

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

charm of the landscape and the people than about their actual folklore. However, she was the person who put the name of Drávaszög on the literary map of Hungarian culture.

From 1974 a Hungarian teacher in Laskó/Lug, Károly Lábadi and his wife, Klára Kedves started collecting Drávaszög folklore systematically. They first asked the Hungarian schoolchildren about the traditional folklore, then went by themselves to those families which seemed to be particularly rich in folklore. Imre Katona, professor at the Folklore Institute of the Eötvös Loránd University in Budapest instructed Mrs. and Mr. Lábadi, and went along with them on endless research trips. They used tape recorders and folk music transcription, and an analysis of the material was made by Imre Olsvai, a research worker at the Institute of Musicology at the Hungarian Academy of Sciences in Budapest.

Even knowing the richness of Drávaszög folk literature, and the diligence of the Lábadis and of Imre Katona, it is still surprising how much good material they were able to collect within such a short period of time. It is an even greater wonder that they were able to publish a large amount of the material. Besides some newspaper articles and separate papers four volumes have appeared hitherto, and further volumes might be in preparation. Although all the books are very similar, there are some differences according to the nature of the different genres, or due to editorial practice.

Katona, Imre—Lábadi, Károly: *Erdők, mezők, vad ligetek. Drávaszögi magyar népballadák. Újvidék, 1980. Forum Könyvkiadó, pp. 448.*

52 ballads (a few of them in different variants) with very thorough and detailed analysis. At the end of the book Imre Olsvai gives a good description of the 56 tunes of the ballads. The authors made their collection in only six villages (Csúza/Suza, Kopács/Kopačevo, Laskó/Lug, Nagybodolya/Podolje, Várdaróc/Vardarac, Vörösmart/Zmajevac), nevertheless they were able to register more than 130 ballads. Thus the publication is a selective one. There are gems in the collection, as e.g. a good version of a legendary ballad, prose fragments of the building sacrifice motif, and the only 19th century Hungarian variant of the ballad type *Szilágyi and Hajmási*, from a soldier's hand-written song book (1822). Comparative notes to every ballad provide the reader with all the necessary information concerning the Drávaszög variants within the entire realm of Hungarian folk balladry.

Lábadi, Károly: *Hold letette, Nap felkapta. Drávaszögi magyar találósok. Eszék, 1982. Magyar Képes Újság kiadása, pp. 175.*

In 1976 the Hungarian newspaper in Eszék/Osijek, *Magyar Képes Újság* organized a competition for schoolchildren in collecting folk riddles. The book contains the material from ten Drávaszög villages: Bellye/Bilje, Csúza/Suza, Hercegszöllős/Kneževi Vinogradi, Karancs/Karanac, Kopács/Kopačevo, Kő/Kamenac, Laskó/Lug, Sepse/Kotlina, Várdaróc/Vardarac and Vörösmart/Zmajevac. It numbers no less than 4842 riddles, being the best and largest collection of Hungarian folk riddles ever collected or published. An excellent introduction, good indices, a table containing the distribution of all the riddles, a half-page Croatian and German summary, and the grouping of the material into 856 types all go together to make the book one of the best publications of folk riddles even on a world wide scale. Lábadi announced the volume as *Kisepikai prózaműfajok I.*, indicating thus that he intends to publish more volumes on "short prose epic genres" of the Hungarian folklore of Drávaszög. After some years the second volume of the series did indeed appear, published this time by the Association of Hungarians in Croatia.

Lábadi, Károly: *Ahogy rakod tüzed. Drávaszögi magyar proverbiumok. Eszék, 1986. Horvátországi Magyarok Szövetsége, pp. 349.*

A book very similar to the one discussed above, *Kisepikai prózaműfajok II.* is devoted to proverbs. In Lábadi's collection more than 11 thousand proverbs occur, and as this was too large for a single publication, he grouped the most widely known texts into 3000 types, and published this material in alphabetic order according to the "keywords" in the given proverbs. Excellent and very careful indices follow the texts and the

introduction gives a clear picture of the collecting procedure. The material was collected in the same 10 villages as the riddles, presenting a good opportunity for a comparative analysis of the frequency of different genres and types. A detailed Croatian and German summary make it possible for non-Hungarian speaking folklorists to receive an impression of the volume. This is completely justified by the fact that the publication is one of the finest of its kind in Europe, and having been collected within two years, from the same social strata, also present a very rare opportunity for socio-linguistic and socio-folkloric evaluation.

Katona, Imre—Lábadi, Károly: *Szedem szép rózsámat. Népi mondókák, versek, dalok a Drávaszögből és Szlavóniából*. Újvidék, 1986. Forum Könyvkiadó, pp. 356.

A good companion to the first Katona–Lábadi book: it contains children's rhymes, weather lore and similar sayings, various folk song genres. Among the texts love, wedding, humorous songs, laments, dance rhymes are the most popular. There are about 550 texts in the book, each of them accompanied by very detailed folkloristic comments. Unlike the previous books, the publication not only contains material from the Drávaszög region, but also from Szlavónia. The "Slavonian" items actually constitute about 60% of the book. It is a pity that melodies are not included in the book.

As we have mentioned in other reviews, folk tales from Drávaszög were collected and published in a separate volume by Imre Katona (see p. 316). Hungarian folk music from Szlavónia was collected by Lajos Kiss, and will be published in a separate volume of the Hungarian ethnomusicological series (see p. 307). Still there is a room for other publications on Drávaszög folklore. Children's lore in general would be a very apt topic for the Lábadis. Belief stories and legends could easily fill another volume. I would suggest that they describe the wedding (and perhaps funeral too) and its lore in a separate volume. We know from the previous publications that at least one handwritten song book (from 1822) is in the hands of the folklorists. In their introduction to the first volume Katona and Lábadi did mention that finally they intend to write a monograph on Drávaszög folklore. The four volumes hitherto published provide a firm basis for such a work. Thanks to their enthusiasm, scholarly ability and publishing activity Drávaszög folklore is currently perhaps the best published small area within Hungarian folklore. If we add that the collecting activity was started about 10 years ago, and the series of publications only in 1980, there is all the more reason for surprise. An important (but prior to these books little known) Hungarian folklore area suddenly became a yardstick for other Hungarian folklore areas. The mini-team of Lábadis, Katona and Olsvai did a splendid job. (We should also add that some other colleagues both from Yugoslavia and from Budapest helped them in their collecting, editing and publishing work.) We await the next books on Drávaszög folklore with great anticipation.

Six Books on Traditional Village Life

There are hundreds of important publications on traditional village life of the Hungarians living in Yugoslavia. Some of them are published by local institutions, others appeared by the central publishers. Here we can list only a few of them.

Kovács, Endre: *Doroszló hiedelemvilága*. Újvidék, Forum Könyvkiadó, 1982, pp. 327, figs.

A full collection of a village's folk beliefs, two-and-half thousand items, arranged according to thematic principles. A true, rich and important book, edited by the best scholarly standard. Endre Kovács is a village employee, his work was inspired by the late folklore researcher, Ferenc Tóth, and the book was completed and edited by the eminent folklore researcher, Károly Jung.