and the bawdy elements are just as well integral parts of balladry (cf. Warren E. Roberts, "Comic Elements in the English Traditional Ballad," Journal of the IFMC, III (1951/2), 76-81). In this respect the Loose and Humorous Songs are of great interest: among the 46 pieces we find proper schwank ballads (e.g. "Panache," "Fryar and Boys," "The Sea Crab"); "The Sea Crab" is probably the oldest bawdy schwank ballad in English. Most songs are, however, amorous songs.

Leslie Shepard, a non-folklorist who established his reputation as a specialist in broadside ballads with his introductory work on broadsides, The Broadside Ballad (London, 1962), has written the introduction to the reissue. In it Shepard tries to throw some light on the questions where, whence and how Percy obtained his manuscript. On the romantic story of the discovery of the manuscript through Percy Shepard comments: "The reissue of the manuscript is a good opportunity to add an interesting sidelight on Percy's account, since another memorandum which has recently come to light suggests that the MS. may have been discovered and appreciated by someone else before Percy found it. I possess a copy of the 3rd edition of Percy's Reliques (1775) which bears the following autograph inscription on the end-paper of vol. I ...". This memorandum was written in 1826 by William Yonge, a surgeon in Shifnal, who claims that he had seen and used the manuscript in the house of Humphrey Pitt (where Percy found it) in the year 1757 when he was still a schoolboy. Later Percy had heard of it and obtained it for publication. Percy, according to his own account, left his curacy off Tasley, Bridgnorth, in 1756, one year before Yonge claims to have discovered the manuscript. Yonge's memorandum, too, leaves several questions open which Shepard ventures to solve with conjectures and speculation; it is obvious, however, that much more evidence has to be produced and that all the facts have to be evaluated far more carefully to decide whether or not Percy himself saved the manuscript from "being used by the maids to light the fire." In any case, only on account of Percy's unusual antiquarian interest was this unique manuscript made available for the public, at least partly.

For the reviewer it remains unclear and mysterious why neither Furnivall nor the publishers of the reissue paginated the prefaces, the forewords, the Life of Bishop Percy, and the notes in vol. I (in vols. II and III they are paginated). Almost 80 pages are thus hardly useful for quotations.

The photographic reprinting itself is neat and flawless, the design of the three volumes is very good. The price of $87.50 seems high, but for the serious folklorist, particularly for the folksong scholar, for whom the 1868 edition is either unobtainable or too expensive, this complete reissue will be really indispensable.

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One of the most significant, yet relatively ignored problems in oral narrative research is the influence of the creative individual and the community on the transmission and transformation of the folktale. In her study,
Folktales and Society: Story-Telling In A Hungarian Peasant Community, Linda Degh offers an in-depth treatment of certain creative individuals within the village of Kakasd. In addition to this, the influence of various sociological phenomena on the tales themselves and the creative individual is succinctly, yet thoroughly described. In short, she offers a prime example of the sociological approach, with emphasis on the creative personality as a viable alternative to the historical-geographical method.

The work itself is unevenly divided into two parts: in the relatively short first part, we find a rather informative description of the historical experience of the Szeklers; while in the second part, a more extensive treatment of the interrelationships of the tales, the community, and the narrators is offered. The text is supplemented by an appendix in which the entire Kakasd tale body is presented with comments and classification. In addition to these, a rather extensive bibliography is offered, along with extensive footnotes. While mentioning footnotes, we should also note that the author, when treating any specific problem, usually gives a brief but more than adequate survey of the scholarly research on that particular problem.

Before beginning the first part, it is also worthwhile for the reader to take note of the Preface, in which the author describes her specific reasons for undertaking the study of the Szeklers. These become more apparent in Part I, due to the migrations of the people in question. In the first chapter, a brief history of the medieval social system is presented, and reasons given why this group tended to be relatively isolated from the mainstream of Hungarian feudal society. The historical facts concerning the migrations are given, and these assume an even greater significance, since they still live in the folk memory.

From a more general historical and social view, the author proceeds to describe in the third chapter those particular Szeklers who had migrated to Andrasfalva and, after the resettlement period, ultimately settled in Kakasd. The author aptly points out the significance of this period, insofar as it profoundly influenced present day attitudes. Although this was a rather isolated village, various factors combined to force most of the inhabitants to become seasonal migrant laborers in another region. This, along with the favorite occupation of hauling, assured a certain amount of traveling and thus contact with other environments. A further aspect of the old settlement is the lessening of social distinctions and the strong family ties. This period, which is still alive in the folk memory in an idealized form, affects many of the present folk attitudes.

After presenting the traditional settlement of Andrasfalva, the author then describes in the third chapter the various periodic of flux: i.e. the resettlement periods. Having already mentioned the lack of land in Andrasfalva, the author notes, by citing some stories of the people, the odyssey of the Szeklers. But the author hastens to point out that the resettlement process from 1888 to 1914 was voluntary and done in groups, and thus did not destroy the old ways. However, the resettlement in the Bacska in 1911 tended, due to the land allotment, to blur class distinctions; while the wartime refugee period tended to force a realignment along family lines.

Nevertheless, as the author mentions in the fourth chapter, the people themselves felt that social distinctions played a decisive role in the final settlement. On the other hand, a certain unity in a strange environment was established, and the author found an active historical tradition from
three sources: the medieval Cseik-Szekler tradition, the migration tradition, and the literary interpretation. A brief treatment of the Szeklers' relations with other ethnic groups is also offered. In the concluding paragraph, the author briefly alludes to the present situation in Kakasd, including the influence of the Communist cooperative experiment.

In this first section the author does not attempt to merely present a historical summary of data concerning this particular group; rather, keeping in mind that this is a folkloristic work, she presents the historical facts and shows by example how these are reflected in the folk mind. At first glance one has the impression that perhaps a bit too much attention was devoted to the historical background; however, in light of the second part of the book, this emphasis on the historical aspects is entirely justified, since it then gives the reader a firm point of reference by which a deeper understanding of the relationship of the tales to the community and the individual is gained. It also makes the travails and traditions of this, to the American, relatively obscure people more alive.

Before discussing specifically the folktale of Kakasd, the author gives in the fifth chapter a brief survey of folktale research to the present. Although this sounds like a rather ambitious undertaking in the short space of sixteen pages, the author has been rather successful in presenting, in a capsule version, the significant points of the sociological and philological schools of thought. One very important point that the author makes is that these two methods are not necessarily mutually exclusive; rather, the combining of the two is of utmost importance in achieving a more viable method of oral narrative research. She presents scholarly precedents that support the importance of the creative individual, and supplies an impressive amount of ideas of various researchers to treat the problem. She notes that representatives of the Finnish school, along with the Germans who were primarily concerned with form and structure, have at least made mention of their informants. This emphasis on the narrator is found with a great number of Hungarian folklorists; however, she cites von Sydow as one of the great prime movers in this direction of thought. From here she goes on to mention a great number of the sociological theoreticians, with special emphasis on the Russian school and their analysis of the individual narrator. To put it briefly, this chapter, with its extensive footnotes, could well serve the student of folklore as a starting point for an exhaustive study of the role of the creative individual in the oral narrative. The author has done the field a distinct service in offering this condensed survey of the more important ideas on the subject.

After summarizing the scholarly problems, the author presents in the sixth chapter the occasions in which the folktale is to be found. In keeping with the general tendency of the book, the author also begins here with a discussion of the folktale occasion in its historical aspects; and then classifies the tale communities according to their present profession. Historically, the author sees a decided connection between the tale and feudalism, and asserts that the more active medieval bearers were to be found among the lower classes at the houses of nobility. But, with the disappearance of feudalism, we find the folktale to be almost the exclusive property of the poorest class.

She offers a rather extensive list of possible tale communities, and notes, along with several other researchers, that the tales are to be found primarily among the poor. Although the overwhelming majority of researchers support
the author's thesis, she is careful to note the research of Zender, which
has the opposite conclusion. A rather extensive description concerning
the function of the tale with various occupations is then offered. They
all seem to have in common the fact that the tales are used to while away
long tedious hours either at work or in leisure hours. Especially note-
worthy are the comments on the role of the travelling occupations. Since
the common tendency is to feel that the village is the primary setting for
the folktale, these facts are interesting revelations.

However, she does note the role of the tale in the community, i.e. at fes-
tive gatherings and, formerly, during communal work. The role of the narra-
tor, although favored, is normally adapted to the situation. Another possible
situation that is treated is the involuntary one, i.e. jails and hospitals.
It is interesting to observe that while the village offers the occasion
for the folktale, the narrator's source is normally found outside the village.

After surveying the various occasions in general, the author then proceeds
to review the general functions of the tale. She points out the two main
systems of narration: several narrators performing in succession, and one
especially gifted narrator, who performs for the entire session. Both
methods have a definite impact on the tale: the former tends to be shorter,
while the latter can vary from a half hour to several evenings, depending
on the requirements of the situation. By citing several examples, the
author proceeds to ascertain that a particular tale is considered by the
community and the narrator himself to be that narrator's own particular
property. Moreover, sex plays a significant role, since the overwhelming
majority of superior narrators are men. Although there are exceptions,
women are mostly confined to tales for children. There is also a differ-
entiation made between those tales that are primarily for adults and others
that are only for children. Thus, the author, through the use of numerous
examples, has given some rather significant insights into the process of
shaping the tale by the individual and the community.

After discussing the tale occasions in general, the author then applies
them to the specific Kakasd situation. With reference to various situations,
especially the Szekler wake, she describes the interaction of the narrator
and the community, with each having its own role to play in the formation
of the tale. At the same time a description of her experiences as a col-
llector is offered, and she gives some commentary on the most effective
methods of field collection.

Having thoroughly discussed the tale situations, the author now reviews
in chapter eight the tale material itself. Here a brief survey of local
popular superstitions and attitudes is offered. As is the case through-
out the book, each assertion made about Kakasd is presented with one or
more examples. The chapter also deals with the influence of belief and
religion on the tale. A rather significant part of the chapter is her
discussion of the influence of literary sources: storybooks, secular narra-
tives from chapbooks, and church literature and exempla. But the author
hastens to note that, in the case of gifted narrators, this influence is
primarily indirect. Thus, in the seventh chapter, the author concerns
herself with the material itself and the various influences on it.

Having treated the material, the author's attention is now turned in the
eighth chapter to a general discussion of the storyteller himself. In the
first part she offers a partial description of what scholarly research
has accomplished concerning this problem. The problem of memory is treated, as well as a discussion of the scope of the gifted narrator's repertoire. The narrator is normally of advanced years, and his ability to spin a tale out of raw material is noted. The role of personal innovation and the relative constancy of "Märchen-motifs" are discussed; while particular attention is paid to the Russian studies concerning the different types of narrators. Again, the author has offered, in brief form, a reasonably adequate survey of significant research concerning the problem. In a later part of the chapter, she is concerned with various aspects of personal narration, which are treated under the subtitles of: Composition, Combining Tale and Reality, and Style and Recital. Some reference is made to prior research as well as the author's own experiences in Kakasd. In the concluding part of the chapter, the author introduces the narrators of Kakasd, to whom the last two chapters of the book are devoted.

The ninth chapter is a detailed study of one of the most gifted narrators, Mrs. Zsuzsanna Palkó. Her life and personality are described in detail in the first few pages of the chapter, while the last forty are devoted to her repertoire. The tales are first listed along with their sources, after which the author proceeds to discuss the sources and attempts to ascertain the narrator's world-view as reflected in the tales. She touches upon several attitudes such as social consciousness and religion. In addition to this, comments on the narrator's style are made along with detailed treatment of some of the tales. What we have in this chapter is a detailed study of a gifted narrator, her repertoire, and as many of her personal beliefs and attitudes as was humanly possible for the author to ascertain. Obviously a human study such as this brings the study of the oral narrative into a more personalized vein, rather than merely seeking out variations and motifs.

The last chapter deals with three other narrators, all treated in similar fashion as in the preceding chapter. The author first outlines each of their lives and discusses their repertoires. At times, she makes comparisons with the narrator of the preceding chapter, but, in the main, she confines herself to a separate treatment of each individual's repertoire. Of particular interest is the fact that she does not treat only the folktale per se, but also briefly touches upon other genres such as the joke. There is also a great difference among the narrators treated in this chapter: one is a gifted narrator who was personally interviewed by the author, another was an average female narrator, and the third, who had written a book, was already deceased, and was only known through his book and the testimony of others. Thus, the author provides in this chapter a rather varied selection of narrator-types and offers rather detailed commentaries on their lives and repertoires.

Throughout the book, the author makes frequent references to various tales; however, they are mentioned as the situation warrants and not in any particular order. To counteract this, the author has provided a rather extensive Appendix, in which the Aarne-Thompson number is given, along with references to other international indexes. The tales are presented according to narrator, and the author provides rather good commentary concerning each one. In addition to this, the closest variants found by other researchers are also mentioned. This Appendix seems to be an invaluable aid in bringing this specialized study of one Hungarian village into the context of international folklore research.
The work is well footnoted to aid any possible future investigation of the subject, and an extensive bibliography is provided. The book is almost completely free from typographical errors (only two were noticed), and the translation was made into good readable idiomatic English.

Although folktale situations such as this are rarely, if ever, found in the present-day United States, the book is nevertheless worthwhile reading for the American student of folklore. In addition to providing an in-depth study of certain aspects of Hungarian folklore, it also provides a prime example of what can be accomplished with an in-depth sociological approach to any genre of oral literature. Especially praiseworthy is the frequent use of examples to illustrate theoretical points. In addition to this, the extensive background, theoretical or otherwise, provides even the novice with enough preparation to effectively use this book. Despite its rather steep price, it would be a worthwhile addition to the folklore student's personal library.

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In 1957 John Blacking wrote an article, "The Role of Music Amongst the Venda of the Northern Transvaal." In 1964 he had an overview of Venda Music published in Mieczyslaw Kolinski's Studies in Ethnomusicology (New York, 1961). In 1965 his thesis was accomplished for University of Witwatersrand and in 1967 came Venda Children's Songs. There are only some of his publications on what appears to be his life work.

In the Kolinski book he covered all aspects of Venda music and life but in the 1967 work he expands one section of his thesis into a full length book.

Venda Children's Songs is in the Merriam School of anthropologically oriented ethnomusicology. Blacking gives credit to Merriam in his conclusion and the book seems to be a good example of what can be done within the theoretical framework proposed by Merriam for the treatment of music as human behavior. He quotes from Blacking's article of 1957 to underscore the interaction of the music and life of the group. Blacking stresses the fact that the music of the Venda has no independent abstract existence but only meaning in context both for hearer and producer. The state of the people involved, the occasion itself, the participants and so on all have influence on the significance within the culture.

Blacking examines the apparatus of musicological treatment of European music and finds it inapplicable to this kind of study of music and its surrounding culture. He does, however, include some of the needful aspects of product musicology, such as interval count charts, music and text transcriptions of most of the songs, much as a folklorist will include tale