

Our People and Language. Summary of the year 1929.

A Népünk és Nyelvünk 1929. évfolyamának kivonata.

Number 1. January.

Stephen Bibó: Our Programm. Scholarship has as its end in view not only the discovery of unchangeable and objective laws but also there come within its scope such problems which are subjected to constant changes. Among these we regard the culture of a nation as being subject to changes of a historical character. The present review professes to go into the discussion of such topics of ethnography, sociology and philology, as come within the scope of social sciences in a Hungary mutilated by the Treaty of Trianon. The territory of Hungary has been reduced to the original western part of the pre-war country and to the Great Hungarian Plain. As to scientific researches into the folk-lore of the Great Hungarian Plain not much has been done in the past. The task, which this review has set itself, is to offer a reliable and detailed account of the psychography of the inhabitants of our Great Hungarian Plain, and to collect data relating to it.

Sigismund Szendrey: Minor Customs and Fragments of Habits. Four years ago the author and Ladislaus Madarassy were charged on behalf of the Hungarian Ethnographical Society to collect material of folk-customs and to prepare it for publication. In course of time the work grew to unworkable dimensions, as up to this time nothing at all in this line has been attempted. Final inferences cannot be drawn before all data referring to folk-customs, their origin and importance have not been carefully collected on a large scale. To prove his contention the author brings forward customs in connection with investing a lad with his manhood, certain baths of girls, baptism with wine, days avowed to certain religious rites etc.

Julius Csefkó: Contributions to the Etymology of Tulip and the History of the Tulipe as a Motive in Folk-art. The history of the tulip as a motive in our folk-art depends largely on the etymology of the word tulip itself. The tulip, a flower of the East, was made known in Hungary already about the middle of the 16th century by the invading Turks. It occurs for the first time in a Hungarian text of 1646, as „tulipa“; its present form „tulipán“ may be traced back to 1665. The use of the tulipe as a motive of decoration can be followed as far back as 1651.

Charles Cs. Seböstyén: The Windows of the Hungarian Peasant Cottage.

Windows have always appeared at a much later stage in the development of primitive buildings than doors. In its earliest form it appeared as a hole in the wall of a house or at the ridge of the roof, as an escape for smoke which admitted some light as well. This hole was called „akna“ (shaft).

The window itself directly devolved out of apertures in the blockhouse by casual enlargement of gaps between the beams which formed the wall. The use and the name of the window itself was handed to the Hungarians by the Slavs.

Ákos Szendrey: Forms of Self-administration of the People. Part I. Forms of self-administration by the people have achieved considerable independence alongside of the organisations of State-administration, and even under their influence. Few instances are given and explained.

Short Notices.

Sigismund Bátky attempts to ascertain the origin and the development of place-names such as Kecskemét, Ködszállás, Domahida and Tomaj. Kecse megye > Kecskemény > Kecskeméd > Kecskemét. The word „kecske“ (goat) is here a name of a person, and thence it was applied to his property and then to the whole community. In the same way „köd“ (fog, mist) in „Ködszállás“ conceals a person's name. Domahida and Tomaj may be derived from the Turkish „duman, tuman“ (≙ köd, i. e. fog, mist), words which have also been used as proper names.

Julius Csefkó explains the phrase „markot ver“ (he, she binds sheaves). „Ver“ denotes to glean, gather, pick up.

Language and Traditions of the People.

Anton Horger: Dictionary of the Dialects of the Great Hungarian Plain.

The present review considers the publication of such works as one of its most important duties. Readers are invited to supply any material in their possession towards this purpose. This information is intended to include words and phrases peculiar to certain provinces, as regards their form and meaning, idioms not used in colloquial Hungarian, words elsewhere unknown, proper names and terms of endearment etc. Phonetic accuracy is asked for.

Michael H. Kovács supplies a number of technical terms on harvesting from Apátfalva, Bökénypuszta, Királyhegyes and Makó.

Alexander Bálint submits specimens of peasant songs from Szeged and environment.

Michael Bodó provided folk-märchen from Tápé, county Csongrád.

Work, Character and Customs of the People.

Charles Viski: Those who are not Invited. It is a custom among country people that at weddings many of those who are not invited, appear all the same. These guests have the right to command the gipsy-band

to play one of their favourite songs or they may even dance a round. When this is finished they are expected to leave.

John Banner: Fishing. Along the river Körös at a few places it is a custom esp. while shallow water, to drive the fish towards the banks by employing horses. This is called „haltaposás“ (treading fish). Fish at rest are often caught by hands through diving into the water (haltogás kézzel = to catch fish with hands).

Julia Ü. Nagy: Johann Georg Kohl's Reise in Ungarn (1842) is introduced and discussed. The well-known German traveller and ethnographer describes the nationalities of the Hungary of his days, the character, the customs, the bearing of the people and their social and economical condition.

Stephen Bibó: Year-book of the Municipal Adult Education of the County of Békés (1928). Author combines with the review of the Year-book a sketch of the cultural niveau, the history and the development of towns and villages of the county. He discusses the influence of State elementary schools on the schools in general and on adult education.

Recensions.

Questions and answers in connection with collecting of linguistic and folk-lore material.

Number 2—3. February. March.

Francis Móra: About the Unknown Hungarian Peasant. There are many observations and particulars concerning the Hungarian peasant in works of fine arts, and many details have been preserved by ethnography, folk-lore and philology. But there is a need for comprehensive study based upon a widely scattered material, which is up to now but a heap of fragments. We expect the above work to offer a comprehensive and objective view such as fine arts, esp. literature, are unable to supply, and ethnography has failed to perform up to the present. The objective knowledge of the Hungarian peasant is a question of national importance, as nowhere does the fate of a nation depend so much on the peasant as with us. The type of the Hungarian peasant differs considerably according the different regions, but yet there are common features connecting the whole class into one. The common features are the result of the common soil, the differences again are determined by the character of the region in question and by racial origin. The class of the peasants, a clearly definable social entity, developed from different groups of servants and serfs of the Middle Ages.

Stephen Gyórfy de Sziget: The „Summás“ of the „Matyó's“. The prolific people of the Matyós earn their living in summer by harvesting in other parts of the country. Such workmen who leave for the season of harvest are called „summás“. Workers from a village usually form a group or more groups under the management of the „summás-gazda“ (equivalent to a shift-boss in harbours and factories). He is

the contracting party with the employers, but with the workers of his group he is also on contracting terms. The conditions of the contract, the nature of the work itself, the supply of the implements, are established by ancient usage.

Coloman Szabó: Relics of a Kitchen from the 16th century. The article contains a complete description of cooking utensils, earthenware and metal jars, all of which have been found at excavations in 1828 at Kecskemét, a town in the Great Hungarian Plain.

Stephen Bibó: Geographical, Literary and Moral Point of Views in Determining the Hungarian Psyche of our Days. The question of the Hungarian psyche seems to become a problem of growing interest nowadays. Almost all the inquiries, however, have in common a methodical neglect to infer their results from carefully collected facts. They rather attempt to justify a subjective, predetermined view of their authors by an already biased selection of the premises. The typical Hungarian psyche therefore necessarily presents certain qualities, which are the issues of arbitrary inferences drawn from geographical, racial, aesthetical and moral notions and ideas. Features of the Hungarian psyche, as constructed in such a haphazard way, are not essentially differing from portraits of other nationalities, as they lack the outspoken, characteristic Hungarian traits. It should be a duty of scholars to collect eagerly and with all care possible, every available fact, both as regards physical and physical marks, and supply in this way a sound basis towards further conclusions.

Akos Szendrey: Traces of Self-administration of the People. Part II. Some more instances are given and explained. In former ages the central administration of the State was very limited in its scope. The free communities, towns and free villages, regulated mainly their economical administration independently, whereas feudal villages were dependent on their liege. The latter has often consented, however, to feudal villages under his suzerainty, having the right, to some extent, to decide their own affairs. This fact established a beginning from which the organs of self-administration developed. Towards modern times these organs show a decreasing tendency, are partly or entirely lost or have been fitted into the present system of State-administration.

Short Notices.

Anton Horger: „Vajz“ (skeleton). In the neighbourhood of Szeged „váz“ is pronounced „vajz“ by developing a sound between a vowel and a following sz(English s) or z. The change is not to be accounted for from the etymological point of view, it has also been observed in other parts of the country. Further examples are blujz for blúz, (blouse) csujzli for csúzli¹ (sling), majzos for mázos (glazed). The explanation of this phenomenon is that foreign or unknown Hungarian words are not articulated with the usual certainty, with the result that the tongue in passing from one sound to the other touches the place of articulation where the i sound is produced.

¹ a kind of sling with rubber strings used by children for hurling pebbles.

Stephen Gyórfly (Szeged) and Sigismund Bátky: Controversy over the Etymology of the Name of the Puszta (heath) Bugac. Gyórfly calls into question the etymology as given by the manager of the puszta, according to whom Bugac is the name of a former owner. Gyórfly contends that the character of the landscape itself may easily have suggested the name, as an extensive steppe in Bessarabia is called even to-day Bugeac. Bungiac, Bugiac is also the name for the innumerable moss-banks which form a nice soft carpet at this place. Bátky adheres to his former solution that the name Bugac preserves a family name, because Bugeac would have been spelt Budzsák in Hungarian.

Julius Csefkó: „Cinterem“ (churchyard). The word goes back to some such form as koimétérion and developed through intermittent forms as coemeterium > cimiterium > cimiteriom > cinterim > cinterim > to the present form cinterem. The word therefore originally meant a cemetery, i. e. a churchyard, as the oldest cemeteries have been built around churches. The word has been used by poets and writers as an expression for a hall of a knightly castle or an armoury, because the second part of the word „terem“ means a hall.

Charles Viski: Csapóföld, Csapómester. The name of „csapóföld“ is used in the region between the Danube and the Tisza for a kind of maraeous yellow clay, which is employed to plaster huts and houses and esp. the ceilings. „Csapómester“ is the worker who does the plastering.

Joseph Bogner: „Kellemetlen pénz“ (unpleasant money). The expression is used in Torontáltorda (county Torontál) in the sense of superfluous money. The old sense of the Hungarian word „kellemetlen“, meaning non necessarius, not necessary, i. e. superfluous, has been kept.

Folk-language and folk-tradition.

John Banner publishes peasant songs from Apátfalva (county Csanád).
Sigismund Szendrey publishes folk-tales from the county of Szolnok.
Geyza Kőmíves describes the dialect of Csantavér (now in Jugoslavia, former county of Bács), Part I: Sounds.

Works, Customs and Character of the People.

John Banner discusses the life on the river Tisza in the vicinity of the town Szeged. In 1924 there have been still 3 water-mills on the river Maros from its mouth above Szeged upwards to Nagylak. To-day only one remained. He submits some data from documents concerning the history of water-mills and fisheries of Szeged.

Stephen Ecsedi writes on the part number nine plays in the superstition of peasants from Debrecen.

Julia Ü. Nagy continues her recension of *Johann Georg Kohl's Reise in Ungarn (1842)*. In this part she publishes the material contained in the above work about Hungarian dances and the swine-herds of the Bakony Forest.

Sociography.

Stephen Bibó: Szentes. In connection with a just published monography of the town Szentes (edited by E. Nagy, 1928), author of the article enlarges on the psychography and sociography of the town. The inhabitants remained, in spite of the manifold changes of the last 9 centuries, much the same as regards occupation and psyche.

Recensions.

Answers and questions in connection with collecting of linguistic and folk-lore material.

Number 4—6. April. May. June.

Stephen Györfy de Sziget: The Matyó People. Istvánffy's work *The Life of the Matyós* (Miskolc, 1897) is the one authoritative publication of importance on the Matyós, who live in the villages of Mezőkövesd, Tard, Szentistván in the county of Borsód, North-East Hungary. Their name cannot be derived from King Matthias meaning the sons of Mátyás, who granted them certain privileges, but it rather seems to be a nickname of the same Christian name. The people themselves are Roman Catholics, and it is curious to notice that the name Matyó occurs even in the Great Hungarian Plain and stands for smaller groups of Roman Catholics. The Matyós are of Cumanian origin, but though, according to L. Bartucz, they are far from being anthropologically a homogeneous race, they are at least relatively free from crossings with numerous types. The people have a distinctive Mongoloid character in their features. The typical way of their settlements shows the „winter-quarter“ settlement as found in the Great Hungarian Plain. They have little houses on a small piece of ground; outside, though near to the village, they have an enclosed plot of ground where they breed their rather numerous stock of cattle. In some places also stables were built for the more valuable cattle, while the remainder spent the winter in the open air. The houses were used only by women, children and elders, the men sleeping in the stables. Author gives a detailed description of their houses. By the middle of the last century the stables became annexed to the houses and from about the same time onwards the inhabitants took to agriculture in addition to cattle-breeding. A description is given of former methods of cattle-breeding, present agriculture, ways and customs of harvesting and threshing. The houses are built of dried (not baked) brick clay and covered with straw. Styles of the buildings, distribution of the rooms and sleeping accommodation, do not materially differ from those on the Great Hungarian Plain. Ways of nourishment and foods; the main dishes used are a kind of boiled and baked dumplings, soups, a few vegetables and only occasionally meat.

The Matyós are well known on account of their gorgeous style of dressing, which is generally assumed to be an inheritance from

original, Asiatic dresses. This is, however, not the case as their modern costumes developed almost before our eyes towards the end of the last century. The oldest design of their dresses, as we know it, is from 1857, and is quite simple without any suggestion of the magnificent present-day development; really they were in no way different from the dresses of the serfs of those days. This fact is corroborated by the old folk in the villages. Shirts, smock-frocks and a kind of peasant cloak began to be embroidered only from the fifties of the last century onwards, as well as the richly varied embroiderings of women's dresses. A few years ago the Catholic Church had to interfere with the costly way of dressing and this led to good results even from the point of view of folk-art. In the course of the article the dowry of a bride is enumerated.

The style of the Matyó embroidery is, however, about a century old as its origin leads back to the embroidery as done by the village furriers. In former times only blue and red cotton was used, since the '80 more colours have been employed and of lately also silk came into use. Very artistical are the wood-carvings done by the male population and among these the distaffs deserve special mention. The Matyós are a prolific, hard working, sober, moral and conservative people.

Eugen Böszörményi: The Attitude of the Hungarian Peasant towards Death. The false description of peasants in literature, the gradual disappearance of the typical and original Hungarian traits, make it a duty of first importance to study the psyche of our people. Personal experience and scenes witnessed by the author in war and at home prove that there is no fear of death among the peasants because death appears to them as natural as life.

John Banner: Life of the Shepherds in the County of Békés in the 18th Century. The free life of the shepherds can be reconstructed by help of warrants for their apprehension, which have been preserved, showing their reckless, riotous manners, and as dressing was also regulated, their love of gaudy apparel. Decrees of the county also tried to organise their ways of life in several branches of their activity, they fixed their salaries etc. as we learn from the clues given by the warrants and edicts of the county issued against them as reckless thieves and vagabonds.

Short Notices.

Charles Viski: Chip-carving in Kalocsa. John Paap in his *Part Songs for Six Voices, 1796*, mentions the old Scythian writing of which he says that its use was forbidden by the Archbishop of Kalocsa. Did Paap ever come across such letters or did he by mistake refer to the Cyrillic letters which and the use of the Serbian, had been forbidden to the former Slavonic population?

Julius Csefkó: „Szőlőhártya“. The expression is not used to denote the skin of the fruit of the grapes, but was originally „szőlőbátja“ (back of vineyards, in the same way as „hegyhát“ stands for a ridge of a

mountain) and means the small ridges running along between the rows of vines.

Sigismund Bátky: Kecskemét again. Further discussions with P. D. (Cf. Magyar Nyelv, vol. XXV, p. 80 ff.) and new proofs are submitted to defend writer's own position.

Charles Túri: „Elsejére, másodjára“. (i. e. for the first time, for the second time). Gives explanation and etymology of these words.

Folk-language and Folk-tradition.

Gedeon Mészöly: „Egy Opsitos Katonáról“. (About a Discharged Soldier). The Hungarian soldier as a story-teller. A tale told by a foot soldier Joseph Varga, written for his colonel George Gaal, was preserved among other manuscript material left by the colonel to the Hungarian Academy of Letters and Sciences. Some of these tales were published in 1820.

Alexander Bálint: Prayers and Exorcisms from Szeged.

G. Kömüves: The Dialect of Csantavér, II. Changes of consonants are discussed.

Stephen Ecsedi: The Hosts for Six Days. For the lambing season six farmers employ one shepherd for the term of six weeks. He is fed by and milks for a certain farmer always on the same day of the week, e. g. for farmer A on six Mondays etc. On the seventh day the shepherd received no food but the day's milk was his.

Sigismund Szendrői: Folk-customs from Békés. Customs are described in connection with child-bed, funerals, the first of May, Easter, Whitsuntide, harvest festivals, still existing in Szarvas, a village in the county of Békés.

Recensions and Reviews.

John Banner introduces *The Future Hungarian Intelligentsia* and the *Tanyaproblem* by Nagy de Gesztely. (Tanyas are farms in the country at some distance from villages and towns). This work is the foremost publication on the subject and is of fundamental importance. — *Charles Viski* gives information concerning the contents of the *Zenei Szemle* (Review on Music). — *Tibor Joó* publishes abstracts from the magazines *Föld és Ember* (Earth and Man) and *Széphalom*.
Questions and Answers.

Number 7—9. July. August. September.

Gedeon Mészöly: When Did the Hungarians Become Horsemen? This is a question for ancient history, the solution of which lies partly in philology. The view of Hóman (Hóman—Szegfü, Hungarian History, vol. I, pp. 18—19) will not stand criticism, as he contends that our ancestors developed into some kind of horsemen at the period of the Vogul-Oshtyak-Hungarian language community. Further on he says

that the primitive civilisation of the pre-Hungarians had to undergo a constant and intensive influence by a foreign people in order to be capable of participating in such a development. „Altaic and Turkish loan-words will help us to throw light into the sources of this important factor causing such a change in the civilisation of our ancestors and will show that these loan-words were deposited on a Finnish-Ugrian fundament many centuries before the Conquest“. In opposition to this point of view author places some linguistic data. The word „ló“ (horse) is a name common to the Hungarian, Vogul and Osztyak languages. „Csikó“ (filly) is of later origin, but the three languages had before the Turkish influence two similar expressions as „gyermekló“ and „lófi“ (child of a horse), and an expression common to all three for signifying „to mount on horse-back“ (lóra elleni). The terms used to express the age of horses are also closely related in all these cognate languages: „másodfü ló, harmadfü ló etc.“ second or third grass horse, i. e. grazing for the second or third year. Of the same origin are such terms as „fölbó“ (head-horse, first quality horse), „nyereg“ (saddle), „ostor“ (whip). Preceding the Turkish invasion we come across words as „fék“ (bridle) and „kengyel“ (stirrup). Among the loan-words from Turkish there is not a single one which would refer to the horse or its management. But there are a few expressions which must have come from the Slavonic languages, and yet nobody would try to make us believe that we were taught the art of riding by the Slaves. According to another argument horses were unknown in the oldest Vogul and Osztyak folk-songs, but researches into the Märchen-motives of these people would probably prove the opposite. Be it enough to state that the rôle horses were playing in these folk-songs justifies sufficiently the assumption that these folks were horsemen already before they came under the Turkish influence about the fifth century of our era. The philological facts, as given above, refer only to the eastern group of the Finnish-Ugrian languages (Vogul, Osztyak and Hungarian), because the members of the western group have never been riders. It is therefore unquestionably proved that the Hungarians were acquainted with the art of horsemanship much earlier than the Turkish influence had begun, that is to say, already before our Christian era.

Sigismund Szendrey: Wedding-rhymes, I. A considerable body of folk-poetry belongs to this class. They are short songs, usually shouted, and they refer to the wedding, the wedding-train and conjugal life, and are recited partly by those in the train itself or by spectators. According to the different stages of the wedding there are 16 groups of songs to be distinguished: 1. such as are to set the train in motion; 2. others give the purpose of the whole procedure, e. g. the train goes for a wedding; 3. other songs announce the arrival of the bridegroom's train at the bride's house; 4. they praise the appearance, dresses, moral qualities of bride and bridegroom; 5. praise of the wedding-train; 6. call upon the bride to leave the house; 7. praise married life.

John Banner: Life of the Shepherds in the County of Békés in the 16th Cent. II. Decrees to combat vagabonds and thieves and such as shelter and feed them; against butchers receiving stolen cattle; against the possibility of selling stolen cattle. Ordinances concerning strange cattle in herds, and trading with stolen property. It was especially forbidden for shepherds to pay their drinkbills in cattle. The county tried to suppress the giving of feasts by shepherds out of stolen property, prescribed different ways to force shepherds to give accounts and limited or even prohibited them the use of horses. The great number of these decrees prove sufficiently that they were of little avail, until one of the neighbouring counties introduced, in the last years of the 18th century, the use of badges on caps for serfs and servants, which lead to the instant conviction of those not being in the possession of such a kind of legitimation.

Short Notices.

Julius Csefkó: „Óvakodik“ (take heed, be cautious). The word is used in dialects in the sense of go stealthily, as an old meaning of it has been to lie in ambush.

Julius Csefkó: „Acsorog“ (he loiters). To-day the word is felt to be in relation to „áll“ (stand) whereas it took its origin from the verb „áhit“ (he looks agape).

Charles Viski: „Hátibőr“ (skin thrown over the shoulders). The word „kacagány“ is its synonym, the latter being in older days made of leopard or wolf skin, whereas „hátibőr“ is used by shepherds and is usually made of sheepskin.

Ákos Szendrey: Place-names in the County of Csongrád. Enumeration, and in parts explanation, of expressions used for fields, different parts of the village, roads, paths and rivulets etc.

Charles Túri: Parts of a Cart. In Cegléd there is a distinction between „kocsi“ and „szekér“, the former being drawn by horses and the later not. Several terms are given for the different parts of a cart.

Folk-language and Folk-tradition.

Joseph Implom: Old Folk-songs from Gyula.

Joseph Implom: Christmas Play of Horseherds.

Stephen Gyórfy and Charles Viski: The Prisoner of the Tatars. This tale has been told by a 89 year old peasant.

G. Kőműves: The Dialect of Csantavér, III. Changes of consonants are discussed.

Works, Customs and Character of the People.

Juliet Ú. Nagy: Travels in the Hungary of the Former Centuries, III. The discussion of Georg Kohl's Reise in Ungarn, 1842, is continued.

Sociography.

Tibor Joó introduces pamphlets by *G. Buday* on the Educational Tasks of our Youth in connection with a wireless transmitting station, and on The Agricultural Settlement of Students on the Tanyas.

Recensions.

Alexander Varga discusses Count Keyserling's last book *Das Spektrum Europas*, and gives the well known philosopher's view on the people of and mission of Europe.

Questions and Answers.

Proceedings of the Committee for Researches of the Great Hungarian Plain, Szeged. Section for Folklore, Sociography and Linguistics.

G. M.: Julius Vargha. †. A. H.: Stephen Turi Mészáros. †.

Number 10—12. October. November. December.

Eugen Böszörményi: The Psyche of the Hungarian People. Differences between town and country are strikingly brought out even on first impressions. Earnestness, tranquillity, slowness, taciturnity and even meditation of the country population is opposed to the town-dwellers, who are rather susceptible to impressions, novel sensations and are of an inquisitive turn of mind. The soul of the country people is reticent and reserved, joy and sorrow are both mute, but on the other hand sudden outbreaks of passion are the more violent. The history of our wars of liberty, as well as the late war, all confirm this feature of the Hungarian soul. The ancient traits of character are preserved below the modern varnish. Boasting is not their custom, for even splendidly decorated ex-soldiers are modest on their heroism. Their only real interest is towards the soil: to possess a patch of ground for a house and for cultivation. The Hungarian folk is blamed for being indifferent and apathetic, but one ought to keep in mind all the sufferings of the past and the present. We have to strengthen the soul of our people and there are two ways to achieve this: by religion and by patriotism.

Charles Cs. Sebestyén: The Furniture of the Hungarian Peasant. We cannot underestimate the importance of furniture from the point of view of the historian of culture and ethnographer, as it often affords valuable clues to the understanding of the home life of the people. It was believed some time ago that the furniture of the peasants was of their own invention and that it was imported from the ancient seats of the Hungarians at the time of the Conquest. It is, however, a well established fact nowadays that the original forms of our peasant furniture may be found in the Museums of all over Europe, as they are simplified forms of the furniture of the higher classes of former ages. These latter have experienced the influence of the Renaissance, and to a still greater extent, that of the Austrian Baroc and Rococo.

Besides these there are some traits preserved reminding one of the Middle Ages, esp. furniture of the 18th and of the first half of the 19th century. The front room is called the clean room (*tiszta szoba*) in the sense of best room; it is also called the first house, the great house, clean house, guest's room etc. and is used only in winter. Children and women sleep in the „*kamra*“ (chamber, small room). Both first room and chamber are to be entered from the kitchen, which is in the middle, leaving the entrance from the porch, and is also used for taking meals in. Men usually sleep in the stables, in the yard or in the porch. An extract is inserted from Stephen Gyórfy's article on peasant rooms (published in *Néprajzi Értesítő*, vol., X., pp. 75—77). A big oven (opening from the kitchen) is in one corner; in the corners next to the window are two beds, one for the guests, formerly in the style of a canopy bed. At the ends of the beds are the chests decorated with tulips. In the free corner next to the entrance is a bench, above it a hanging cupboard containing earthenware. A hole in the wall, next to the guest's bed is used for keeping a few books and medicine bottles etc., above is a clock and a mirror. The room of a Hungarian peasant bears no comparison with those of the western countries, its greatest drawbacks are the clay-floor and the whitewashed walls. The dulness of the room is usually tempered by white curtains, flowers, many coloured bed-covers and other embroidered cloth, esp. since the beginning of the 19th century (*Biedermeyer* style). There are four distinct types as far as furniture is concerned: 1. West of Hungary, where the peasants are well to do and more advanced; 2. Great Hungarian Plain, less advanced and very simple; 3. Northern Hungary has kept to a greater extent the old traditions; 4. Transsilvania, where the rooms are the richest in colour and have an atmosphere of their own.

Sigismund Szendrey: Wedding-rhymes, II. The 8th group comprises satirical songs shouted by the spectators; 9. answers to the former by members of the wedding-train; 10. after the service the marriage is announced with songs belonging to this group; 11. the bride takes leave of her family; 12. songs of the train which goes to fetch the newly-married bride to her husband's house; 13. the arrival of the bride forms the subject of this group; 14. rhymes sung during the wedding-meal; 15. the guests after taking leave stop on the streets to sing; 16. comprise songs to accompany the wedding-dances.

Gedeon Mészöly: Is „Jili“ or „Jilik“ of Ural-Altai Origin? A species of wild geese (*Anser albifrons*) are called by this name, which is according to older linguists of Finnish-Ugrian origin. Author furnishes various proofs to contend this view and shows that the word is an independent Hungarian development by way of onomatopoeia.

Short Notices.

Anton Horger: „Töszméköl, gyüszméköl, gyüsménkedik“. The word is used to denote „to be astir“. The first is to be accounted for by contamination: *tösz-vész* (he does — he takes) × *gyüszméköl, gyüsz* (you come) *mék* (I go) > *töszméköl*.

Sigismund Bátky: Bia and Bega. The first is a place-name and the second is used in different parts of the country as a name for small rivers. Bia is to be derived from a Turkish family name and in Bega we have the Turkish word beg.

Julius Csefkó: „Közöli a vágást“. The expression means 1. to behave to satisfaction, 2. to pronounce a sentence so as to make parties meet halfway. Further instances of its use in the latter sense are given.

Michael Nyárády: A Note to the Article „Cinterem“. In Ramosháza the word means a side entrance to the church not below the tower.

Folk-language and Folk-tradition.

Alexander Bálint: Folk-songs from Szeged.

Alexander Dömötör: Variations of Hungarian Anecdotes, I.

G. Kőműves: The Dialect of Csantavér, IV. Changes of consonants, roots and verbal suffixes.

Works, Customs and Character of the People.

A. Ebner: Ancient Way of Transport in the Marshy Great Hungarian Plain.

Stephen Ecsedi: Songs of an Old Horseherd.

Recensions and Reviews.

Tibor Joó writes on *Eugen Böszörményi's* *Below the Hungarian Sky.* The volume contains 16 well-told stories, results of careful and objective observation. *Akos Szendrey* discusses *Koloman Tóth de Szentes'* Wedding-customs in Nagykovács, which he considers a very valuable publication adding new material to our knowledge of the subject. *Michael Szőke* introduces *Paul Móricz's* *Hungarian Laments* and his *Legends from the Hortobágy.* Móricz is characterised by his love for the past and by his intimate knowledge of Hungarian life. *Tibor Joó* gives short abstracts of the 1. and 2. numbers of the *Ethnographia*, now in its 40th year.

Questions and Answers.

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