

problems, a great and unparalleled service to Hungarian studies in general. Thanks to Olga Penavin we have been provided with a detailed survey of the Hungarian language in Yugoslavia, which is also very rich in motives important for cultural history.

### Hungarian Folk Tales in Yugoslavian Publications

Even before the end of World War I collections and publications were produced by Hungarians now living in Yugoslavia. Between the two wars some attempts were made both in Yugoslavia and in Hungary to collect and publish more material. Just after 1945 linguists (and writers, essayists, teachers, etc.) started in Yugoslavia to collect more tales. During the last twenty-five years Hungarian folklorists were able to visit Yugoslavia several times, making important field-work trips there. Students from various parts of Yugoslavia completed their education at universities both at home and abroad (mostly in Budapest), enabling them to engage in professional collecting and publication.

Several years ago a master's thesis was prepared by Zsuzsanna Vajda on tale type index of Hungarian folk tales in Yugoslavia, according to the international Aarne-Thompson catalogue. (Hitherto unpublished.) Finally, during recent years important publications have appeared. Since all of these are different in character, I shall list them only very briefly. Due to lack of space I shall only review the six most important works here.

The Professor of Hungarian linguistics at Novi Sad (Újvidék) University, Olga Penavin, together with her students since the sixties collected tales, jokes, legends and other prose narratives. A volume of her collection was first published in the famous Budapest series, *Új Magyar Népköltési Gyűjtemény*: Vol. XVI. *Jugoszláviai magyar népmesék* (Budapest, Akadémiai Kiadó, 1971, pp. 623); 211 texts, with laconic notes, a short introduction about the Hungarian dialects in Yugoslavia and story tellers, with a good list of all available data about them, and with some photos. Because of its popularity a second edition also appeared in 1984, in fact a reprint, although the publishers now are both the Akadémiai Kiadó in Budapest and Forum Könyvkiadó in Újvidék. As Volume XIX. in the above-mentioned series, a second volume was also published in 1984: *Jugoszláviai magyar népmesék*. II. by Olga Penavin. This time, on 470 pages 166 tales and 34 legends about Marko Kraljević were published, with a good introduction and notes. Practically all the material was collected between 1971 and 1977. Professor Penavin's collected material is from the Vojvodina and Slavonia, and judging by her map, there will also be a room for a third, similar volume. She is preparing a "historical" book of Hungarian folk tales in Yugoslavia, using older (and mainly hitherto unpublished) manuscripts as well. Since the two books were issued by the central folk poetry collection in Hungary, they are available in all major folklore libraries of the world. That is why it is deplorable, that the books do not have a single page-long summary in any widely known language.

In 1913 a classic figure in Hungarian folktale research, the village parish priest Lajos Kálmány, met an excellent story teller, Mihály Borbély, whose tales he published in the following year in a separate volume. Borbély died in 1953, recounting tales and stories until his death, but after Kálmány no other folklorist ever visited him. Only in the seventies did students of Professor Imre Bori in Újvidék and Professor Imre Katona in Budapest start once again to collect tales—then among the living members of Borbély's family. In 1976 Imre Bori, Imre Katona and Valéria Beszédes published a second, revised and corrected edition of Kálmány's Borbély collection: *Pingált szobák. Borbély Mihály meséi. Kálmány Lajos gyűjtése* (Újvidék, Forum Könyvkiadó, 1976, pp. 423). The book carries all the 51 texts by Kálmány, with corrected notes. Then follow 11 tales told by the family members (children) of Mihály Borbély, with good explanatory notes. Thus the book is one of the very rare "critical" editions of Hungarian folktales.

While searching for Borbély's tales in the village of Szaján in the 1970s, Valéria Beszédes collected about 70 texts. Writing a dissertation about the topic for the Budapest University Institute of folklore, her tutor, Imre Katona persuaded her to publish the best two-thirds of the tales. The small book, *Jávorfácska. Fél száz*

*szajáni népmese* (Szabadka, Életjel, 1978, pp. 170) gives a good account of the life of the village, and provides information about the storytelling there. As far as we can tell, the full material was not published.

As early as 1942, Imre Katona started his collection of Hungarian folk tales in the village of Kopács, in Drávaszög. Some of the best folk tales he collected were published in 1947 in Budapest. In 1962 he revisited the village, and collected more tales. He published a comprehensive volume *Sárkányölő ikertestvérek. Kopácsi népmesék* (Újvidék, Forum Könyvkiadó, 1972, pp. 414) with 30 beautiful tales and excellent notes. To my best knowledge this book is the most reliable edition of Hungarian folktales in Yugoslavia. One should also add that out of the approximately one hundred folktales collected in Kopács, less than a third amount was published here. (Although some more tales are available in other publications, the full material has not yet been published.)

A teacher of Hungarian in the town of Zenta, István Tőke described and adapted folk "anecdotes" for more than a decade. First 30 texts, then some thousands (!) of texts were rewritten by him, in a style close to folklore, although still not original in the strict sense of the word. After various smaller publications in the local press, a book appeared (*Mosolygó Tisza mente. Zentai, Zenta környéki élcsek, népi anekdoták*, Újvidék, Forum Könyvkiadó, 1983, pp. 296) by him, containing more than 200 anecdotes from more than 130 sources. Tőke died just before completing the book, which, in spite of its literary character, is the only good publication of local anecdotes in Hungarian. It would be very useful to publish at least a list of his full collection, if possible with references to international folklore motives.

A most renowned collector of the Zenta region folklore is Dr. Béla Burány, who published 66 erotic tales from his collection, entitled as *Szomjas a vakló. 66 vajdasági magyar erotikus népmese* (Újvidék, Forum Könyvkiadó, 1984, pp. 133). The book is unique in character, because it is the only scholarly publication of Hungarian erotic folktales.

More than 700 folk narrative texts have been published in fifteen years, and this still represents a far from complete publication of recently collected narratives. The richness of Hungarian folktales in Yugoslavia and the diligence of folklorists there has produced work of a very high international level, and made available an important part of general Hungarian folklore.

### Hungarian Folklore in the Lower Drava Region

According to a census in 1981, the number of Hungarians living in Yugoslavia is about 425,000. A relatively smaller group of Hungarians live in the Croatian Federal Republic, i.e. on the right hand side of the Danube river, southwards from Hungary. They group in two major distinct areas: the four villages around Eszék/Osijek, which in Hungarian is referred to as *Szlávonía*, and about 10 Hungarian villages from the Hungarian border to the confluence of the Drava and the Danube, referred to in Hungarian as the *Drávaszög*. (The German name is identical with the Hungarian, *Drauwinkel*, while in Croatian or Serbian literature the name is usually *Baranja* which is the same name as that used for the neighbouring Hungarian county on the other side of the state border: *Baranya*.) In *Drávaszög* proper the number of Hungarians is about a few thousands. They live in villages, and although their traditional folklore is still alive, it is nevertheless quickly vanishing. In spite of some ethnographic research devoted to South Baranya, only studies of Drávaszög folk textiles were released as separate publications. Among others, Lajos Kiss and Olga Penavin also paid some attention to Drávaszög folklore while collecting Hungarian folk music, dialectology or folklore texts. But, unfortunately, their collections never appeared in a separate volume.

An influential teacher, writer and journalist, Júlia Baranyai (1906–1982) wrote in her fine sketch book *Vízbe vesző nyomokon. Fejezetek a Dráva-szög történetéből* (2nd edition, Újvidék, 1976, Forum Könyvkiadó) a concise description of the cultural history of the region, from the Roman Empire to contemporary Hungarian writers in Yugoslavia who fell in love with the traditional lore of the Drávaszög. Although she also refers to folklore items, not being a trained fieldworker her remarks are more about the