

## Erdélyi Múzeum 2007/1-2 Abstracts

**Vekov Károly: Some Data from the History of a Transylvanian Family.** The Bornemisza family rose to be one of the old, traditional aristocratic families during a relatively recent era of the Transylvanian history, and they disappeared from this place after the second world war.

The origins of the family are to be found at the Szeklerland and besides speaking about its origins, this study follows their rise through three generations up to János Bornemisza, the founder of the dynasty was made baron and chancellor. The author also speaks about the cultural–historical role and importance of the Bornemisza family.

**Biró Annamária: Saxon-Hungarian Debates of Origination at the End of the 18th Century.** In this essay the premises of the German-Saxon-Hungarian debate of origination are investigated. I consider herewith only the Saxon accusations conceived in different periodicals and pamphlets, which later appearing in Schlözer's book provoke the fierce protest of the Hungarian. Despite of the prior composition of the Saxon cultural superordination, it is usually disregarded by the Hungarian and only later, after the publication of Schlözer's book triggers indisposition. In this paper I try to sketch the main points present in the Saxon discourse before the appearance of the *Kritische Sammlungen*. I touch upon the contemporary ideological and practical questions of nation characterology as well as the importance of these in the Saxon-Hungarian relations.

**Pál Judit: Manó Péchy – a Model Clerk.** Manó Péchy, presented in detail in this article, was the Lord Lieutenant of Transylvania in the period after the Compromise of 1867, and as such he had the duty to "conduct" the integration of Transylvania into the Habsburg Monarchy. Péchy, however, was not just a clerk, but a prototype of the conservative bureaucrat, loyal and pliant to the new political system, and in that having an important effect on shaping this period.

Péchy was born in a newly-advanced ministerial aristocratic family in Boldogkőváralja (Abaúj county). He started his political career as deputy of Abaúj County in the assembly of 1839-40. His political pragmatism and conservative commitment and loyalty earned him promotion to the post of Lord Lieutenant-Governor for Zemplén County between 1841 and 1848.

The year 1848 was a breaking point in Péchy's career. He retired to the country and renounced any office-holding activity in the years of the neo-absolutism. Péchy returned for a short time to his previous public career in December, 1860, when he became the Lord Lieutenant of Abaúj County. In 1861, however, he retired from office until 1865. One might say that Péchy's career before 1867 is for a typical Lord Lieutenant.

After 1867 the union of Transylvania to Hungary was re-enacted. For the transition period of the integration, Count Manó Péchy was appointed as Lord Lieutenant. One can assume that the prime minister, Count Gyula Andrássy himself, nominated him for this position.

First of all, his main duty was to put Transylvania's integration into practice and to set people's minds to ease concerning the ethnic and religious conflicts. This did not prove to be an easy task. Péchy was not familiar with the particular Transylvanian social and ethnic realities. Thus, the maneuvering between different parties and interests was difficult.

The majority of the Hungarian liberals that came into power had a strong belief in the idea of a centralized nation-state. This model, however, could not be combined with structures of Transylvanian autonomies.

The office of Lord Lieutenant gradually lost its significance after the end of the Gubernium in 1869. Then, in 1872, the government declared the union of Transylvania settled. Afterwards Péchy kept up links with Transylvania, being a Member of Parliament for Cluj from 1872 for three terms, although his connections to the Transylvanian policy became more and more slack.

The fusion in 1875 between the two main political parties, led by Ferenc Deák and István Tisza, was a turning point in Hungarian political life. A new elite was born that brought a new governing style and concept. Still, Péchy kept his ministerial attitude and loyalty to the governing elite until his death. His path of life shows clearly that behind every successful politician there are the loyal civil servants who operate the political systems by their services that span different regimes.

**Rigán Lóránd: The Glimpse of Plotinus. Contemplation and Physical Sight.** Our commentary on the Plotinian tractate *On Sight* presents it as a critique of Aristotle's position concerning visual perception. Physical sight is shown to be only a particular case of the universal sympathy which, according to the Stoic doctrine borrowed by the author, binds together the cosmos, and, therefore, in no need of an intermediary between the eye and the object. But, in addition to Stoic sympathy, Plato's theory of the visual ray from the *Timaeus* is also adopted, which contributes to a unique activist view on the perceiving subject. On the basis of these empirical speculations the analysis proceeds towards an interpretation of the whole of the Neoplatonic system as a metaphysics of contemplation in the framework of which the mutual relationships between the hierarchical hypostases, as well as the individual soul's journey back to the One is explained in terms of theoretical activity.

**Veress Károly: Between Text and Experience. On Adrian Marino's Hermeneutics.** This study deals with Adrian Marino's hermeneutical work developed in the 1970s – a pioneer of Romanian culture, given the intellectual climate of that age –, based on his writings on Mircea Eliade's hermeneutics and the hermeneutics of literature.

This hermeneutical achievement is examined from two aspects: first, we try to follow the justification of Marino's basic hypothesis that Mircea Eliade's aims to unfold the meanings of the different historical forms in the universal religious mythology and system of symbols, are in fact not only studies of the history of religion, anthropology or phenomenology, but in fact evolve as a universal hermeneutical theory of Gadamerian proportions. On the other hand, we attempt to show the insufficiencies and limitations of Marino's hermeneutical outlook, which are inherent to his structuralist approach and his commitment to an epistemological-methodological view.

Confronting Marino's problems with Eliade's remarks and the related thoughts of Gadamer and Ricoeur, this study concludes that Marino's specific misapprehensions on the hermeneutical conception emerge precisely from the hermeneutical situation that is the medium of his research, and that these misapprehensions are in fact hermeneutically prolific.