

## REVIEWS

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Rusyns on the Border of East and Central Europe. The Persistence of Regional Cultures. Rusyns and Ukrainians in their Carpathian Homeland and Abroad. Ed. Paul Robert MAGOCSI. Columbia University Press, New York, 1993. (Classics of Carpatho-Rusyn Scholarship 5. East European Monographs No. CCCLXV.) pp. 220 (bilingual)

A New Slavic Language is Born. The Rusyn Literary Language of Slovakia. Ed. Paul Robert MAGOCSI. Columbia University Press, New York, 1996. (Classics of Carpatho-Rusyn Scholarship 8. East European Monographs No. CDXXXIV.) pp. 79 (bilingual)

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The books reviewed here are the fifth and eighth issues of the series Classics of Carpatho-Rusyn Scholarship. These books at the same time belonging to the series East European Monographs are devoted exclusively to the Carpatho-Rusyn culture. Quite an adventurous undertaking, one would think, to translate to and publish in English a whole series of books dealing with this small ethnic group living on the border of Central and Eastern Europe. However, taking into consideration that the history and recent changes of the region can influence the future of Europe, these books deserve the attention of a larger public.

In the series preface the editors, Patricia A. KRAFCIK and Paul Robert MAGOCSI, explain the aim of their venture. The books published in this series deal with different disciplines: history, language, literature, ethnography, folklore, religion, music and archaeology. Considering the insufficient and dispersed/scattered scientific researches on Rusyn matters one can say that the undertaking of the Carpatho-Rusyn Research Center has special importance. That is to provide an open scientific forum far from the political battles of the contemporary East Central Europe. The author can say that effort is led by one of the most well known scholars of the topic, Professor Paul Robert MAGOCSI.

The first book reviewed here contains papers in English and in their original language from the leading scholars of the Rusyn question. The essays are focusing on two questions: do the Eastern Slavs living in the Carpathians form a distinct nationality (Rusyn) and are they a branch of the Ukrainian nationality. Considering

that national identity is strongly rooted into historical consciousness and is building from the elements of cultural heritage, the separate analysis of the Eastern Slavs lived and living in several different countries (in Hungary, Poland, Slovakia, Ukraine, Yugoslavia) is strongly needed. Although the authors are all leading researchers, they do not deny their political point of view which gives an inspiring polyphony to the book.

The first essay by Oleksa V. MYŠANYČ gives an overview of the history of the different political orientations of the Carpatho-Rusyns. During the last century as many interpretations were presented about the above questions as many national historiographies touched them. Although considering the differences inside the Rusyn culture and its differences from the Ukrainian culture the essay concludes with a pro-Ukrainian quotation: “those of our brethren beyond the mountains (Ukrainians) are not strangers: the idea of the unity of the Rus’ is in all our hearts.” The starting essay is followed by more balanced regional summaries. Mykola MUŠYNKA presents the postwar development of the Rusyn culture in Czechoslovakia, Olena DUC’-FAJFER dealing with the Lemkos of Poland. In the fourth chapter István UDVARI, Chair of the Department of Ukrainian and Rusyn Philology at the György Bessenyei Teachers Training College (Nyíregyháza, Hungary) summarises the history of the Rusyns in the Austro-Hungarian Monarchy and their present situation in Hungary. In the following chapter Ljubomir MEDJEŠI presents the situation of the Rusyns of Yugoslavia. Before the Commentaries, the editor of the book, Paul Robert MAGOCSI discusses the identity formation of the Rusyns and their descendants in America. As a conclusion one can say, that this multilingual book provides (except some parts) a balanced and useful overview of the Rusyns, the Kurds of Europe, as they are called because of their scattered life.

The eighth volume of the Classics of Carpatho-Rusyn Scholarship deals with a much more specific, however, quite important question. The codification of the Rusyn literary language of East Slovakia in 1995 was an attempt to resolve the language problem of Rusyns. Although the first text on Rusyn was published centuries ago the cc. one million Rusyn speakers still do not have one literary language. People belonging to this ethnic group nowadays live in five different countries (Ukraine, Slovakia, Poland, Yugoslavia and Hungary), which means that they have to habituate in the shade of those cultures. During the centuries Rusyns have never had the possibility to create one literary language from the dialectically diverse vernaculars of different regions. The codification of the Rusyn language of East Slovakia is a solution, but not an ultimate one.

Bertalan PUSZTAI

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Magyar Katolikus Lexikon (Ungarisches Katholisches Lexikon). Hrsg. István DIÓS. Szent István Társulat, Budapest, 1993, Bd. I. 948 Seiten; 1996, Bd. II. 964 Seiten; 1997, Bd. III. 932 Seiten; 1998, Bd. IV. 932 Seiten; 2000, Bd. V. 975 Seiten.

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Die Szent István Társulat (ein katholischer Verlag) begann in der 1850er Jahren als erste Datensammlung und Handbuch mit der *Egyetemes Magyar Enciklopédia* (Ungarische Universal-Enzyklopädie), und die Herausgabe ihrer 13 Bände nahm fast 20 Jahre in Anspruch. Die Bände des von P. Béla Bangha SJ herausgegebenen *Katolikus Lexikon* (Katholisches Lexikon) erschienen in den 1930er Jahren und sind später selbst mit mehrjähriger antiquarischer Vorbestellung nicht zu bekommen gewesen. Nach den die religiöse Kultur unterdrückenden Jahrzehnten des Sozialismus war einerseits ein gestiegenes Interesse und andererseits ein weitgehender Mangel an religiösen und kirchlichen Kenntnissen zu beobachten. Deshalb beschloß der Verlag der Szent István Társulat schon 1980 die Herausgabe des Ungarischen Katholischen Lexikons. Die bereits laufenden Zusammenfassungen, die eine ähnlich geartete Synthese der Kenntnisse bedeuteten, versprachen keine einfache und schnelle Lösung.

Unter diesen Umständen dachte der Verlag zuerst an die Übertragung des Stoffes des deutschen religiösen Lexikons aus den 1950–60er Jahren und seine Ergänzung durch die ungarischen Bezüge. Wegen der Unterschiede beider Nationalkulturen, der Übersetzungsprobleme usw. erwies sich dieser Weg bald als ungangbar. Schließlich beschloß die Gesellschaft, sich auf den 1000jährigen ungarischen Katholizismus und damit zugleich auf die Nationalgeschichte konzentrieren zu wollen und sich die Herstellung eines neuen katholischen Lexikons für das gesamte Ungarn vorzunehmen. Mit diesem Verständnis wurde 1983 mit der Arbeit begonnen, und das Erscheinen des ersten Bandes nach zehn Jahren ist als erfolgreiches Tempo zu betrachten.

Die Darstellungsweise der einzelnen Stichwörter kann als sehr korrekt gelten, da sie nicht wertet und keine eigenen Gesichtspunkte suggeriert, sondern Fakten über Institutionen, Religionen, die Universalkirche, Ideen, Personen und Siedlungskategorien mitteilt und damit zu genauen Kenntnissen verhilft. Als anschauliches Beispiel soll auf das Stichwort *abortusz* „Abortus, Abtreibung“ verwiesen werden, eine auch im jüngstvergangenen Gesetzgebungsprozeß sensible Frage. Es beginnt neben der Aufzählung der ungarischen sprachlichen Varianten der Benennung mit der Wortetymologie und der Definition seiner allgemeinen Bedeutung. Es folgt die Klassifizierung des Begriffes aus moralischer Sicht, demgemäß nach katholischer Morallehre nicht einmal der eine Frage der ärztlichen Ethik darstellende indirekte chirurgische Abortus eine der schwierigsten moralischen Fragen für das Individuum, die Nation und die Menschheit ist, sondern der die Abtötung der Frucht bezweckende direkte chirurgische Abortus. Bei seiner Interpretation stellt der Autor den kirchlichen Standpunkt in vollem Maße auf der Basis der Rationalität dar, indem er auf die verschiedenen Auffassungen in den einzelnen Staaten hinweist und mit methodischer Sachlichkeit auch die der kirchlichen Lehre widersprechenden Argu-

mente und Begründungen aufzählt. In einem gesonderten Punkt findet sich der historische Überblick des Themas und die Darstellung der diesbezüglichen kirchengeschichtlichen Dokumente. Ein weiterer Punkt beschreibt die ungarische Lage, vor allem von der Geschichte der kirchlichen und bürgerlichen Gesetzgebung aus. Zum Schluß gibt er eine Zusammenfassung des Gesetzes Nr. LXXIX des Jahres 1992 *über den Schutz des embryonalen Lebens*. Vergleichsdaten in Tabellenform finden sich über die ungarische Praxis und die Zahl der Aborte in den verschiedenen Ländern der Welt.

Im Bereich der Religionsgeographie werden die Länder Europas detailliert und die nichteuropäischen Länder vor allem aus missionarischer Sicht dargestellt. Es gibt Landkarten mit den Bistümern der Länder der Erde und den Dekanatsbezirken in Ungarn. Sehr bedeutend für die Landeskenntnis ist, daß sämtliche Komitate, Gegenden und Pfarrorte im historischen Ungarn dargestellt werden. Die Verfasser behandeln sogar die bedeutenderen Orte der Ungarn in der Moldau, also einem jenseits der Karpaten und außerhalb des historischen Ungarn liegenden und heute zu Rumänien gehörenden Gebiet. In diesem Bereich finden sich Stichwörter, die unbedingt einem Mangel in der Lexikon-Gattung abhelfen. So wurde z. B. die moldauische Stadt Bârlád zwischen Pruth und Sereth, in der früher mehrheitlich Ungarn wohnten, in den früheren Lexika – Révai, Új Magyar usw. – nicht behandelt, im Ungarischen Katholischen Lexikon dagegen findet sich zusammen mit den übrigen moldauischen Orten mit ungarischen Bezügen auch ihre knappe, aber angabenreiche Beschreibung. Diese Darstellungen können viel dazu beitragen, daß das Bild von den im ungarischen kulturellen Leben lange Zeit in Vergessenheit geratenen und auch später eher als Kuriosum erwähnten ungarischen Tschango wieder den ihrer Wichtigkeit entsprechenden Platz erhält. Das fast zur gleichen Zeit erschienene Magyar Nagylexikon (Großes Ungarisches Lexikon) zählt ebenfalls schon mit ähnlicher Ausführlichkeit die Orte mit ungarischem Bezug in der Moldau auf, aber bei einem Vergleich beider ist zu erkennen, daß die Artikel des Ungarischen Katholischen Lexikons zu diesem Thema datenreicher sind, regelmäßig auf die Berufsverhältnisse verweisen und die historischen Schicksalsfragen der Ungarn in der Moldau stärker be-tont werden.

Die Auffassung des Lexikons von Religion im weiten Sinne wird nicht nur durch die Berücksichtigung der mit der nationalen Identität zusammenhängenden Merkmale bewiesen, sondern auch durch die Darstellung vieler anderer Bereiche von Lebensweise und Kultur. Neben der allgemein stark betonten Geschichte kann auch auf gesonderte Stichwörter verwiesen werden (z. B. „ungarische Feldzüge auf dem Balkan“). Volksreligiosität und Volkskunde werden in den einzelnen Stichworten gebührend berücksichtigt („Schnitterkranz“, „archaische Volksgebete“, „Babba-Mária“ – die Anschauung und Gestalt der mit dem Mond verknüpften Jungfrau Maria als göttliche Frau bei den Tschango von Gyimes, einer ungarischen Volksgruppe in Rumänien, „Aberglauben“, der Buchdrucker „Bagó Márton“, der Faschings- und Weinlese-Volksbrauch „Bakkuszjárás“ usw.). Aus der Sicht des Allgemeininteresses werden auch die wichtigsten philosophischen und psychologischen Begriffe erklärt, und eine Fülle von Wörtern, die auch als religiöses Symbol erschei-

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nen können, kommen als selbständige Stichwörter vor (Eule, Ernte, Gesicht, Porträt usw.). Daneben werden die unterschiedlichsten Gebiete behandelt, von der Rechtswissenschaft über das Gesundheitswesen bis zu den einzelnen Längen- und Raummaßen.

Es ist keine Übertreibung, daß das Lexikon jedermann nützliche Kenntnisse und Anleitung vermittelt, und seine die Fremdwörter vermeidende, allgemeinverständliche Sprache läßt das Buch sogar für Schulkinder oder für Landsleute jenseits der Grenzen verständlich werden, die durch die Umstände gezwungen waren, ihre Schulbildung in einer Fremdsprache zu erhalten.

Das Lexikon erscheint pro Band in 5000 Exemplaren. Der erste (A–Bor) erschien 1993, der zweite (Bor–Éhe) 1996, der dritte (Éhe–Gar) 1997, der vierte (Gar–Hom), im Advent 1998, und der bisher letzte, der fünfte (Homo–J) 2000. Alle erschienenen Bände sind bei der Szent István Társulat gemeinsam erhältlich.

Gábor LIMBACHER

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Studying Native America: Problems and Prospects. Ed. Russell THORNTON. The University of Wisconsin Press, Madison, 1998, pp. 443.

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The human rights movement of the 1960s' brought forward the issues of minority problems in the US, and among these problems – or more precisely – among the groups which needed their problems to be discussed and solved were the American Indians. This political issue influenced the discussion of ethnic and minority questions at the university level, and consequently a Native American Studies program was created at the University of California's Berkeley, Davis and Los Angeles campuses, which were followed by the University of Arizona, the University of New Mexico, and the University of Minnesota. During the last thirty years Native American Studies became part of the university and college curricula throughout the US and Canada but generally speaking it is not considered as a serious intellectual endeavor. The volume edited by Russell THORNTON intends to offer guidelines for the future of Native American Studies. The book is divided into four parts. Part 1, titled Native Americans Today, articulates questions faced by Native American scholars, students and peoples, like population and identity issues, and the trauma of history. Part 2 discusses the development of Native American Studies, while Part 3 constitutes a larger unit, including chapters on Native American literature and writing literature, history and writing history, language and linguistics. Part 4 is another larger unit discussing problems of sovereignty, epistemology and religion, kinship and family, science and technology, and repatriation of human remains and cultural objects.

The initial chapter, written by Russell THORNTON, a Cherokee himself, who is professor of anthropology at UCLA, provides a detailed overview of the demographic impact of colonialism on the Native American population. Analyses the

historical evolution of population estimates of Native North America, and he also considers how various forms of colonialism combined with disease reduced the numbers of American Indian tribes. In the final part of this chapter he examines the implications of that impact for how the Native American population is defined today and how it may be defined for the future. He also examines contemporary tribal membership requirements, especially variations in “blood quantum”.

In Chapter 2, Raymond FOGELSON, professor of anthropology at the University of Chicago, considers the Native American identity from the perspectives of blood, land, and community. FOGELSON emphasizes the historical continuity of identity for Native Americans and considers identity as the presentation of self-images.

Chapter 3 has three authors: Bonnie DURAN (Opelousas/Coushatta), an assistant professor at the University of New Mexico School of Medicine, Eduardo DURAN (Tewa/Apache), a psychologist in the Behavioral Health Department at Rehoboth/McKinley Hospital, and Maria YELLOW HORSE BRAVE HEART (Hunkpapa and Oglala Lakota), an associate professor at the University of Denver Graduate School of Social Work. They compare the result of their research among Native Americans in California and survivors of the Nazi holocaust, and argue that Native Americans will never be “psychologically sound” until they and the American society deal with how the past affected Native Americans and continues to affect Native American identity today.

Chapter 4, which consists in itself of Part 2 of the volume, was prepared by Russell THORNTON again. He analyses in a detailed way the emergence of Native American studies from the early colleges, through the government schools to its present day position in higher education. Because Native American studies emerged into higher education as a consequence of politics and polemics, it has yet to escape its heritage. “How can the academic system respect Native American studies if Native American studies does not embody the highest intellectual standards of the system?” – asks THORNTON critically. But he has another final question addressing the academic system: “How can Native Americans respect Native American Studies if it does not attempt to understand them on their own terms?”

In Chapter 5, Robert Allen WARRIOR (Osage) who teaches American Indian literature in the Department of English, Stanford University, discusses the important role Native American literature played in the emergence of Native American studies in higher education. He suggests, Native American literature presents Native Americans as they are envisioned by the Native American writer, thus influencing the self-image of the people.

In Chapter 6, Kathryn SHANLEY (Assiniboine), an associate professor in the Department of English and the American Indian Program at Cornell University, focuses on the issue, how Native American literature and thus Native American studies become really “Native American”? This is not an identity issue – in her assertion – though, to our confusion, it has frequently been defined in this way. The Native American experience is a full sensory one, in her opinion, and the answers she seeks for Native American studies are not simple ones. She argues for regionally based programs which combine place and tribe with Native American studies.

J. Randolph VALENTINE, who is presently assistant professor of linguistics and American Indian studies at the University of Wisconsin-Madison, considers languages, linguistics, and Native American studies in Chapter 7. He stresses the importance of language to Native American peoples and notes that linguistics for Native American studies is different from “mainstream” linguistics, because it is unique in its focus on documentation and need to be relevant to the communities where the languages are spoken. VALENTINE discusses some exemplary language programs among Ojibwe and Cree peoples he experienced.

Melissa MEYER, the associate professor of history at UCLA, and Kerwin KLEIN, an assistant professor of history at the University of California, Berkeley, co-authored Chapter 8, in which they examined the relationship of Native American studies to anthropology and history, drawing upon the history of the study of Native Americans in both disciplines. They also discuss and critique in some detail the product of the “ambivalent relationship” of anthropology and history, that is “ethnohistory”. Why should a special type of history – ethnohistory – be reserved for Native Americans, they ask, while “history” for other types of people? They then suggest areas in the study of Native Americans that should naturally incorporate history and anthropology.

Richard WHITE, professor of history at Stanford University, in Chapter 9, discusses the creation and writing of Native American history by contemporary scholars, and its relationship to the wider discipline of history. He analyses the relationship of Native American history and historians to the general historical studies. He concludes that the major problem is when the “history” written by people in Native American studies does not conform to the tenets of solid historical scholarship.

In Chapter 10, the initial study of Part 4, Rennard STRICKLAND (Osage/Cherokee), who is currently dean and Philip H. KNIGHT, Professor of Law at the University of Oregon School of Law, investigates the history of self-governance and constitutionalism. He calls for studies on tribal concepts of sovereignty, and at the microlevel of tribal operations. Studies of the actual operation of Native American tribes are also needed, he asserts.

John MOORE, chair and professor of anthropology at the University of Florida in Gainesville, in Chapter 11, examines the place of Native American epistemology in Native American studies. He describes the great differences both between Native American and western epistemologies and among Native American ones themselves. He also illustrates the contrasting differences between Cheyenne and Creek cosmological concepts. He also offers insightful suggestions for teaching Native American epistemology in the classroom, drawing upon differences between the Cheyenne and Creek. One of the most relevant parts of his writing is the discussion of the contrast between Native American and university teaching practices and attitudes.

Raymond DEMALLIE, professor of anthropology at Indiana University and director of its American Indian Studies Research Institute, declares Native American families and kinship the essence of Native American peoples, and the basic point for understanding them. In Chapter 12, DEMALLIE considers kinship in Native American societies as a cognitive structure which determines the relationship of human

beings to all other forms of existence “in a vast web of cosmic interrelationship in which humans stand at the bottom or on the periphery”.

Clara Sue KIDWELL (Choctaw/Chippewa), director of the Native American Studies Program at the University of Oklahoma, and Peter NABOKOV, associate professor in the Department of World Arts and Cultures and the American Indian Studies Program at UCLA, write in Chapter 13 about Native American science and technology, examining how the two terms might apply to Native American cultures before European contact. They draw their examples from all over the American continent. In our increasingly fragmented societies it might be instructive that in Native American culture, science and religion, art and technology, are intermingled. Studying Native American science and technology can greatly expand our knowledge base. KIDWELL and NABOKOV also suggest some new avenues for investigation within the context of Native American studies.

In Chapter 14, the final chapter of this section, Russell THORNTON examines the recent movement for the repatriation of Native American human remains and cultural objects. He worked as chair of the Smithsonian Institution’s Native American Repatriation Review Committee from 1990. THORNTON emphasizes the revitalizing effects of repatriation for native communities, how new working relationships developed between Native Americans and scholars, and how new intellectual relationships evolved between oral history, written history, and archaeology, thus forcing nonnatives to consider Native American conceptions of property and ownership. Repatriation has forced archaeologists and physical anthropologists to relate in new ways to Native Americans, as anthropologists and Native Americans forged new relationship after the sixties and the establishment of Native American Studies.

In the closing note Russell THORNTON and Matthew SNIPP (Cherokee/Choctaw), professor of sociology at Stanford University, discuss the future of Native American studies, and suggest some new paths to follow.

In sum, studying Native America is a very detailed and thorough treatise of all aspects of Native American culture. Most of its writings use critical tones, and do not fail to expose problems and weakness in Native American studies where they are evident from the aspects of the Native American studies themselves, or from the context of any discipline. The volume fulfilled its goal: it is a perfect tool for any novice, or teacher of American Indian culture, and can give insights into unsolved, or slightly treated fields of Native American studies. In many cases, the writings are thought-provoking, and they force the reader to look at things from a new perspective. Highly recommended!

Imre NAGY



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Gyula ORTUTAY: *Hangari-Minwashu* (Magyar Népmesék. “Hungarian Folktales”). Translated and edited by Yasumoto Tokunaga, Noriko Ishimoto, Etsuko Iwasaki and Emiko Kume. Tokyo: Iwanami Shoten. 1996. Third Print 2000. Iwanami Bunko Aka (Red Series of World Literature) 32–776–1. pp. 434.

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This small volume contains the Japanese translation of forty-three Hungarian tales by a team of dedicated Hungarologists: folklorists, linguists and philologists. The texts were chosen from the comprehensive folktale collection of Gyula ORTUTAY (1910–1978), which was published in 1960 in three volumes in Budapest by the Publishing House “Belles-Lettres” (Szépirodalmi Könyvkiadó). It contained 413 tale texts that were selected and commented by Professors Linda DÉGH and the late Ágnes KOVÁCS. The tale corpus was divided up into such narrative genres as “fairy tales” (tündérmesék; the largest category, into which the entire material of the first two volumes – Vol. 1. No. 1–50. 69–698; Vol. 2. No. 51–124., 5–975; altogether 124 texts – belongs), novelle (novellamesék: No. 125–187. Vol. 3. 7–306; 63 texts), legends (legendamesék: No. 188–226. Vol. 3. 309–431; 39 texts), jests and anecdotes (tréfás mesék: No. 227–339., 435–871; tales of lying: No. 340–349., 875–905.), animal tales, cumulative stories, catch-tales (“állatmesék, láncmesék és csalimesék”; No. 350–412., 909–1056.).

The Japanese selection offers a good sampling of such narrative wealth. The genres of the fairy tales are represented with 19, novelle with 9, jests with 10, animal tales with 5 tale texts: it means, a little over one tenth of the original corpus. The texts of the tales (12–328) are followed by the translations of the original commentaries prepared by Ágnes KOVÁCS and Linda DÉGH and contain data on their typological classification, sources, narrators and localities (329–349).

The translation of the original preface by Gy. ORTUTAY to the collection (354–412), which discusses the earliest sources of Hungarian folk beliefs, the history of collecting folktales, as well as the characteristics of the traditional story telling, is also supplied with explanatory footnotes for the Japanese readers (413–421). The careful translation of this essay greatly adds to the scholarly value of the volume.

Further supplementary materials by the Japanese scholar-translators include a summary of ORTUTAY’s scholarly activities (423–424), a map on the Hungarian ethnic boundaries, a list of geographical terms with Hungarian, German, Romanian and Slovak equivalents (428–430) and a short succinct postscript (431–434).

This book was originally published in 1996, in a prestigious series by one of Japan’s prominent publishing houses, and was reprinted for the third time in the year 2000, as a reassuring indication of the general interest toward international folklore in Japan. It is also worth mentioning that in the same series some other classical folktale collections have been also published, such as the *Japanese Stories* (*Nihon-no Mukashi-Banashi*) by the late great folktale scholar Keigo SEKI, or the *Russian Folk Tales* of AFANASIEV, and the Spanish tale collection of A. M. ESPINOSA among others.

In fact, the publishing of *The Hungarian Folktales* of ORTUTAY is already the second serious effort in the recent past to introduce Hungarian folktales for the

Japanese reader. The first collection of similar scope was *Hangari-no Minwa* (*Hungarian Folktales*) which was translated by Masayuki IKEDA, Etsuko IWASAKI and Emiko KUME and was published by the Publishing House Kobun-sha in 1980. It contained 46 stories, which were compiled from a wider range of Hungarian folklore classics, such as from the *Collection of Hungarian Folk Narratives* (*Magyar Népköltési Gyűjtemény*) and the various collections of János KRIZA, J. BERZE NAGY, S. BÁLINT, GY. ILLYÉS, Linda DÉGH and Gy. ORTUTAY (including already a few stories from the above discussed collection of *Hungarian Folktales*).

Much to the credit of their translator-editors, both volumes show a fortunate combination of popular entertainment with high academic standards.

Kinga MÁRKUS