

Our People and Language. Summary of the year 1930.

A Népünk és Nyelvünk 1930. évfolyamának kivonata.

Number 1—2. January—February.

Stephen Bibó: The Second Year. When reviewing the success achieved by this magazine in its first year, stress must be laid on the keen interest shown by the intelligent public of the countryside, as being an important factor in view of further developments. The aims and programmes as outlined at the beginning of the first year (No. 1. of vol. I.), scarcely need to be changed but they should in no case be taken as setting up artificial boundaries for the simple reason that „An inquiry into the Hungarian mind cannot be specifically limited in any direction, as it is not of a local but rather of national importance“. Consequently, as we do not strive to narrow the scope of our problems down to the Great Hungarian Plain, we rather welcome contributions on general Hungarian topics. A section shall henceforth be opened towards discussion of pure Hungarian. English and German summaries of the contents will be supplemented to each number in order to further international relations which are and will be, of great importance to our cause.

Gedeon Mészöly: The Song-book of Adam Pálóczy de Horváth. In the introduction the great influence of townships in the Hungarian Plain is described and specially that of Debrecen and its „Kollégium“ on the cultural life of whole Hungary, Western Hungary included. Pálóczy Horváth lived in Western Hungary but he spent 7 years of his school-life in the Kollégium of Debrecen. All valuable matter in his production and particularly his songs, religious and secular, might be traced back to the Great Hungarian Plain. He was a busy collector of folk-songs and he himself wrote quite a number of songs in that vein. This accounts for his most important work, still unedited, his song-book entitled „Four hundred and fifty old

and new songs, written partly by myself and by others". The spirit of these songs is undoubtedly that of the people of the Great Hungarian Plain. Prof. Mészöly advocates the necessity of publishing the Mss. At present he is desirous of correcting a few mistakes. He compares the poem on the "Styrian Dance" (Stájer tánc) in Pálóczy's Ms. with variants "The German Dance" (Német tánc), as published in the Collection of Anecdotes by Béla de Tóth (vol. IV. p. 128.), and with a third variant known by Ladislaus Arany (Budapesti Szemle, vol. IV. p. 116.). This comparison shows that the original song was not directed against foreign, and German habits and customs in particular, as L. Arany's view seems to have been. In reality it treats of the anti-Hungarian policy of our Austrian rulers, and is but an echo of Napoleon's Proclamation to the Hungarian Nation. A further proof of this is another poem of Pálóczy's, sent among others to Kazinczy (Cf. Kazinczy's Correspondence, vol. XII. 43.) which is an answer of the poet to Napoleon's proclamation.

Stephen Bibó: Geographical Considerations in the Study of the Hungarian Mind. Different methods are available for a study of this kind.

I. Ladislaus Németh discusses, when introducing an article of his (The Psyche of Transylvania in its Modern Literature, Társadalomtudomány, 1926, No. 5.), the influence of different regions on the character of the Hungarian people. He adopts three main divisions: Western Hungary, the Great Hungarian Plain and Transylvania. He employs the chief literary creations of each of these regions in order to establish the peculiar influence exerted by environment. After a short review of Hungarian literature he summarizes by saying that the soul of Western Hungary (as represented by Berzsenyi, the two Kisfaludys, Csokonai, Vörösmarty, Jókai, Babits) is dignified and western; that of the Hungarian Plain (Cf. Dugonics, Petőfi, Arany, Tömörkény, Móricz) is very Hungarian but rather quiet and even; the soul of Transylvania (Cf. Kemény, Ady, Szabó Dezső) is aristocratic, inventive and original.

II. The facts of geography, however, greatly contradict the above division into three parts. Geographically speaking Western Hungary cannot be looked upon as an independent regional unity. It seems as if the principle of division had been made according the four cardinal points (Western Hungary — Upper Hungary — the Hungarian Plain — Transylvania) or according to the literary traditions of the last century, which eventually might be supported by the centres of learning as well. In spite of all, Hungary is a remarkable

example of geographical unity on a large scale, surrounded by the Carpathians, the Alps and enclosing the Great Hungarian Plain; although it could easily be divided into three regions, yet these do in no case correspond to those suggested by Németh. The first of this division would include Western and Upper, Hungary, the second the Great Hungarian Plain and the third Transylvania; the latter, however, is strongly linked up with Upper Hungary by way of the Carpathians.

III. Németh's interpretation of the relation between the human mind and its natural surroundings, cannot be accepted. While the influence of natural objects on man is a too well established fact, it is none the less evident that psychic factors are also of decisive moment in the development of human individuals. These psychic forces are of a very complex nature and they do not only oppose the influence of natural surroundings but they may even divert them. Out of the numerous and complex forces of influence Németh uses only one, i. e. that of the natural landscape, particularly the nature of the soil, being persuaded to have found in it those basic natural as well as psychical forces, which aid towards the formation of the human individual. The fact of interrelation being established between natural and psychical forces, we want to classify the psychic forces in their relation to the former. After a short sketch of the development of fundamental human types, the author of this article summarizes his results as follows: If the human individual is the object of our inquiries, its personal and individual mind must be taken into account as well as the influences of natural and social surroundings.

IV. Németh exaggerates the importance of the geographical landscape on human mind. Exhaustive analysis is given of the typical representatives of the Western Hungarian psyche as enumerated in Németh's article. Csokonai, though belonging to this group, has a protestant mind as he spent his school-years in the Calvinistic Debrecen and not more than 4 years in the region into which he is classified by Németh; realistic and romantic traits can be found in Jókai, Babits, in the greatest Hungarian poet of pathos: Vörösmarty, in Alexander Kisfaludy and Berzsenyi, to exactly the same degree in which these traits are present in the people of Western Hungary.

Desiderius Páiz: Dispute with S. Bátky. (Of. vol. I. of this magazine, pp. 38—39, 173—77.) 1. The second part of the name of the town Kecske + *mét* conceals the name of a net used for fishing. Origin and meaning of the word in the Hungarian and in the Finnish-Ugrian languages is discussed. The same word occurs in many other names of townships. Explains the origi-

nal phonetical form of Méd and the meaning of it as a place-name. 2. Close examination of Bátky's arguments.

Charles Cs. Sebestyén: Wall-cupboards. This piece of furniture is known only among the peasant classes. It is a small cupboard sometimes placed in a niche of a room, but more often on the wall; sometimes it is even put on a bench or on a stand made for that purpose. The niches were originally blind windows, serving to exhibit knick-knacks, such as pottery-wares, glasses, bottles, etc. This usage reminds us of the wall-niches of Pompei which were furnished with doors and shelves and might also be found in the German castles of the Middle Ages. The earliest use of the word for a wall-cupboard is supported by documentary evidence dating from 1556. The blind windows with shelves and the niches with doors, show their apparently Western origin, though the possibility cannot be excluded of their having been brought by the invading Hungarians from the East, and that they carry traces of Turkish influence. The development of such wall-cupboards from the niches can easily be followed. Description of the different forms in use, their place in the rooms, size and shape, rudiments of Roman and Gothic style in their design. In former days they were made of oak, nowadays soft woods are used. The usual Hungarian flower motives are employed as decorations.

Short Notices.

Gedeon Mészöly: Is the fleece of „The Golden Lamb“ of gold? Linguistic and historical proofs show that Francis Móra was right in using the expression golden lamb as the title of his musical fairy-play.

Julius Csefkó: „Márjás huncut“. Explains this term of expletive.

Charles Túri: „Töszméköl, gyüszméköl, gyüsménkédik“. (Cf. this magazine vol. I. p. 298.)

Language and traditions of the people.

Charles Viski: A Variant of the Wedding of Canaan from 1824.

This folk-ballad is sung at weddings, funeral repasts and often in the church by the women before service on Sundays when the biblical text to be read, contains the story of the wedding of Canaan. Older variants are known from the 17th century; the one in question was found in a hymn-book of the late A. Csapó, a solicitor at Hajdúhadháza.

Alexander Dömötör: Variants of Hungarian Anecdotes II.

4. Where is the head of the godfather?

5. From bad to worse. („Eben gubát cserélt“).

6. Stuffed eggs.

7. Hang the barber instead of the blacksmith.

Geyza Kőműves: The Dialect of Csantavér. Diminutive suffixes and conjugation of verbs are discussed.

Work, customs and character of the people.

Louis Kiss: The Sucking Pig of a Poor Man. Customs, habits and folkish turns of speech are told in form of a short story taken from the life of a small peasant from Hódmezővásárhely. The action begins at a fair where the sucking pig is bought and ends at the pig-sticking, which is a great feast among Hungarian peasants.

Sociography.

John Banner: Sidelights on the Life of the People in the 18th century. Decrees of the county of Békés are published furthering security against village fires, extinguishing of fire in the fire-places at night, regulations concerning watchmen and building of houses, punishment of carelessness.

Recensions.

George Szombathfalvy introduces *K. Kaán's The Problems of The Hungarian Plain*. Questions of drainage, plantation of woods, methods of amelioration of soil and problems of traffic are discussed by the author who asks for a State organization on a large scale to solve all these complex problems.

Alexander Ébner discusses *Louis Kiss' Agriculture in the Rétköz*. This valuable work deserves attention on account of its ethnographical and economic-historical material.

Questions to and answers from the Editor.

Number 3—5. March—April—May.

Stephen Bibó: Geographical Considerations in the Study of the Hungarian Psyche.

5. The Great Hungarian Plain itself hardly represents a geographical unity as there are terrains of such considerable differences as the Danube—Tisza region, the Tisza—Maros and the Upper Tisza regions. There is, however, a unity discernible in the common characteristics of the population. The Great Hungarian Plain is missing the middle classes of other societies; that class is only found in isolated spots about the Upper Tisza regions and in the county of Bihar; the townships and free boroughs are hardly a century old; the better classes are recruited from the peasantry and from the burghesses.

Németh calls Dugonics a rustic poet but this rusticity does not amount to much. Classical culture and sympathy for folk-literature are the two chief characteristics in Dugonics's literary activity. He is realistic as well as romantic just as the other great figures of Hungarian literature are, so that in this regard he might be looked upon as a precursor of Petőfi and Arany who both are realists and yet romanticists.

In addition to these, we doubt very much that Petőfi's poetry is explainable from the peculiar character of landscape, in spite of him being nearer to Nature than Dugonics ever was. Petőfi shows a peculiar influence of environment, insofar as he is much nearer to the type of the herdsmen on account of the vagrant life he lead. His emotional life seems to be affected by the milieu of the cattle-breeding herdsmen, while that of Arany reveals traces of peaceful, agricultural environments.

The Hungarian Alexandrine cannot be looked upon as the typical poetic form of the Great Hungarian Plain because of its monotony; it is rather characteristic for the whole Hungarian nation; it is not the outstanding metrical form in the minds of the people from the Great Hungarian Plain.

Németh maintains that a constantly growing tendency of realism may be observed on the Great Hungarian Plain, but among others his argumentation is contradicted by S. Móricz whose realism is the outcome of individual and external influences. Cf. the individualistic traits in J. Katona.

The disposition for realism and romanticism in the poets of the Great Hungarian Plain might be attributed to a variety of causes.

6. The categories of Németh cannot be applied to the poets of Transylvania either (S. Kemény, Ady, Dezső Szabó). He is unjust towards Kemény; it would be best to explain Ady from his protestant environment but his poetic character shows only a slight Transylvanian influence.

D. Szabó's exaggerated realism is the product of town-life but among other traits he also possesses those of a typical „Székler“. Exaggeration and a feeling for the ludicrous are not exclusively Transylvanian characteristics but are variants of the common Hungarian mind. The Transylvanian Hungarian is just as much a realist and a romanticist as all the other Hungarians are.

7. Author sums up his conclusions and describes the mind of all Hungarian people. The evidence of history proves that the Hungarian nation develops its ancient, many-sided and rich civilisation at every period of its historical existence; in the Plains, in Western Hungary, in Upper Hungary as well

as in Transylvania. The Hungarian mind is now exactly the same as it was a thousand years ago: independent and aristocratic as well as friendly and democratic.

We are sceptical when Németh cherishes hopes that a future regeneration of Hungary will set out from Transylvania. The Hungarian nation has been protected and saved in the past by its own ancient qualities and the hope in the nation's future lies but in its own inherent energies.

Charles Viski: The Judge's Seal. A legal antiquity from the age of the Árpád kings. In the Middle Ages, respectively in the age of the Árpád kings, parties were summoned to court by a seal (*sigillum mittere, dare, projicere*). Both ecclesiastical, as well as secular courts, availed themselves of this form of citation (*citatio cum sigillo*) until the end of the 13th century, but it was still observed even as late as the 19th century, not only in Szeged but in several places elsewhere. Cases are reported from Kecskemét, the county Bihar, from the territories of the Heiduks, from Debrecen and Transylvania.

G. Mészöly: The Song-book of Pálóczy-Horváth Ádám. II. Information given against Horváth based on this song. Thereon he chose 42 items out of his collection, among them the Styrian Dance, gave the volume the title of Hungarian Arion (Cf. the MS. in the Library of the Hungarian Acad. of Letters and Sciences) and changed the text against Napoleon and the French. Such a volume was handed over to the authorities.

There is a third copy extant from the original collection in the handwriting of the author with notes not yet completed; it has also been preserved in the Library of the Academy of Letters and Sciences bound into one volume with the Hungarian Arion. This incomplete copy contains the original text of the Styrian Dance while the complete MSS. possess it only in its changed form, proving thereby that the former copy preserves the original and genuine text.

Short Notices.

Eugen Betkowski: „Szuszék“ in the Tisza regions and neighbourhood of Szolnok. „Szuszék“ is corn-chest made of oakwood and used by small landholders. It is of a considerable size, often more than 3 metres in length, 2½ metres high and 1½ metres wide. Description and its usage.

Julius Csefkó: „Pacalos“. A term of invective employed against women. Traces lead back to legal customs of the 18th century. Women of bad repute were whipped through and driven out, of the borough. If the woman was with child they hung bovine entrails (tripe) round her neck driving her through the borough.

Sigismond Bátky: Batonya.

Sigismond Bátky: Bivaly. Etymology of these place-names.

G. Mészöly: To the History of the Title of Address of our Regent.

G. Mészöly: Lilli. Another proof for its etymology as suggested by author. (Of. vol. I. p. 292. ff.)

Kazimir Magyar: Remarks on the Article „When Did the Hungarians Become Horse-men“. Proofs are advanced to illustrate that the expression „childhorse“ refers not to the unbroken condition of the horse.

Folk-language and Folk-tradition.

Dr. Stephen Boross: Wedding shouts, jocular congratulatory verses and epitaphs from Mezötúr.

Ákos Szendrey: Nakedness in Hungarian Folk-lore. Certain rites with naked women and girls avert fire, hail-stones, cure sickness, heal gangrenes, are useful against witches, keep away harmful insects, mice, rats etc. The naked girl sees her future husband in a mirror or water on certain days at certain hours.

Geyza Kőműves: The Dialect of Csantavér. VI. Declension.

Works and customs of the People.

Louis Kiss: The Pig of the Poor Man. II. Cleaning of the killed pig, its carving and further preparations. Cooking of the mid-day meal and the making of sausages. Arrangements for the evening feast: minced meat in cabbage leaves and sour cabbages as the main dish. Description of the feast. On the second day the fat is rendered, bacon is salted and prepared for smoking.

Sociography.

Ladislaus Madarassy: „Under the Mill.“ Treadmills were still in use in the Plains about the end of the last century. Under their roofs economic, social and even administrative activities were performed as is recorded by contemporaries.

John Banner: Village-life in the XVIII. century. II. Village fires arising from smithies and wedding feasts; decrees against shooting in villages; concerning prairie and reed fires; orders for fire-protection and fire-regulations.

Recensions.

Tibor Joó introduces *George Szombatfalvy's Tasks of Sociography in the Great Hungarian Plain*. Serves as a useful introduction into the subject.

Ladislaus Irmédi-Molnár discusses *Coloman Eperjessy's Records from Old Makó*. It contains historical miniatures from the XVII. and XIX. centuries in a vivid style and a wealth of information.

Albert Gerhauser sends information concerning the *Calendar for Szeged, 1930*. This is a valuable, although small, anthology of folk-poetry.

Ákos Szendrey discusses the *Reports on Hungarian Folk-art*, prepared for the International Congress for Folk-art, 1930. Table of contents.

Questions-Answers.

Number 6—8. June—July—August.

Gedeon Mészöly: Origin of the Word „Cserény“. Examples of its use and literature is quoted, esp. Ladislaus Madarassy's *The Nomadic Life of the Shepherds on the Heaths of Kecske-mét, 1912*. The older meaning, as well as its modern usage among the people, implied not only an abode for the shepherds of the pusztas, usually made of wickerwork, or a part of such a structure, but is also meant to designate any kind of framework of wattled twigs, such as were used for desiccating fruits, for gates, trestles, fences etc. It has been maintained (Cf. Madarassy) that the word is of Slavonic origin. Author discusses in detail evidences provided by history of language and civilization, and concludes that the word is of Finnish-Ugrian origin. It is a variant to our Finnish-Ugrian verb „sző“ (he, she weaves, twists) by addition of a suffix -r and the formative suffix -ény. The original meaning was wattlework.

Charles Cs. Sebestyén: The Table in the Hungarian House. The Hungarian word „asztal“ (table) is of Slavonic origin. Formerly they used a smaller kind of table. The lower table was originally round, became later on square („asztalszék = table-seat where the second part has the meaning of a board) and is still used, although it has ceased to have a definite place in the house. The higher and considerably heavier table has a definite place in the room. It is usually in the corner opposite the hearth, where two long benches meet in the corner so that, and for this reason, the table is rectangular. This is the central part of the room. The position of the table settles the place of the window which is about the middle of the table, near the inner corner of the house. This "corner-system" is still prevailing in Transylvania, Western Hungary and on the Great Hungarian Plain. Nowadays, however, the parallel system of furnishing is spreading: the place of the benches is occupied by a second bed, chairs are used surrounding the table and the latter is between the two parallel beds about the middle of the frontal wall. Sometimes we come across tables in Gothic style with a drawer, while others have in addition a chest below the drawer and attached to it, as examples

from Transylvania and esp. Kalotaszeg, show. Tables with plain pole-legs are seldom seen in peasant houses. The newer types are made of soft woods and have four slender legs connected by four bottom laths.

Alexander Bálint: Problems of Szeged. Our tasks are 1. to continue the revision and completion of all the results of past inquiries. New points of views have to be considered. 2. A synthesis of all obtainable results is wanted, even if only provisional; a vindication of the Hungarian psyche of Szeged and that of the Great Hungarian Plain. There are two methods available for such a synthesis 1. the reductive method when we analyse the manifestations of the folk-soul of Szeged in religion and art. 2. The historical method offers facts as taken from the communal and social history, from education and schools, history of religious and intellectual movements, of language and literature of the town.

Short Notices.

Joseph Gelei: The Golden Fleece in Transylvanian Folk-tales.

Completes and corrects the article by Gedeon Mészöly on the above subject (Cf. *Népünk és Nyelvünk* I. vol.).

Julius Csefkó: „Kaszabol“. The term is explained (= to butcher, to cut down).

Sigismund Bátky: „Daku, Daku-ködmön“. A kind of frock-coat made of calf-skin. Explanation of the term.

Stephen Ecsedi: The Street-captains in Debrecen. Facts are published concerning the administrative life of Debrecen to complete the articles of Ákos Szendrey and Anton Horger (Cf. *Népünk és Nyelvünk* 1929., Nos. 1. and 2.). The duties of the street-captains, their election, uniforms, general attitude and bearing are described. Since 1872 their administrative duties are performed by a street-management; the organisation of the latter is described.

Language and traditions of the folk.

Sigismund Szendrey: Epitaphs. A study of motives and types. The article contains a great number and variety of characteristic epitaphs collected from villages.

Character of the People.

Eugen Böszörményi: The Hungarian and the Authorities. Recognition of the authorities by the Hungarian peasant. Discussion and examples.

Works and Character of the People.

Eugen Bethowski: A Century as Seen by the Peasants. Continuous notes taken by a peasant family from 1837—1919. Weather and

harvest conditions, the plague of 1863, draught and famine are among the most common topics.

Recensions and Review of Periodical Publications.

Tibor Joó introduces *Louis Ecsedi's Employments and Occupations of the Hungarian People*. Important and useful work containing a wealth of characteristic details on folk-psychology.

Charles Viski reviews periodicals on music. Plan and first number of the review „*Muzsika*“ (Music) and the 13th year of the „*Zenei Szemle*“ (Musical Review) is discussed.

Questions-Answers.

Number 9—12. September—October—November—December.

Stephen Györfy from Sziget: Marriage and Wedding Customs of the Matyós. The Matyós are a religious people whose lives are regulated by strict observance of customs. Love as a motive of marriage is almost unknown; it is usually settled by the mothers and female relatives of the parties concerned. They marry early, men at 20 and girls at 16—18. Intermarriage between villages impossible. Young men call at the houses of girls, strictly observing the rules of such visits. Betrothal and its rites; wedding after 1—2 months, usually in the advent and only a few of them in the "Little Carnival" after Twelfth Night. No weddings on Fridays, Saturdays and Sundays; Monday being the most favoured day. Music at weddings; dances at the house of the bridegroom the day before; distribution of the parts. Preparations for the wedding feast: invitations sent, the wedding trousseau is fetched by the bridegroom's carriage. Dress of the bridegroom. Formal negotiations at the bride's home, her dress and her farewell. Wedding before the registrar and at church. Reception of the young couple at the bridegroom's house. Bridal dance in bridal dress and change of dress after every dance (at least 3—4 times). Entertainment of the guests. Dance at the bride's home. Supper is given in the house of the newly married couple. Description of the feast, arrival of the guests, the main table and other tables; victuals are also hidden in the garret. The bride refuses to eat. After supper dance until midnight but only the guests of the bridegroom are staying on. The bride goes home to her parents where her bridal wreath is taken off and her hair dressed in the fashion of the married women. After this she returns to her new home and takes part in the dance. Food served again between 2—3 o'clock in the morning and dance is continued till dawn. In former days weddings lasted 2—3 days. Some details concerning the wedded life and the relation of the new couple.

Sigismund Bátky: Kecskemét and Kecskeszárász. Remarks and detailed discussion concerning the article of Desiderius Pais (Cf. No. 1—3. of the current year of this Magazine) Answer of Pais.

Short Notices.

Gedeon Mészöly: Specimen from the Interpretation of an Old Hungarian Lamentation of Mary. The word "öklel" is discussed to show technique of philological and style-historical studies on a text which is over 600 years old.

Julius Csefkó: „Törökösség“ (Turkishness). Used as a synonym for heartless cruelty.

H. Kóla: „Szőlőhártya“. The word designates the ridges between the rows of vines. Further examples are quoted.

Folklanguage and folktradition.

Sigismund Szendrey: Syntax of the Szeged Dialect. I. Predicate, II. subject, III. congruency of subject and predicate, IV. complements, V. objects, VI. construction of sentences.

Character of the People.

Kasimír Magyar: The Wedding of Bessy Jámbor.

Works and customs of the People.

Ladislav Madarassy: A Form of a Granary. A granary in the form of an oven is introduced. Such an oven is usually made of clay and is used for baking bread. Reference to it in older texts.

Stephen Szabó: Fishing in the Tisza in the 17th Century. Describes fishing according to the urbarium of the Castle Onód estate, 1689.

Sociography.

Eugen Győry: „A Rope“ of land in Dorozsma (near Szeged). „A rope“ is a land measure used since the distribution of land in 1745.

Review.

Stephen Bibó: Julius Moravcsik: History of the Onogures. Budapest, 1930. Detailed extracts from the work are given which is a valuable addition to the ancient history of our race.

John Banner: Dr. Eugen Robicsek's The Student Fire-organizations and particularly those of the Calvinistic College at Debrecen. Debrecen, 1929.

L. Irmédi-Molnár: Stephen Bálint-Nagy's Cholera in the County of Csanád. Makó, 1928.

Questions and Answers.