

cerned with the bisecting twelve-syllabic verse (*alexandrine*) form and the rhythmical evolution in Mihály Babits's poetry. Lajos Szuromi continues processing Petőfi's metres by a computer project.

In Szeged a metric repertory of early Hungarian poetry is being prepared under the direction of Iván Horváth using computers. István Szerdahelyi wrote his summarizing dissertation on Hungarian beat-stressing versification.

The Verse Research Committee offers a possibility for impartial, open and fair polemic; a consensus in all questions is not regarded as necessary.

The Committee in its second term (from 1986 to 1990) devotes its activity mainly to general topics: characteristics and limits of Hungarian versification. Several seminars and publications are scheduled. Proceedings of previous meetings, on *vers libre* and modern Hungarian versification are in progress. For the members of the committee a stencilled series of bibliographies are available: hitherto three issues appeared. *A magyar verstani irodalom annotált bibliográfiája 1981–1982* [Annotated bibliography of Hungarian versification studies 1981–1982], edited by Dénes Kövendi et al., Budapest, 1984. 20. pp.: *A magyar verstani irodalom annotált bibliográfiája 1979–1980* [Annotated bibliography of Hungarian versification studies 1979–1980] edited by Dénes Kövendi et al., Budapest, 1985. 24. pp., and *A magyar verstani irodalom annotált bibliográfiája 1977–1978* [Annotated bibliography of Hungarian versification studies 1977–1978] edited by Dénes Kövendi et al., Budapest, 1986. 32 pp., respectively. Because of practical reasons the bibliographies run backwards, i.e. the next issue will cover the years prior to 1977 and so on.

We welcome all colleagues who take interest in our work and wish to cooperate with us. (Address: Kecskés, András – Budapest, MTA Irodalomtudományi Intézet, Ménesi út 11–13, H-1118, Hungary.)

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## TWO HUNDRED YEARS OF TEACHING OF FOLKLORE AT A HUNGARIAN UNIVERSITY

As we are all aware that the term *folklore* was coined by an Englishman in 1846, one might ask, how it is possible that we are celebrating the bicentennial of folklore education and research at a Hungarian University? A very brief answer is that even if the term is of later origin, the phenomenon itself derives from a more noble age. In a country – Hungary, as you might guess – with such rich cultural traditions the kind of jubilee we celebrate, and when we choose to celebrate it,<sup>1</sup> is a question of decision and devotion.

If we understand the term folklore to be equivalent with folk life, we can boast that the first printed books belonging to the topic date from more than two centuries ago in

Hungary. The erudite Lutheran scholar, Mátyás Bél (1684–1749) published his introduction to a general description of the past and present life in Hungary in 1723 (*Hungariae antiquae et novae Prodromus*), the first volumes of which appeared from 1735 on (*Notitia. . .*)\* His forerunner, to whom he owes much, was the Esztergom Archbishop, Miklós Oláh (1493–1568) who had already written his Latin work *Hungaria* in 1536. (It is no coincidence that this was published by Bél in 1735, as an important part of his *Adparatus ad historiam Hungariae*.) The Calvinist (later Roman Catholic) Priest, Ferenc Otrokocsi Foris in his book *Origines Hungaricae* (1693) deals also with problems of early Hungarian history, which belong today to the domain of ethnography and folklore. Although they were forerunners to later scientific research, and often connected with it in a direct way, they still were not included in the professors' body of a university in Hungary.

Among those Hungarian pre-folklorists a special mention should be made of the Piarist professor, an ardent writer, András Dugonics (1740–1818). He started his activity as professor of pure and applied mathematics at Nagyszombat, in 1774, a position he kept until 1808. He was three times Dean of the philosophical faculty (1779–80, 1792–93), and even *rector magnificus* of the university for one term (1787–88). His literary works are full of apt descriptions of Hungarian folk customs, parables, fables and proverbs. His two-volume publication of Hungarian proverbs and sayings (*Magyar példabeszédek és jeles mondások* – 1820) was published posthumously. His book on miracles at Radna (*Radnai történetek* – 1810) is also a classic of folk religion studies Hungary. Still we cannot name him as the first university professor of folklore in Hungary.

It was two centuries ago that Daniel Cornides (1732–1787) was appointed by the emperor Joseph II in 1784 to the professorship of “auxiliary historical studies” replacing the retired professor Károly Wagner. He was given a year of absence, which he spent in Germany in 1785, and in Pest he started in fact two hundred years ago his work, which also was connected with a librarian's position at the University library.

The oldest university in Hungary with an uninterrupted existence is the present Loránd Eötvös University in Budapest. Its Founding Charter was dated on May 12, 1635 by the archbishop of Esztergom, Cardinal Péter Pázmány, Jesuit, scholar, writer and a strong personality even from a distance of 350 years. All other universities in Hungary today are to a greater or lesser degree daughters or granddaughters of this *alma mater*. The most important cultural and research institutions in Hungary, such as e.g. the National Széchényi Library (1802), the actual National Museum (1802), the Hungarian Academy of Sciences (1825) etc. are by centuries younger than the university, which houses even today not only the teachers and the students, but also a world famous library, several research institutions, an archive, and a small collection of its own relics.<sup>2</sup>

The history of the university<sup>3</sup> parallels the history of higher education and research in Hungary. Its first phase in Nagyszombat (Tyrnau/Trnava) was ended by a charter of Queen Maria Theresa in Juli 1769, as a result of which the university came under her royal patronage. The next year, in September 1770 its new regulation, the *Norma Studiorum* was published. In 1777 the university moved from Nagyszombat to Buda, to the Royal

\*See *Hungarian studies* vol. 1, no. 2, 1985. pp. 191–212. (Editorial note.)

Palace at the castle hill. Because the next Habsburg king of Hungary, Emperor Joseph II transferred the Hungarian state offices from Pozsony/Pressburg/ to Buda, the university had to move in 1784 to the other side of the Danube, to Pest, to approximately the same place as its present main offices are situated. Emperor Joseph II also fostered religious tolerance toward protestants in the country, modernizing and at the same time Germanizing the cultural life of Hungary, including the university an atmosphere, which shifted towards a more practical and even a technical line.<sup>4</sup>

The history of a university chair of "auxiliary historical studies" at our university is in fact a well studied topic.<sup>5</sup> According to the 1770 *Norma Studiorum* of Queen Maria Theresa the Vienna university served as the model for the Hungarian royal university. From 1774 on a separate chair was established (apart of the chair of Rhetoric) and it was incorporated by István Katona, a noted Roman Catholic expert of medieval Hungarian history. In 1777 a general education act, known as the first *Ratio educationis* came into power,<sup>6</sup> which stressed the practical importance of historical studies too. This was the reason why yet another separate chair of "auxiliary" historical studies (i.e. diplomatics, heraldics, sphragistics etc.) was established. Its professorship was regularly connected with a custodian's place at the university library. Since history and the above mentioned subjects were not very far one from another, the professors could shift the main stress of their teaching and research according to their own special interests. The first full professor of numismatics and archaeology, from 1777, was István Schönvisner (1738–1818), who was at the same time also adjoint librarian of the university. In the same year (1777) an eminent Jesuit historian – later a good friend of Cornides – György Pray (1723–1801) became both director of the university library, and also professor of diplomatics at the university. Károly Wagner (1732–1790) was also appointed as professor of heraldics and sphragistics in 1777. Because of his poor health he retired in 1784, causing a reshuffling of several positions. Pray was appointed as his successor (until 1790), and so the chair of diplomatics became vacant. Cornides was accepted as a professor of diplomatics, and from the next year (1785) until his early death in 1787 he held this position. The successor of Cornides as professor of diplomatics was Márton Schwartner (1759–1823), who was a full professor of the university from 1788 until his death. One should further mention that as far as we know, the very first Protestant (Lutheran) professor at that definitely Catholic university was Cornides (and the second was his follower, Schwartner). According to some documents Cornides was a free mason too.<sup>7</sup>

With Schwartner we arrive at the age of liberal reforms in Hungary (1825–1848), with growing interest in Hungarian history, language and culture. The first chair devoted to Hungarian language and literature at the university was created on 3rd July 1802, and was held by the previous Piarist, a famous linguist, Miklós Révai (1749–1807). His follower, Ferenc Czinke (as professor of Hungarian from 1807 to 1829) was not an important scholar. When he retired, a curious idea was put forward by university circles, namely to reunite the Hungarian chair with the chair of diplomatics and heraldics. This latter, since the death of Schwartner (1823) was vacant too, or was occupied by temporary lecturers only. István Horváth (1784–1846), an ardent and fervent Hungarian patriot, and a good

but rather phantastic historian, held it from 1830 to 1837 as a subsidiary professor, and from 1837 to 1846 as a full professor. From 1830 Horvát also acted as a subsidiary professor of Hungarian, and on 1st February 1837 he was appointed as full professor of Hungarian. At the same time the chair was finally transferred to the Philological Faculty. Horvát died on 13th June 1846. During his last weeks his son, Árpád Horvát gave some of the lectures, and continued to do so later. In 1847 a *concursum* for a professorship was opened. The two most important candidates were Mihály Horváth (later Roman Catholic bishop, and minister of education in Kossuth's liberty war government, and an excellent historian) and Ferenc Toldy (1805–1875) literary historian, who in 1846 became director of the university library, but already from 1835 was the secretary of the Hungarian Academy of Sciences. Toldy was a Hungarian of German origin (his family name was originally Schedel), a many sided scholar and of course a firm Hungarian patriot. He had studied medicine in Berlin, to become a *med. dr. et artis oculist. magister*, and in 1833 applied to be *extraordinarius docens* of macrobiotics and diaetetics at the university in Pest. His inauguration was made on 5th April 1834. Being a classic of folk medicine studies, it is surprising that he was neglected by most of the later ethnomedicine activists in Hungary.<sup>8</sup> However the *concursum* for a Hungarian chair in 1847 was undecided. Then the liberty war (1848–49) broke out, which created very different circumstances for the university as a whole.

The famous day of the Hungarian revolution in 1848, the 15th March, was not only greeted but even created by university students in Pest. As early as two days later (17th March) the first reform suggestions for the university were made. During the summer the minister of religious and educational affairs in the Batthyány government, baron József Eötvös asked for more precise reform suggestions. A project for a chair of Hungarian literary history was made by Ferenc Toldy.

In the meantime Árpád Horvát and other subsidiary professors became full professors, and the poet János Garay (1812–1853), who was an employee of the university library, became on 26 April 1848 the professor of Hungarian language and literature. War events prevented regular education, and after the suppression of the 1848 Hungarian revolution the privileges of the university were suspended. In 1850 German became the official language of the university. Garay was dismissed from the university on 27th December 1849. Árpád Horvát, professor of diplomatics was able to save his position only after long and troublesome hearings. A key figure of the new, absolutarian and Austrophil era was the Piarist János Reisinger (1802–1868), unimportant as a scholar. He became professor of history and numismatics together with archaeology in 1840. The revolutionary government had pensioned him off in June 1848. But with the victory of Austria, in the late summer of 1849 he came back, and from 1850 to 1860 he was appointed (not elected!) Dean of the philological faculty.

Already in 1848 the institution of private lecturers (equal to German university position of a *Privatdozent*) has been suggested. Because it was a German way of teaching, the new regime kept it alive. By November 1850 four people had applied for *venia legendi* as private lecturers: among others Pál Hunfalvy (1810–1891) and Ferenc Toldy. Hunfalvy, one of the founding fathers of Finno-Ugric studies and ethnography in Hungary,

was rejected, because he had been a deputy to Kossuth's revolutionary assembly in 1848–49. Toldy, then director of the University library, whose German was impeccable, was granted the right to teach at the university as *privatus docens*. His immediate topics were aesthetics and literary history, and he in fact has had his lectures for some years. The appointment was the more important, since the teaching of Hungarian subjects at the university during the years after the defeat of the Revolution (1849) was very poor. Following Garay a certain József Machnik acted as *supplens* for professor of Hungarian. In 1857 he became *professor publicus* (but neither "ordinarius" nor even "extraordinarius"), a post he held until 1861. He was absolutely unknown as a scholar and more against, than for, the Hungarians. Hungarian history ceased to be a subject of university lectures in the autumn semester of 1851/52 university year.

By the 1860 "October Diploma" the political absolutarianism came to an end in the country, and again a free and Hungarian university arose. After a long period of preparations partly caused by personal circumstances (illness, retirement etc.) in 1866 a chair for Hungarian history was reconstituted. On 26th April 1861 Ferenc Toldy finally got his full professorship<sup>9</sup> in Hungarian Literature and language. Since at this time there was no full professor of Hungarian history at the university, he offered to deliver lectures on Hungarian history also, with special emphasis on cultural history. From the academic year 1862/63 he was in fact engaged in such lectures.

Ferenc Kiss occupied the chair of archaeology from 1849 until his death in 1859, after which time it was vacant. In 1863 the excellent scholar Flóris Rómer (1815–1889) originally a Benedictine priest became *Privatdozent*, then in 1866 he became extraordinary professor and from 1868 full professor of the subject. In 1877, because of his other commitments, he resigned. His successor for about 10 years was an expert on provincial Roman archaeology, Károly Torma. Another important scholar of archaeology, József Hampel held the chair from 1891 to 1913. Both he and his follower, Bálint Kuzsinszky (from 1914) also diligently worked on topics of Hungarian archaeology.<sup>10</sup>

The years after 1867 (a period of political reconciliation with Austria) and before World War I were very productive for Hungarian cultural life, including the university. From 1870 János Hunfalvy (1820–1888) the younger brother of the Finno-Ugrist Pál Hunfalvy, mentioned above, became professor of the newly created chair of general and comparative geography. In his opinion geo-graphy and ethno-graphy were sister sciences. His lectures often (as e.g. 1873, 1878, 1879) were labeled as "ethnography". The same tradition was kept alive by later geographers, e.g. by Géza Czirbusz (1853–1920), who from 1910 was full professor of geography, and from 1913 the chairman of the institute of geography at the university. His students include later ethnographers and folklorists. In 1872, following earlier attempts a chair of Altaic comparative philology (in fact for Finno-Ugric linguistics) was created. Its first professor was József Budenz (1836–1892). He also continued the already established tradition in Hungarian studies of Finno-Ugric cultures of not separating language from folklore or from early history and anthropology.<sup>11</sup>

On 8th September 1881 Aurél Török (previously professor of biology at the medical faculty of university in Kolozsvár) was appointed full professor of anthropology

(*embertan*) in Budapest, a post he held until his death (2nd September 1912). His lectures from the autumn term in 1882/83 until autumn term in 1902/03 were entitled "Ethnography of Asia", "Ethnography of the Primitive peoples", or simply "General Ethnography" (*általános néprajz*). Its topic is clear from a more precise description "*Néprajz (ethnographia) embertani alapon*" (Anthropology /ethnography/ based upon physical anthropology). Unfortunately, after his death at the Philosophical Faculty anthropology was never more an accepted subject, and at the Faculty of Sciences archaeology became only considerably later an independent university chair.

After Ferenc Toldy's death (10 December 1875) the faculty divided the "Hungarian" chair, into two bodies, viz. history of Hungarian literature and Hungarian linguistics. Pál Gyulai (1826–1909), a leading critic and a first class scholar in literary history became full professor of literature in the summer of 1876, but the chair for Hungarian linguistics took time to fill. After various subsidiary lecturers, Zsigmond Simonyi (1853–1919) became *Privatdozent*, in 1877, lecturer in 1878, extraordinary professor in 1884, and finally in 1885 the first full professor of Hungarian linguistics at the university. His works include dialect studies, and under this heading folk literature and genre research too. The other professor of Hungarian literature Zsolt Beöthy (1848–1922) from 1896 till 1903 regularly delivered lectures on various genres of Hungarian folklore.<sup>13</sup>

At this prosperous era there was hardly a new professor at the faculty of philosophy, who did not work for a while on topics connected with folklore. In 1867 the faculty suggested that the chair of aesthetics after many years of vacancy should be filled by Ágost Greguss (1825–1882), who wrote a famous book on ballads.<sup>14</sup> He started his lectures in spring 1870. In 1872, one of the oldest university chairs of art history in Europe was created. As first professor Imre Henszlmann (1813–1888)<sup>15</sup> started his career with studies of folk tales as early as 1846. In 1881 the chair of history, previously one chair was divided into an ancient and a modern history professorship. The above mentioned archaeologist, József Hampel was in charge of the first for the ten years between 1881 and 1891. Later a third historical chair (for mediaeval history) was also created. The world famous Orientalist, Ignác Goldziher (1850–1921) worked at the chair of Semitic philology as *Privatdozent* from 1872, from 1894 as honorary full professor, and finally from 1905 as acting full professor. The world's first university chair of Turkish philology has a curious history. Already in 1865 count Herman Zichy had offered a special chair of Eastern languages to Ármin Vámbéry (1832–1913) a spectacular scholar of Turkic languages, who was of the opinion that Hungarians were not of Finno-Ugric origin. At that time he was only given the title "public teacher", but from 1868 he was extraordinary professor, and from 1870 full professor. He retired in 1905. He and his followers were also engaged in ethnologic and folklore researches.<sup>16</sup>

When after a quarter of a century of services Pál Gyulai asked in 1902 for retirement, the chair of Hungarian literature after some debate was divided into two professorships. Frigyes Riedl, who among other topics studied the historical ballads of Hungary, was appointed as one of them (and he served as university professor of new Hungarian literature until 1921) at the very end of 1904. His elected colleague, Károly Széchy died within about a year. Finally, in February 1908, Lajos Katona (1862–1910) was

appointed to the chair. He had lectures on folklore within the framework of literature already in 1903 as extraordinary lecturer. He was more a comparative folklorist, than anything else. Katona died in 1910,<sup>17</sup> and after him the professors of old Hungarian literature in fact did not pay too much direct attention to folklore. A notable exception was János Horváth (1878–1961), professor between 1923 and 1948, who devoted thorough study to the history of Hungarian folklore collections and their impetus on Hungarian national literature.

The first world war, then the poverty (and rigid traditionalism) thereafter of the university did not foster the teaching of folklore at the university. Only from the 20s were there projects for new, "national" university institutions, among them one for ethnography and folklore, and another for musicology, designed to Zoltán Kodály. After very many years of disputes 18th July 1934 István Györffy, an ethnographer was appointed as full professor of ethnography (including also other fields of research, such as folklore too).<sup>18</sup> The next year Elemér Schwartz, who in fact was directing already an interesting German ethnography and folklore program, was nominated for a chair of German linguistics. In 1935 the chairs at the faculty were turned into "institutes", a denomination which we keep even today (*Néprajzi Intézet*). There are several documents and summaries available about the last 50 years of ethnography and folklore at the university, the anniversaries of which were duly celebrated. That is why I do not want to tell this last chapter of the story in detail.<sup>19</sup>

One more remark might still be needed here. In 1922 at the university of Budapest, Sándor Solymossy (1864–1945) became a *Privatdozent* of ethnology, and also gave lectures on folklore. He was a folklorist, who gained a full professorship in folklore at Szeged in 1929.<sup>20</sup> It is well known that he was the teacher of Gyula Ortutay, who after World War II was professor of folklore (and head of the *Néprajzi Intézet*) at Budapest university for many years.

It was professor István Györffy, a progressive teacher with powerful friends in political life (among others the prime minister Count Pál Teleki), who built up the system of education of ethnography at the university. He used to invite assistant lecturers, mostly also experts of material folk culture, and rural sociology. Folklore was irregularly taught at his time in the university but the topic was well represented among Ph. D. theses submitted to him. After his sudden death (3rd October 1939), in fact two professorships were opened in ethnography in Hungary, as for some years the northeastern half of Transylvania was again a part of Hungary. From 1940 Károly Viski (1882–1945) was the head of the newly founded chair of ethnography at Kolozsvár university. In 1941 he was invited back to Budapest (and his chair in Kolozsvár was filled later by Professor Béla Gunda (1911–)). Viski paid more attention to some kinds of folklore, especially of folk art than Györffy, and during his chairmanship folk music, folk dance and folk custom research were also a part of the university curriculum. His death after the hardships of the Second World War (September 4, 1945) marked the end of the first phase in the history of the institution of ethnography at the university in Budapest.<sup>21</sup>

Perhaps it should be mentioned here that from the end of the thirties a long list of important scholars gained the *Privatdozent* status at Szeged university, both in ethno-

graphy and folklore. All the more recent full professors, like Ortutay, Tálasi and Gunda took that degree. Among them there was also Professor Sándor Bálint (1904–1980), who between 1947 and 1964 lead the university chair of Szeged. He was a specialist in Hungarian folk religion, and also wrote monographs on ethnography. In recent years Imre Ferenczi (1931–), a folklorist has been the chairman of the Szeged chair. As I mentioned above, Béla Gunda, the many-sided ethnographer, who worked on folklore topics too, was from 1943 on the chairman of Kolozsvár university institute of ethnography. After World War II some professors and institutions from Kolozsvár were shifted back to Hungary, and in 1949 he was appointed as professor of ethnography at Debrecen university, a post he held until his retirement in 1979, when his former student, Zoltán Ujváry (1932–) got the chairmanship. Ujváry is a folklorist, specialized in folk customs and drama. As far as its researches, theses, archives, library etc. are concerned Debrecen university institute of ethnography (*Néprajzi Intézet* at *Lajos Kossuth Tudományegyetem*) is engaged both in ethnography and folklore, concentrated on the Carpathian area. Thus during the last half a century at the other Hungarian universities (Szeged, Debrecen and for a time in Kolozsvár too) folklore and ethnography has always been well represented, often by shifting the chairmanship between the two lines. Students and assistants have always been engaged in work in both fields.

In Budapest, after Viski's death it was the prominent folklorist, Gyula Ortutay (1910–1978), who took over the chair. In 1950 and 1951 the university institute was reorganized, two chairs were separated. Ortutay was made head of the folklore department (*Folklore Tanszék*) and at the same time chairman of the whole institute (*Néprajzi Intézet*), and István Tálasi (1910–1982) was appointed as professor of the newly founded material ethnography department (*Tárgyi Néprajzi Tanszék*). This is the system we have also today. In spite of the existence of two chairs, the teaching subject is a joint one, the students are the same, the library is a joint one, thus the institute is in fact a close unit. In 1966 a Research Group of Ethnography at the Hungarian Academy of Sciences (*A Magyar Tudományos Akadémia Néprajzi Kutató Csoportja*) was created, first as a separate staff at the Folklore Chair, then as an independent unit which moved away from the university buildings. Professor Ortutay, director of that Research Group from the beginning until his death had to choose between the two chairmanships. He gave up his university professor's salary, although he still gave some of his university lectures and from 1972 Tekla Dömötör (1914–1987) became chairperson of the university folklore chair. Her major research areas were folk theatre, folk customs, legends and folk beliefs. She retired in 1984, but already since 1979 Vilmos Voigt (1940–) has been the chairman of the Folklore Chair in Budapest. For further information we should add that Professor Tálasi retired in 1980, and then Jenő Barabás (1920–) became the head of the Material Ethnography Department. His speciality is ethnographic atlas, habitat and dwelling. A former student to Béla Gunda in Debrecen, Attila Paládi-Kovács (1940–) headed the department for one year since September 1985 (and again from the summer 1988).

It would be an interesting task to describe the detailed history of ethnology at Hungarian universities. In fact eminent scholars in various institutions have taught

ethnography. For more than one hundred years, physical anthropology was very close to ethnography in Hungary. After the World War II Lajos Bartucz (1885–1966) was professor of physical anthropology in the faculty of sciences at the university (1959–1965), and from 1935 to 1944 he was director-in-chief of the Hungarian Ethnographic Museum too.<sup>22</sup> However, that para-history of folklore teaching at Hungarian universities should be written in a separate essay.

It would be again the task of a separate paper to describe in detail the folklore education during the past two centuries at our university. In a nutshell we could state that from Cornides until about the revolution in 1848/49 it were mostly the professors of Hungarian history (and of auxiliary historical studies) who concentrated on questions of folklore and folklife. Then gradually professors of Hungarian literature paid more and more attention to old Hungarian genres, and even directly to folklore. Already in one of his very first books (*Handbuch der ungarischen Poesie* – 1827–28) Ferenc Toldy incorporated folk songs. His history or anthology books of Hungarian literature deal with folklore, too. Among other things he worked on folk tales, legends, mystery plays and other genres. Pál Gyulai was one of the foremost folk ballad, folk tale and folk drama scholars in his time. From 1872, i.e. prior to his appointment as university professor, he was the initiator and co-editor of the Hungarian folk poetry collection (*Magyar Népköltési Gyűjtemény*). In his lectures from the academic year 1882 he has often mentioned folklore topics, too. Thanks to some lucky coincidence, we were able to re-publish some years ago his 1888–89 lectures on Hungarian folk poetry (on song, tale and legend: *A magyar népköltészetéről. Dal. Mese. Monda.*)<sup>23</sup>

Another important feature at our university has been that not only Hungarian philologists, but also professors of Finno-Ugric, Turkic, Semitic languages, Classical Philology, Oriental Studies etc. were outstanding folklorists, publishing much, and directing many students toward folklore themes. Comparative or general folklore research, as one prefers to call it, has been and is extraordinarily well represented at our faculty of philosophy. A tendency dear to us, is that of establishing high standards, requiring noble ambitions, ensuring also a firm future to our discipline.<sup>24</sup>

#### Notes

1. The following paper was delivered on 15th November, 1985 at an international meeting *Bicentennarium Cornidis*, organized by the Department of Folklore at Loránd Eötvös University, which took place at the Council Room of the Hungarian Lutheran Church. A small exhibition, presenting the most important documents related to Professor Daniel Cornides kept in the Archives of the Hungarian Lutheran Church – in fact previously unknown even to specialists – was arranged for the participants of the meeting. We thank for the kind help of the Hungarian Lutheran Church, and especially to dr. Béla Vető, Director of the Archives of the Hungarian Lutheran Church. The meeting was chaired and greeted by Professor Péter Hajdú, Chairman of the Language and Literature Division of The Hungarian Academy of Sciences.
2. See: Papp, József: *Hagyományok és tárgyi emlékek az Eötvös Loránd Tudományegyetemen*. Budapest, 1982. (See our review in *Hungarian Studies* vol. 1, no. 2 |1985| 319)
3. The most important summaries, referring to earlier or similar publications: Szentpétery, Imre: A

- Bölcsészettudományi Kar története 1635–1935.* Budapest, Királyi Magyar Egyetemi Nyomda, 1935. (A Királyi Magyar Pázmány Péter Tudományegyetem története: IV. kötet) – Sinkovics, István szerk.: *Az Eötvös Loránd Tudományegyetem Története 1635–1985.* Budapest, 1985. – Szögi, László: *A Short History of Loránd Eötvös University of Budapest. 1635–1985.* Budapest, 1985.
4. See: Tóth, András–Ladányi, Andor szerk.: *Dokumentumok a magyarországi felsőoktatás történetéből 1760–1790.* Budapest, 1981. (Felsőoktatástörténeti Kiadványok: 7.)
  5. See: Muszka, Erzsébet: *A történelem és a történeti segédtudományok oktatása egyetemünkön 1770–1848.* Budapest, 1974. (Fejezetek az Eötvös Loránd Tudományegyetem történetéből: 1)
  6. See: *Ratio Educationis. Az 1777-i és az 1806-i kiadás magyar nyelvű fordítása.* Szerk.: Mészáros, István. Budapest, 1981.
  7. On Cornides the major bibliographic references have been included into the general reference works of Hungarian philology, as e.g.: Szinnyei, József: *Magyar trók élete és munkái.* Vol. II., Budapest, 1893, 113–115. – Kókay, György: *A magyar irodalomtörténet bibliográfiája 1772–1849.* Budapest, Akadémiai Kiadó, 1975. p. 369. (A magyar irodalomtörténet bibliográfiája: 2.) – The first German biography of Cornides was published in: *Allgemeine Encyclopädie der Wissenschaften und Künste* . . . von J. S. Ersch und J. G. Gruber, Neunzehnter Theil, Leipzig, Johann Friedrich Gleditsch, 1829. S. 327–329, written by G. K. Romy. His *Commentatio de Religione veterum Hungarorum* was published by Christianus Engel (Viennae, 1791), a not complete (and philologically not correct) Hungarian translation was published in: Diószegi, Vilmos szerk.: *Az ősi magyar hitvilág.* Budapest, Gondolat, 1971. pp. 13–32, (second edition, 1978). General publications on university history, mentioned elsewhere in this paper, regularly refer to Cornides too.
  8. See e.g. Hoppál, Mihály–Törő, László: *Népi gyógyítás Magyarországon – Ethnomedicine in Hungary.* Budapest, 1975. (Orvostörténeti Közlemények – Communicationes de historia Artis Medicinae – Supplementum 7–8.)
  9. Toldy's activity was not yet studied by Hungarian folklorists. See however: Voigt Vilmos: „A magyar népmesekutatók a múlt század első felében”. In: Kriza, Ildikó szerk.: *Kriza János és a kortársi eszméadramatok. Tudománytörténeti tanulmányok a 19. századi folklorisztikáról.* Budapest, Akadémiai Kiadó, 1982. pp. 143–147.
  10. On history of university teaching of archaeology in Hungary see Professor János Banner's paper (manuscript in the library of the Chair of Archaeology at Loránd Eötvös University). A shorter publication: Oroszlán, Zoltán: „Egyetemünk Régészeti Tanszékeinek kialakulása és története”. In: *Dissertationes Archaeologicae* 8 (1966) 55–72.
  11. See: „Vorträge der Festtagung anlässlich des hundertjährigen Jubiläums der Begründung des Lehrstuhls für finnisch-ungarische Sprachwissenschaft an der Loránd-Eötvös Universität. In: *Annales Universitatis Scientiarum Budapestinensis de Rolando Eötvös Nominatae – Sectio Linguistica* – tomus V (1974) 3–152.
  12. See: *Dissertationes Ethnographicae* 5 (1985) 70–72.
  13. See the perhaps not full list of his lectures In: *Dissertationes Ethnographicae – Tanulmányok az anyagi kultúra köréből* 5 (1985) 71–72.
  14. Greguss, Ágost: *A balladáról.* Pest, 1865, (and in later editions too).
  15. On Henslzman's, folkloristic activity see my short summary in: Dömötör, Tekla–Katona, Imre–Voigt, Vilmos: *Folklorisztikai tudománytörténet. Szöveggyűjtemény.* I. (1840–1900). Budapest, 1978. 246–248.
  16. The only summary of the Oriental studies at the university: Czeglédy, Károly: „Orientalisztika”. In: Sinkovics, István szerk.: *Az Eötvös Loránd Tudományegyetem története. 1945–1970.* Budapest, 1972. 554–569. (With further bibliography.)
  17. The latest (but neither full nor in folklore research experienced) publication of some of his papers: Katona, Lajos: *Folklor-kalendárium.* Szerk.: Reisinger, János. Budapest, 1982. (A magyar néprajz klasszikusai.) On his university career see my chapter in Dömötör–Katona–Voigt *op. cit.* 15–21.
  18. On the prehistory and origin of the university institute, *Néprajzi Intézet* see my short paper: “A

- tudósnevelés központi szerve. Fél évszázados a néprajzi oktatás egyetemünkön". In: *Egyetemi Lapok* XXII. No. 10. (9 June 1980), p. 2.
19. A short summary of the history of Material Culture Chair was made by István Tálasi, of Folklore Chair by Tekla Dömötör in a jubilee volume edited by Sinkovics (mentioned above in note 16. pp. 570–574, and 575–577). The Chair of Material Culture celebrated its 50th anniversary by a meeting on 8th June 1984, the material of which was published in a special issue of its irregular publication: *Dissertationes Ethnographicae* 5 (1985). In this volume József Papp gave a short history of the Material Culture Chair, with references to earlier data: "A néprajzoktatás története a budapesti Tudományegyetemen" (pp. 49–68). Very important material is included in the annexes to his paper (pp. 69–97, and 38 facsimili without pagination), mostly from the years 1926–1951. A not full list of university lectures about folklore and folklife from 1864 on are of great importance, because some of the data presented here were previously unknown. Dr. Papp could use hitherto unpublished documents from the University Archives (*Az Eötvös Loránd Tudományegyetem Levéltára*). Still his data are not always explained or discussed. The whole topic should be treated in a more exhaustive manner.
  20. On Solymosy's Budapest university activity see my short chapter in the second collection of papers of folklore research, similar to the book mentioned in note 15 (in press).
  21. On Györffy and Viski see the special number of the journal *Ethnographia*, vol. LXXXV (1974) no. 1. The latest (centennial) meeting about Györffy was published in the same journal *Ethnographia* Vol. XCV (1984) No. 4.
  22. See: Bartucz, Lajos: *A magyar ember. A magyarság antropológiája*. Budapest, 1938. (In: Magyar föld magyar faj – vol. IV.)
  23. Edited and introduced (pp. 167–169) by Imre Katona, in the publication mentioned in note 15 (pp. 171–237).
  24. In my short paper I did not want to be exhaustive. Works quoted above, generally refer to further literature.

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