

zeichen. — Die Verwendbarkeit des Buches wird durch ein finnisches Register erhöht (S. 711—730).

Wörterbucharbeiten ziehen sich bekanntlich leicht in die Länge. Umso erfreulicher ist es, dass hier ein Einzelner neben seinen Amtsaufgaben und Forschungsarbeiten imstande war, die grosse und anspruchsvolle Wörterbucharbeit zu Ende zu führen; hinzu kommt, dass ja ein beträchtlicher Teil des aufgenommenen Materials vom Verfasser persönlich gesammelt worden ist. Über das Erscheinen des Wörterbuches der ingrischen Dialekte freuen sich besonders die Erforscher der ostseefinnischen Sprachen, doch hat das Werk auch denen viel zu geben, die sich mit der volkstümlichen Kultur im Raum des Finnischen Meerbusens beschäftigen.

PÄIVI RINTALA

Selected Essays of Gyula Ortutay

GYULA ORTUTAY, *Hungarian Folklore. Essays.* Akadémiai Kiadó, Budapest 1972. 430 pages.

Ortutay's book is divided into three parts. The essays in Part One deal with programs for research, methodology, or cultural policy: »Folk-life study in Hungary» (1937), »The role of rural schooling in Hungarian peasant culture» (1962), »Hungarian peasant life» (1937), »Between East and West» (1963), »Recent internal migration in Hungary and ethnographical research» (1947), »Principles of oral transmission in folk culture» (1958), »Questionnaire for the collection of nativity plays» (1956), »Jacob Grimm and folklore study in Hungary» (1963). Part Two is definitely the most important part of the volume and it contains three essays as an introduction to the Hungarian collection of folktales. Part Three is a series of portraits of Hungarian ethnographers: Sámuel Tessedik, Gergely Berzeviczy, János Kriza, János Erdélyi, Arnold Ipolyi, Balázs Orbán, Lajos Kátóna, János and Pál Hunfalvy, János Jankó, Ottó Herman, Lajos Kiss, Béla Bartók and János Honti.

The incubation period of Ortutay's »Hungarian method of research» spanned the years from 1936—1938 during which he carried out research by interviewing Mihály Fedics (1851—1938), a narrator of folktales he had found in the village of Bátorliget, which is located approximately fifty miles to the north-east of Debrecen. Fedics' fairytales were published in 1941 as the first part of a sixteen-volume series of folktales; it is prefaced by Ortutay's comprehensive essay »Fedics

Mihály mesél», which is finally, after a delay of thirty years, available to those folklorists unable to read Hungarian: »Mihály Fedics relates tales» (pp. 225—285). In the same year 1941, as his student Linda Dégh relates, Gyula Ortutay suggested »eine Gruppe von Forschern sollte sechs bis acht Jahre hindurch fortlaufend die Entwicklung der Volkskultur untersuchen» (»Märchen, Erzähler und Erzählungsgemeinschaft», Berlin 1962, p. 7). During the years 1941—1943 Ortutay produced most of the portraits published here for the use of the radio and press. It is as a depicter of men somehow or other out of the ordinary that Ortutay was at his best during that period:

»His mental make-up, personality, temperament and whole outlook can thus be comprehended in this tension between two opposing poles, the simultaneous appearance of the rebellious attitude and the obedience of a serf. Any further analysis would merely re-affirm this fact and I could prove it even by telling events of an anecdotic nature. That is why Fedics was always stubborn and irritable, that is why he stood up to his employers, who respected him in spite of it, that is why he was addicted to drinking and why he found refuge quite humbly in the consolation of religion, why he prayed and fasted; and even as an old man, humble and broken, he would raise his head, harass his relatives, behaving like a powerful family tyrant and used to dominate old Kurucz, his humble, terrified friend. His nature, in those last years of his life, was that of an arrogant dictator, yet at the same time of a scared old peasant preparing to face death.» (p. 254.)

Depicting the personalities of ballad singers, fairytale narrators, and soothsayers has not been nearly as insignificant in Finland as Gyula Ortutay claims. However, I. K. Inha, Samuli Paulaharju, Iivo Härkönen, Martti Haavio etc. created portraits for literary and artistic purposes, without connecting this informal pastime with their folkloristic method of research in the manner of the young Ortutay. Providers of methodological stimuli in this direction were Cecil J. Sharp (totally unknown in Finland), B. Malinowski, and M. K. Asadovsky. In 1926 the latter published a classical study of the Siberian narrator of fairytales Natalja Vinokurova (FFC 68). The method of research utilising the narrator himself as the focal point became firmly established in Finland only in the 1970's with the publication of Juha Pentikäinen's »Marina Takalo's Religion» (1971) and Tapio Koponen's »Tietäjä» (= The Soothsayer, 1973).

As to its international significance Ortutay's »Hungarian Folklore» is an uneven book. Most of the texts are written

with a Hungarian readership in mind and for this reason evidently no attempt has been made to have them approach the level of scientific research characteristic of this decade. Presumably the essays written by the young Ortutay, the most stimulating material in the book, could not have been improved by alteration. Nevertheless, one could have expected the notational apparatus to have included at least a summary of the critical acclaim and criticism directed toward the Hungarian method of research during the past few decades. Moreover, the reactions of a pioneer in this field to the subsequent development of his ideas would also have been of interest. The extensive *index of names* serves one of the purposes of this volume quite well — to acquaint a wider circle of researchers with Hungarian culture than has hitherto been the case.

In the introductory article »Science and Politics» (1961) Gyula Ortutay eloquently defends his early transition to politics. On the whole, this elegantly printed book hardly credits the notion that a man of genius can occupy a prominent position in the vanguard of both science and politics simultaneously. On the other hand, it is possible that the achievements of the Hungarian academician in scientific administration, his role as a guiding light to a young generation of ethnologists, and his skill and energy in promoting international contacts and the exchange of ideas between Hungarian and other scholars will more than compensate for any omissions which the reader may find in this extraordinary book, a work which stands as a splendid memorial to a brilliant young scholar.

MATTI KUUSI

Aus Geschichte und Gegenwart der ungarischen Sprache

GÉZA BÁRCZI, A magyar nyelv életrajza (Der Lebenslauf der ungarischen Sprache). Verlag Gondolat, Budapest 1963, 1966². 462 S. + 40 Bildbeilagen.

Dies ist der erste Versuch einer Zusammenfassung der Hauptzüge der ganzen ungarischen Sprachgeschichte, nicht für die Fachleute geschrieben, wohl aber mit voller wissenschaftlicher Verantwortung vorgetragen. Das Buch richtet sich also an das gebildete breite Publikum, das seine Muttersprache, das heutige Ungarisch, gut kennt; den Schlüssel zu den Regeln des heutigen Systems kann jedoch nur die Aufdeckung der Lebensgeschichte der Sprache, der Gesetze ihrer Entwicklung