 1975. Hitherto general data, demography, professions, habitat and a history of the census were published in several volumes. Volume 3, to which the present text is an annex, deals with demography and profession in general, i.e. in the whole of then Hungary. The present volume begins with a short and practical introduction. Then retrospective and general statistical data follow from 1910 on. The major material is grouped according to counties (*megye*), subdivided into communities (*község*) in alphabetical order. The data is exact and even include 1-1 persons. An indispensable source book, with thousands of important, surprising or even fantastic pieces of data. E.g. in 1941 the following were registered in Hungary according to mother tongue:

8 655 798 Hungarians	475 491 Germans
75 877 Slovaks	14 142 Rumanians
4 816 "Vends and Slovenians"	18 640 Gypsies
27 983 Others	5 442 Serbs
	37 885 Croatians

(Germans and Gypsies numbered less than is generally acknowledged). According to census data, 9,587 more persons also spoke Gypsy, as a secondary language. It is interesting to note that in Hungary in 1941 no