

It is far from clear why Halasz de Beky has chosen to omit the poem's fourth and final stanza from his translation. This is how his version continues:

while among the dead stiffened
crabs and snails the sea-flood,
retreating before winter, leaves me alone.

The aging faces's [*sic*] rag curtain
conceals the young.
If there is no reason, why should the soul fight,
if there is only shadow-peopled shore,
silt that nourishes no plants?
Time-snatches scattered about by the wind,
and the timeless cauldron boils,
where the fresh marrow and blood keep cooking,
while you will be castrated by genderless angels
with stern silver faces.

and this, for the translator is the end of the poem. Here, for the record, is a prose version of the missing final stanza:

Shall I do as the would-be suicide, as the cowardly
conjurer who has never hurt a fly, and, while dissolving
tablets in the glass, knows that all the same he will not drink?

It is surely this stanza which interprets the rest of the poem, giving it a locatable subject and constituting its ironic conclusion. Has Halasz de Beky been working from an unknown earlier draft, or has he simply forgotten to turn the page in the *Collected Poems*?

It is, I think, unnecessary to offer further examples. Troubled by a quite fundamental clumsiness of style ("What you have done, / Nobody can ever do it") Halasz de Beky's Kálnoky is no less disappointing than his Csóóri. Whatever one's opinion of the status of these two poets, this fact is inevitably regrettable. After all, to any Anglophone interest in contemporary Hungarian culture Csóóri the phenomenon demands and deserves representation and explanation, while Kálnoky the fastidious craftsman merits sensitive and qualified translation.

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Bibliographia ethnographica Carpatobalcanica 1-3

In 1959 Czechoslovakian and Polish ethnographers proposed the foundation of an international commission for the study of Carpathian and Balkanic ethnography. Since then, the following countries have participated in the meetings and research projects: Bulgaria, Hungary, Rumania, the Soviet Union and Yugoslavia (and naturally the two proposing countries themselves). The Secretary General of the commission is Professor Václav Frolec (Brno). After several years of preparation the first issues of their international bibliographies appeared. In each of them participants from the member states send bibliographical items according to a special topic, and the (Czechoslovakian) editors arrange them into a book.

The commission (in Czech *Mezinárodní komise pro studium lidové kultury v Karpatech a na Balkáně*, its more used abbreviation is MKKKB) trusted Václav Frolec and Jaromír Kubiček with editing the bibliographies.

The bibliographies are important for Hungarian studies in their comparative aspect. All bibliographical entries are also translated either into German, or into French. The aim of the compilation was to select for publication only the most important works. That is why the importance of the issues cannot be doubted.

Svazek 1. *Lidová architektura*, Brno, MKKKB, 1981. 119 pp.

The book contains 1424 bibliographical entries concerning folk architecture. The material is grouped by country thus Hungary is on pp. 65–78 (nos. 768–987), in a section compiled by Endre Füzes. At the end of the book there is an alphabetical list of authors.

Svazek 2. *Pastýrská kultura*, Brno, 1984. 127 pp.

1591 items on herdsmen's culture. The Hungarian chapter, compiled by Gyula Viga contains about 200 titles, but also in the first, general chapter there are Hungarian data. E.g. on the very first page two-thirds of the references concern Hungarian folk culture.

Svazek 3. *Folklórni tradice o zbojnicích*, Brno, 1984. 80 pp.

The volume contains 966 items on highwaymen's folklore. The Hungarian chapter (on pp. 43–46, nos. 495–552) was compiled by Imola Küllös. Since the brigand, highwayman or robber (usually referred to as *betyár*) is very popular in Hungarian folklore, we find important Hungarian data in chapters from other countries too.

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**Bibliografia slovenskej etnografie a folkloristiky
za roky 1976–1980**

Bratislava, Národopisný ústav SAV, 1984. 342 pp.

The Slovakian ethnographic (and folklore) bibliography has reached its third issue. While the first volume (for the years 1960–69) contained 1920 items, and the second (for the years 1970–75) 2699 items, the present volume indexes a total of 3134 items. Tables of contexts in Slovakian, Russian and German help to orientate the foreign reader. However, all the bibliographic data are only in Slovakian. The volume closes with a list of periodicals and journal referred to, a list of authors and a geographical register. Hungarian material or material of interest to Hungarians can be found from three sources. Publications in Hungary were excerpted for the bibliography — Hungarian scholars who have published in Slovakian publications, and some of whose works do not even appear in current Hungarian ethnographic bibliographies — and here the most important source is the common interest in ethnography and folklore.

Unfortunately no summarizing Rumanian, Croatian or Austrian ethnographic bibliography has been published in recent years. Thus only the present Slovakian book provides comparative material for all of our research topics. It is a pity that the book is an internal publication of the Institute of Ethnography at the Slovak Academy of Sciences in Bratislava, thus inaccessible to all those interested. We should also mention that, in spite of the annual Hungarian bibliographies of ethnography and folklore (first in *Néprajzi Hírek*, then also in *Hungarológiai Értesítő*) we can not boast of a similar Hungarian publication. Why?

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