

I no longer belonged to Hungary. It is obvious that even in this respect the series is not yet finished, for there are more than 20 counties of the same historical background which have not been covered yet. People who are familiar with Hungarian history can easily understand that even to choose the "right" name for a county is not a simple task. Another problem, if we follow the principle outlined by Heller, is that in many cases the state borders cut the old county territories into two (or more) parts.

The volumes of the series do not give etymological or historical explanations, ethnic affiliations, or statistical data. The German term "*Ortsnamen*" has been used in a very strict sense of the word: village names are included, while smaller settlements (parts of a village, town districts, hamlets etc.) are not included. It would be another project to collect other toponyms, where, as it is well known, e.g. hydronyms are of very great historical importance.

At the end of each volume a half-page summary in English describes the project. It lists, "for further information", a methodical paper by Karl Nehring on the research project, as well as reviews about the early volumes of the series. The vast majority of the 14 review articles were written by Hungarian scholars, but most of these were published in international journals, and outside of Hungary. However, I do not understand why the last review quoted dates back to 1977? Is it true that during the last ten years not one of the dozen new issues of the series has received a more recent review?

Exemplary in its accuracy and regularity in publishing successive volumes, the series has already become a necessary handbook for all scholars who work on the history, onomastics and linguistics of the Karpathian basin. In many cases diplomas, legal or other documents with place-names are the very first data regarding a region or a village. Their collected data bank, as in the twenty volumes so far published, can be used in very many philological or historical studies. We hope for a good and regular continuation of this book series.

Publications of Finnish–Hungarian folklore and ethnography symposia

Finnish and Hungarian philologists have held fairly regular meetings for about a century and a half. It is no wonder that linguists, folklorists, ethnographers, anthropologists, and more recently musicologists, art historians, literary historians and historians cooperate at international level. Finno–Ugrists' congresses (since 1960 held every five years) offer special sections in all of the above mentioned domains of research. In the proceedings of the congresses there are, in fact, whole volumes dedicated to Finno–Ugric folklore and ethnography. After the fourth international congress of Finno–Ugrists Budapest 1975, a wish arose from both sides: to organize smaller, symposium-like bilateral meetings between the big quinquennial congresses. Linguists started their Finnish–Hungarian meetings soon afterwards. Their interest was mostly concentrated on the comparative phonology of the Finno–Ugric languages. Finnish and Hungarian folklorists did not take long in following the good example.

Between May 23–30, 1977, the first Finnish–Hungarian workshop took place in Budapest. Five Finnish and six Hungarian papers were delivered, and shortly afterwards the proceedings of the meeting were published (these include an introduction and a short paper by the late Gyula Ortutay). *Genre, Structure and Reproduction in Oral Literature*, edited by Lauri Honko and Vilmos Voigt (Budapest, 1980, Akadémiai Kiadó, pp. 188 – volume 5. of the series *Bibliotheca Uralica*. Redigit: P. Hajdú) published the full set of papers (five in German, seven – including the introduction – in English), which deal not only with Finnish, Karelian, Hungarian, Ingrian, Samoyed, but also with comparative problems of folklore research.

In turn the second Finnish–Hungarian workshop took place in Finland (Turku, between November 6–10 1978). Its material was also published promptly. *Adaptation, Change, and Decline in Oral Literature*, edited by Lauri Honko and Vilmos Voigt (Helsinki, 1981, Suomalaisen

Kirjallisuuden Seura, 185 pages, 4 plates – vol. 26 of the series *Studia Fennica* – Review of Finnish Linguistics and Ethnology) is a book which is entirely in English. It contains a preface, seven Hungarian and five Finnish papers. The topics range from Finnish and Hungarian to Ob-Ugric.

The third workshop was again organized in Budapest, 1981. Its main topic was to study symbols in folklore. The material of the meeting will be available soon (again in the series entitled *Bibliotheca Uralica*, published by Akadémiai Kiadó, Budapest), edited by Vilmos Voigt. The publication includes some papers which were not delivered at the meeting, (by the late Hungarian scholars Sándor Bálint and Anikó Salamon, and by one Swedish and one Estonian scholar: Åke Hulkrantz and Felix Oinas, respectively). The topics of the publication include Finnish, Estonian, Swedish, Hungarian and comparative folklore.

The fourth symposium was organized in Helsinki between 28–30 November 1983. It appeared as a separate publication, not belonging to any series: *Contemporary Folklore and Culture Change*, edited by Irma-Riitta Järvinen, Helsinki, 1986. Suomalaisen Kirjallisuuden Seura, 158 pages. The book is again (with a single exception) in one language, English. After a short and informative preface by the editor, seven Hungarian and five Finnish papers are included. Finnish and Hungarian problems are covered, of course from a comparative aspect.

After a break of two years, between 11–18 November 1985 the fifth symposium was organized in Budapest, under the heading *Uralic World View and Folklore*. Ten papers from this symposium will be edited (all in English), by Mihály Hoppál, and the publication will not be part of a book series. As in the previous volumes, the intended publication will include some papers written by non-Finnish and non-Hungarian scholars.

The sixth Finnish–Hungarian folklorists' symposium was held between 16–19 November 1987 in Tampere. Its central topic was folk music research, and the main organizer was professor Timo Leisiö, a Finnish ethnomusicologist. The material will be published again in Finland.

Six symposia in ten years, followed by good publications, and which have won an international acceptance, comprise the most prolific inter-congress conferences within the framework of the Finnish–Hungarian cultural agreement. It was a good initiative to concentrate on various topics in folklore research. Ritual, mythology, folk music, modern folklore were among the central points of interest. English language became the communication form among the participants. It seems to be a fruitful idea to include not more than ten papers in a volume (and a symposium), all the papers being of an elaborate character. Only in some cases were short working reports published. In the first and second publications a short research history was presented – thus in later volumes the introductory remarks became short and of a practical character. The few non-Finnish and non-Hungarian participants and their papers enrich the symposia, and add even more international value to the series. Since the publications appeared in various central series of volumes, and enjoy good international distribution, the books are well known in comparative folklore research. Hungarian and Finnish folklore research methods and major topics are well represented in the symposia. Perhaps folk art should receive more attention.

Ethnographers followed the same principles in organizing their symposia along similar lines. In 1979 the preparatory work was started, and between 13–18 August 1984, in Turku, the first "Finnish–Hungarian symposium on ethnology" took place. Soon after the ensuing material was published under the title *Cultural Changes*. (Editor: Ildikó Lehtinen, Helsinki, 1985. 291 pages – issue 6, of the series – *Ethnos-toimite*). The book begins with an evaluation of the life and work of Ilmar Talve, emeritus professor of ethnography at Turku University. The two Finnish organizers of the meeting, Markku Aukia and Matti Mattila, then give a brief description of the meeting. Fourteen Hungarian and nine Finnish papers were published. The list of participants at the end of the book shows that 16 Finnish and 15 Hungarian ethnographers attended the meeting. The relatively small booklet gives some short reports, but in the majority of cases full papers are included, with notes, and where necessary, photographs have been included. In this publication the German is the main language of the text.

In the following year the second similar symposium was organized, and this time in Hungary. Its material will be published under the editorship of János Kodolányi. It contains a similar number of papers.

At the symposium Finnish and Hungarian ethnographers concentrated on modern folk life, and in some cases the contributions are more descriptive. It is important, because the papers often give the first short descriptions published of the changing folk life both in Finland and Hungary.

In my opinion the publications and the symposia are not only a token of friendship between Finnish and Hungarian colleagues, but they offer a good possibility for parallel research. Altogether more than one hundred papers (!), and the (unpublished) very vivid discussions about them have given a new form to comparative research in folklore and ethnography. It is not the study of "ancient" Finno-Ugric heritage which has been predominant because modern phenomena are a principal characteristic of the studies. The symposia also provided good opportunities for the participants to get acquainted with research institutions, universities, museums and archives in both countries. To see the different systems and similar efforts in Finland and Hungary is one of the major (but unpublished) achievements of the symposia. Their future will be of great use and importance.

One should add that Finnish colleagues have similar kinds of symposia together with Scandinavian, Karelian and Soviet colleagues. Hungarian folklorists and ethnographers are engaged more in international and regional conferences, such as *Ethnographia Pannonica* and the *Carpatho-Balkan International Committee*, etc. However, it should be said that for Finnish and Hungarian folklorists and ethnographers it would be very useful to have similar symposia with Estonian and other Finno-Ugric colleagues from the Soviet Union. Despite the very many such attempts which have been made, besides the great Finno-Ugric Congresses, there is no possibility for organizing such small symposia. It is a pity. Perhaps within the framework of further Finnish-Hungarian meetings there could be a possibility to invite some colleagues from the Soviet Union as well.

**Popolo, nazione e storia nella cultura italiana
e ungherese dal 1789 al 1850**

a cura di Vittore Branca e Sante Graciotti
(Civiltà Veneziana Studi 40)

Firenze, 1985, Leo S. Olschki editore, xii, 421 pp.

In Venice the Cini Foundation on local cultural history (*Fondazione Giorgio Cini - Centro di Cultura e Civiltà - Scuola di San Giorgio per lo studio della civiltà veneziana*) is one of the most famous organizations for international conferences and publications. In close cooperation with the Hungarian Academy of Sciences (*Magyar Tudományos Akadémia*) in Budapest, several smaller or larger conferences have been organized, in most cases with a volume concerning the proceedings appearing afterwards. Between 4-6th November 1982, the Cini Foundation and the Hungarian Academy of Sciences co-sponsored an international colloquium on "People and the nation in history, from the French Revolution to the Spring of the Nations (1789-1850) in Italy and in Hungary" (*Popolo, nazione e storia nella cultura italiana e ungherese tra la Rivoluzione francese e la "Primavera dei popoli": (1789-1850)*). After a short summary providing background information, 26 papers of the symposium have been printed in this volume. 17 authors represent Hungarian literature, history, art history, theatre history and music history - 8 authors having written on the same topics. It is interesting to notice that with a few exceptions all the papers are in Italian (the others being in French), and also that a Polish participant (Jan Ślaski) contributed to the volume, too. The Hungarian contributors wrote on general problems of the time, focusing on Italian and Hungarian cultural contacts. Italian participants frequently dealt with Hungarian topics. Hungarian political emigration to Italy between 1848 and 1866, the importance of Neo-Latin literature in Hungary, József Katona,