

## Erdélyi Múzeum 2007. 3-4 Abstracts

**Margócsy István: Limits and No Limit Sin the Enlightenment** (Doubts and theses regarding the historiography of literary history). The period of about 50–70 years at the crossover of the 18–19<sup>th</sup> centuries is the time frame in the history of Hungarian literature, that is the most poor in ideological–literal categories, capable of offering general or synthesizing coordinates; the definitions conventionally used in the educational process or in determining different phenomena are long outdated. More than one method could be used to understand properly the core of literary idea as seen in the given period: the contextualization or literary approach of some literary trends as commanded by different, not necessary historical-linear narratives. The above mentioned methods promise more success, than a conclusion seeking the dominance of one principle or guided solely by a single principle. One could re-define the period of Enlightenment, as a twirling interference of certain scholar and literate tendencies under the auspices of the Enlightenment on one hand, and of some tendencies barely or not at all influenced by the Enlightenment, even though they are literary still effective and thriving, on the other hand. Both the partial phases of these tendencies, and their partial results could organize the narratives of their own story – or, they can speak without a historical narrative, about the tradition, and even the breaking of tradition regarding their own point of interest or validity.

**Hegedüs Béla: Observations on the Theory of Language by Transylvanian Authors and Translators.** It is well-known that one cannot really pin down regular 18th century works on the theory of language by Hungarian scholars. As Lajos Csetri's findings show Hungarian neologism was more driven by practical motivations than the impetus of theoretical discussions. Therefore it is quite surprising to find observations that were actually made on the theory of language and semantics; a number of such comments can be found at the most unexpected places, mostly in the forewords and comments of scientific, religious and literary works translated into Hungarian.

In my paper I strive to present as many observations as possible on language in general or specifically Hungarian made by authors of Transylvania in their works published from the mid-18th century to approximately 1790

**Demeter Zsuzsa: The Conception about Tradition of the Literary Correspondence.** From the literary correspondence we can obtain knowledge about the literary tradition and the applicability of the studied period (1760–1848.) My study aims at Kazinczy's correspondence which essentially determined the period's scale of values; it tries to examine the texts related to the traditions of literary history. In the first place it studies the 18.-19th century reception of the inspiring poets, István Gyöngyösi and Miklós Zrínyi. The main points of my research are directed towards the tradition-concepts of the epistles: these letters are inferred as a sphere of communication of the literary standard language. The main questions of my study are: in what kind of textual corpus could the discourse about Gyöngyösi and Zrínyi be adjusted to; how can certain poets' concepts of poetry determine the canonizing process; in what way can we apply the tradition of literary history to the examined period, and along what kind of strategies of reading is demarcated Gyöngyösi's and Zrínyi's place in Hungarian literary history.

**Berki Tímea: The Attitudinal Tradition of the Polyhistor Among Scholars from Transylvania.** Sámuel Brassai was called the last Transylvanian polyhistor in Imre Mikó's book. We also know about publications that use this same term for Brassai's disciple, namely Ottó Herman who was much younger than his master and whose scholarly activities extend even to the 20th century. Sámuel Brassai, mentioned as Nestor of sciences was a peculiar figure of his century's academic life. His all-embracing works were difficult to understand in the 1860s, and they are still hard to comprehend, since he had published his discoveries, opinion, professional findings and objections in several disciplines and languages. Exactly the disciples segregated and the professional identities differentiated in the course of the 19<sup>th</sup> century have made more difficult the treatment of the oeuvre that had been still founded upon the earlier notion of the scholar and had left the specialization out of consideration. However, this is due to the successful meeting of the scholarly personality and Brassai's figure and socialization. His scholarly attitude didn't hurt any disciples studied by him, but he has become strange, incomprehensible with time and on the other hand reason of cultic attitude due to the high standard of his knowledge and his efficiency. His socialization, bringing-up and confession can be standpoints of research, since all these are components of his becoming a scholar. This presentation on one hand traces this becoming through Brassai's published writings, and on the other hand works on those sources of book history, institutional history and cultural history by which we can build up the system of both the meanings of Brassai's status as polyhistor and the survival of this scholarly attitude in the 19<sup>th</sup> century.

**Fórizs Gergely: Neo-Humanist and Popularphilosophical Ideas in Two Programme-Essays of the Magazine Erdélyi Múzeum.** The first publication from 1814 contains two extensive programme-like studies: *Philosophiára vezető értekezések* by András Szabó and *Eredetiség 's jutalomtétel* by Gábor Döbrentei. There isn't much correspondence between the texts: the first one is about the popular exposition of basic philosophical concepts and their emplacement in the history of philosophy; the second one discusses a theoretically supported concept of the Hungarian Literature.

In my lecture I would like to call the audience's attention to the fact, that both studies handle the same cultural concept: a dialogic-Socratic model of cultural transmission, initiated and popularized in the last three decades of the 18th century by German popularphilosophers (J. J. Engel, Chr. Garve, M. Mendelssohn). This concept treats the cultural development of mankind, influenced by the eternal lows, as a dialectical unity of tradition and renewal. In this respect philosophical systems as well as works of art may be considered stations of a cultural traditional line and no closed, distinct unities. According to this concept all products of the human intellect are the documents of an endless struggle for the highest ideas of mankind. This perception of culture differs from the classical-anorganical one as well as from the romantic-individualistic culture-theory, due to its anthropocentric-dynamic and collective orientation.

**Labádi Gergely: The Reading Shepherd. The Book as a Medium in Enlightenment Popular Education.** The paper focuses on those Hungarian texts of Enlightenment popular education from the late 18<sup>th</sup> century, which were written for shepherds. It was due to the concurrence of different factors that shepherds came into the limelight at the end of the 18<sup>th</sup> century, but the way they were seen was far from uniform. Some saw them through the world of the Bible as the examples of an ideal Christian conduct of life, while those Enlightenment reformers, who emphasized social usefulness, regarded them as no more than idlers. According to both camps, however, books and their training for reading could make them better. But we have to take into account at least one more shepherd image, which did not see them as „children” to be nurtured but rather, with their peculiar backwardness and oral culture, as the possessors of true knowledge. Through examples, the paper analyzes the issues raised by these books written for shepherds: the medial turn of knowledge transfer; the narrative, thematic and metaphorical resolutions for the medial paradox; and the problem of the preservation of Christian and national traditions.

**Pavercsik Ilona: Contacts between Hungarian and Transsylvanian booksalesmen in the periode of the Enlightenment.** The history of book trade in Transsylvania experienced a massive development under the reign of emperor Joseph 2nd: the key role in this culturally significant branch of trade belonged – without any doubt – to the printer and bookmerchandiser of Hermannstadt (Sibiu) and Klausenburg (Cluj), Martin Hochmeister jr. In the introduction survey of the first magazin ever published on Transsylvanian ground, the *Siebenbürgische Quartalschrift*, the author Daniel Neugeboren analyzed the cultural situation in Transsylvania and made some interesting remarques regarding booktrading, noticing the distance between Transsylvania and the most important centres of European book trade, and mostly the remoteness from the „elegant book fairs”. This study presents for the first time the booktrading relationships between Hungary and Transsylvania, focusing on newspaper ads and subscription numbers, published in the most important Hungarian newspapers and some Hungarian speaking newspapers from Vienna by the authors themselves or by booktraders. Based on the researches conducted, the following Hungarian cities reveal themselves as meeting points for book publishers and printers from Transsylvania: Raab (Győr), Pressburg (Bratislava), Pest, Waizen and Debrezin (Debrecen); one cannot neglect the prominent role of the yearly conventions held in Debrezin in this context. The phenomenon, frequent everywhere in Europe, that authors and scholars took an active part in book trading and book promoting, contributing this way also to the development and education of a modern reading audience, was also common in Transsylvania.

**Granasztói Olga: 18th century collections of the aristocracy in the Arad County library.** The Arad County library was established in 1913 and today bears the name of the historian A. D. Xenopol. From the point of view of research into the Enlightenment, its 18th century stock of books must be one of the richest contained in any public library set up in historic Greater Hungary. Despite the setbacks suffered by this library in the nearly one hundred years of its existence, (or paradoxically precisely due to these), several 18th century private collections of aristocrats have been preserved in it, which are of primary importance for Hungarian cultural history. The collections are not only there to be discovered almost in their entirety, but with thorough research they reveal their history, their journey from their place of origin up to the time they arrived in the Arad collection. In discovering the life and history of the private collections, several important 18th and 19th century Hungarian collectors step out of the mists of obscurity and continue to enrich the picture of a period in the history of Hungarian libraries, which from many viewpoints was less exposed up to now.

I introduce the private collections of aristocrats to be found in Arad at present, following the field of interest, the way of thinking and spirit of their former founders in the context of the European Enlightenment. These libraries did not excel in the collection of books produced in the Hungarian Enlightenment, but the wealth of their stocks specializing in foreign books leads us to infer such a wide sphere of interest and up to date education, that it can most readily be compared with the characteristics of the relationship to books of the European social and culture elite.

**Bartha Katalin Ágnes: Readers’ drama literature (at the end of 18<sup>th</sup> and beginning of 19<sup>th</sup> century.** The presentation focuses on circulating drama publications of the era, considering library book catalogues and loan registers from schools, and booksellers’ available lists as primary sources. In the wide sense of literature history approach the personal and institutional features of literacy interconnect, thus the references of school, theatre, library, readers’ circle, bookseller, book collector and lender run into another throughout the analysis. In our inquiry we pay attention not so much on the circumstances of the reading practice, which can be read about in detail in diaries, correspondence, memoirs, but we endeavour to grasp the drama reading culture of group and community through the drama offer of reading circles and information recorded in boarding school libraries.

**Merényi Annamária: The Poetry of Judit Dukai Takács** Judit Dukai Takács became a celebrated poet in the beginning of the 19th century via her popular poems. She was compared to Sappho, significant figures of the contemporary literary life appreciated her works, and pleaded for her friendship. Even in her life she was „chanted” by József Katona, Ádám Pálóczi Horváth, Gábor Döbrentei, József Elek Horváth, József Dessewffy and Dániel Berzsenyi. In this paper we consider the manuscripts from the Department of Manuscript and Rare Books of the Hungarian Academy of Sciences, which can be related to her reception. In particular, we focus on letters changed by contemporary authors such as József Elek Horváth, Dániel Berzsenyi, Ferenc Kazinczy, Gábor Döbrentei.

**Hubert Ildikó: Poetic Scenery in Baróti's Poetry.** The poetic representation of scenery can be found already in Dávid Baróti Szabó's first book published in 1777. Later the scenery represented grew far beyond the tools learnt from conventional Latinist literature and are sometimes filled with allegorical subject matter. The paper to be delivered focuses on these hidden (and sometimes „realistic“) descriptions, on the appearance of poetic thoughts. Baróti's poetic attempts, however, are not without predecessors.

**Ratzky Rita: Conservative among Republicans. Baróti Szabó Dávid, editor of the Magyar Museum of Kassa.** Baróti Szabó, born in Transylvania, co-edited the *Magyar Museum* printed in Kassa with two prominent poets of the era; Batsányi János and Kazinczy Ferenc. They set the example for successful cooperation between people of different political views, from different generations, in editing a literary journal of outstanding quality.

Baróti Szabó was one of the first in Hungarian literary history to support himself from his literary activities, developing in him the modern writer's consciousness.

The lecture and essay analyses the symbolism in Baróti's poetry. His significance in the history of Hungarian literature springs not, however, from his symbolism, but from his metrics. Like all educated people of his time, he knew antique poetry well. He considered it his task to establish the metrical verse in Hungarian poetry. Kazinczy Ferenc, determining figure of the era's literary canon, greeted with enthusiasm volume upon volume of poetry versed in hexameters, published at the time due to Baróti's influence.

**Csőrsz Rumen István: Popular Poetry in Transylvania in the Second Half of 18th Century.** The role that literary texts play in social communication is an increasingly discussed subject in scholarship. In this regard Hungarian literature has preserved many ambivalent features that go back to the early modern era. For example, only in very rare cases did Hungarian literature in the 18th century spread in non-folkloric ways. The author's research field is early modern popular poetry as an important means of communication, which he investigates from various aspects, including manuscripts, popular prints, as well as problems of orality. Transylvanian manuscripts can be regarded as an important forum for private literary communication. The 18th century is characterized by the coexistence of 16–17th century reflections and contemporary tastes. A statistical analysis of collections of popular poetry reveals that they were indicators of changes in literary tastes. Transylvanian Hungarian texts are markedly different; for example, in the 1830s Transylvanian variants of Csokonai's poems originating from before 1840 significantly differed from those found in other Hungarian regions. The present paper is an outline of such a research, drawing attention to changes in the repertoire of popular poetry as well as to Hungarian-Romanian textual parallels.

**Egyed Emese: Poetry as memento, post-renaissance in Transylvania (Barcsay, Sándorffy, Teleki Domokos).** The (new) Hungarian speaking literature was born at the „sentimentalist crossover of centuries“, among masses of versified name-day greetings, sumptuous wedding and funeral poetry and translations. The three authors presented in this paper are all initiators in the use of literary symbols, they could very well be considered gate-keepers in Hungary and Transylvania, in the period of enlightenment: Sándorffy József became familiar with poetry in pictures while studying in Vienna as a medical student, becoming later the main promoter of Hungarian theatre in Bihar. (But what would be then the so called phenomenon of „sándorffyzmus“?) After 35 years of wandering in Europe, the „poeta elegans“, Barcsay Ábrahám lives the life of a retired soldier in the southern lands of Transylvania, producing less and less poetry amidst non-Hungarian speaking people. And Domokos, a member of the extended Teleki family publishes his old and new poems, as well as versified greetings addressed to him as an autobiography in verses— as a present to himself. The compared analysis of poetic, symbol bearing systems also reveals important information on the poetry of the Enlightenment.

**H. Kakucska Mária: A fragment of Orczy Lőrinc's in Rákóczi Ferenc's Memories.** During our researches we have come across an interesting act of Orczy Lőrinc, a writer categorized later as „conservative“: a complete translation he wrote on behalf of prince Rákóczi Ferenc the 2<sup>nd</sup>, dated March 7, 1745, as well as a fragment of Orczy Lőrinc's translation in the prince's *Memories*.

1745 is the year of the yas-cuman (an ethnic group in Hungary) *Redemptio*: empress Maria Theresa has approved them to pay out 500 000 forints in order to regain their former privileges. Could we perhaps link these translations with the *Redemptio*, or is it just pure casualty?

Orczy Lőrinc has applied in 1753 for a position as captain of the yas-cuman shire, a vacated position at that moment. On the 6<sup>th</sup> of October, 1756 he was named commander in chief for the yas-cuman army (consisting of 1000 cavalry soldiers), participating between December 1756 and May 1759 as yas-cuman captain in the Seven Years War.

**Dóczy Örs: Anti-Buccow Pasquinades in Samuel Teleki's Book Collection.** The present study describes the history of *Basilea Sepulta resecta continuata*, written by Johannes Tonjola. The book was purchased by Sámuel Teleki during his studies at the University of Basel. After 1764 Teleki included on the first two pages of his copy of the book a pasquinade on General Adolph Buccow (composed as a funeral poem), that can be found in a shorter version also in the memories of György Rettegi. After the administrative reforms of Emperess Maria Theresa, a part of the aristocracy chose to retreat into inner exile, expressing their objections against the politics dictated by the Court in Vienna mainly just in form of pasquinades. We could hardly consider this particular pasquinade a political manifesto, because there are no indication in Teleki's correspondence that he would have condemned in his position as the chief Transylvanian chancellor the actions of his predecessors.

**Kovács Kiss Gyöngy: The Consequences Referring to the Political and Institutional System of the Habsburg Rule by Hungarian Memoire Writers.** The presentation of the consequences referring to the political and institutional system of the Habsburg rule by Hungarian memoire writers of the same period happens in different shapes and depending on the scale of the consolidation of the ruling. At the same time we may observe that these changes concerned mainly those memoire writers who are directly involved (are subjects or, at least, witnesses) of these changes. It is quite occurring that the presentation of the political consequences of the Habsburg rule in the initial period of the integration is more emphasised. During the years and the expansion of the Austrian rule, when the position of Transylvania (and within that the upper classes) seems to lack any alternative, the memories tend to deal with the implementation of these political aims, their influence on the society, as well as the administrative, financial and legal reforms. These topics are treated only if and when they represent a certain change within the traditional structures and organisation. In the memoires the allusions, references or concrete descriptions concerning the political reflections of the Habsburg installation as well as the administrative changes it produced were interpreted by the writers merely as „secondary information”, as the direct purpose of the writers is not to analyse or follow up the existing policy or the organisational measures. The memoire writers enumerate facts and events selected from their own as well as the social life.

**Szabó Ágnes: Oh, what a moving moment! Transylvania lies before me”.** One of the first masterpieces of prose works discovering Transylvania in the Enlightenment era is Ferenc Kazinczy's *Erdélyi levelek* [Letters from Transylvania].

In 1816, on a tour with his daughter Kazinczy visited the bigger towns and historical sights of Transylvania. When describing the land he never tries to conceal his central role: he is the point of origin in the spaces of the towns and the country, it is through him that we see the Transylvanian environment.

The paper tries to find the answer for how the subject creates his own narrative while describing Transylvania and how Transylvanian culture is shown and interpreted.

**Keszeg Anna: The Analysis of the Social Network of a 18<sup>th</sup> Century Poet. The Case of János Gyöngyössi.** In the last decade in the literary history a new claim emerged about the work of János Gyöngyössi: to be viewed from the composition of the reading public, in the context of the supposed literary success. „The reformed priest from Torda mentions about 70 names just in the titles of his poems. This fact stresses that he was in good relation with a vast part of Hungarian notabilities of Transylvania.” (Ferenc Bíró, 1995) In my paper I intend to refine this thought, formulated only hypothetically. Discussing his autobiography from 1767, the argumentation of his poems, his correspondence – which was published in a stragglng way in different reviews at the beginning of the 20<sup>th</sup> Century – his social network can be firmly outlined. This social network has different layers, which I intend to show up by grasping the relations of kin, the clerical partnerships, the acquaintances among the former student colleagues and the Hungarian nobles of Transylvania. This research has the goal of depicting the work of an 18<sup>th</sup> Century poet-priest from the perspective of the ordered lyrical products. In my hypothesis the poet's social capital was turned into a financial gain.

**Bodó Márta: Márton Bolla as teacher in Kolozsvár.** Márton Bolla was one of the most important figures of the Piarist fathers who arrived to Cluj/Kolozsvár in 1776. He was in the first group of the Piarist fathers, the religious male order that took over the school in the town of Cluj/Kolozsvár after the Jesuits were forced to give it up. At first he taught poetics and rhetorics, afterwards he found his true vocation when he started teaching history. He was a

conservative men with a classical culture, he wrote poetry, had as his friend another Piarist, Miklós Révay, who was quite a good poet of his time. Bolla spent 23 years in the Transylvanian town: the best years of his life. He was 25 when he arrived and 48 when he left Cluj/Kolozsvár. As a teacher his 'masterpiece' were his pupils, among them not only the ones he educated and taught at school but also his private students, among them sons of the elite families of that time. He wrote and published quite a few important books while in the town, poetry, dramatic work and history. As a man of classical culture appreciated works written in Latin, but as he was an artist and a man of much sensitivity, he also wrote and published poems in the vernacular: in Hungarian. Thus he was among those who opened a new direction for national literature.

**Vulkán Vera Tünde: A Portrait of Mártonffy according to Cserey Farkas.** This study has the aim of examining Cserey's change of opinion as a result of his personal experience with the bishop Mártonffy. His letters written to the well known grammarist and writer Kazinczy Ferenc can be tracked down as the evidences of his very subjective point of view when characterizing. This method of presenting Mártonffy to Kazinczy has no effect at all on the way this latter thinks of the bishop. As a matter of fact the opposite point of view seems to live on in Kazinczy's remembrance. Mártonffy is a person in Cserey's mind, who takes abuse of his power, spends the money of the Church for his purposes, and hinders the development of the cultural life in Transylvania. In the process of searching for an answer we found evidences which show us a positive picture of the same person. Still Cserey's presentation about Mártonffy can be taken as a true one, because it reflects his personal confrontation with authority and power in the person of Mártonffy József.

**Kulcsár Krisztina: Petitions given to Joseph II during his visit to Transylvania in 1773.** Joseph II is known as the 'travelling emperor'. He not only travelled widely in Europe but took pains to acquaint himself personally with the various provinces of the Habsburg Monarchy. During the period of the co-regency (1765–1780), he visited the Grand Principality of Transylvania three times, in 1773, 1783 and 1786. Before he set out for these journeys, Joseph II announced that anyone could hand him a petition, and those which were signed would be looked into. His decree to such effect mobilized the Transylvanian society in 1773. The emperor received an unexpectedly large number of petitions (*Memorialien*). Michael Conrad von Heidendorf, notary of Medgyes, estimated their number to be 19 000. On the basis of official documents to be found in the Hungarian National Archives, it can be established that the emperor received altogether 16 148 petitions during his Transylvania tour of 1773. These were handwritten *Memorialien* composed in Latin, German, Hungarian or Old Romanian. They provide an insight in the language usage, the language proficiency and the literacy levels of contemporary Transylvania. They also shed light on the type of issues that induced the emperor's subjects to turn to their ruler for redress not to mention how the authorities dealt with these petitions, what solutions were proposed and what the emperor's final decision was.

**Biró Annamária: György Aranka as Historian.** In this paper, a juristic, historical, polemic-vindicative manuscript finished by 1811, presumably written by György Aranka is being investigated. This work is essentially an answer for the debate-provoking book of August Ludwig von Schlözer, published in 1795–1797, which investigates the early history of the Saxon and transilvanian nations. However it also includes all the partial results accomplished by the Hungarian Language Society (*Nyelvmívelő Társaság*) until that time regarding history research, and the method of writing alloys the then transilvanian and the latter, in this case the adopted methodological approaches of Schlözer, they wanted to contradict. The manuscript is treated as a synthetic work, formed slowly from the establishment of the Hungarian Language Society until its cessation and thereafter too.

**Dávid Péter: A "nice conversation" or "a so called picnic", the Political Side of George Aranka's Programme.** According to the treatises which deal with George Aranka's texts, that propagate the Hungarian Language Protecting Society of Transylvania (the only scientific society which could be founded in the 18<sup>th</sup> century), are set into the context of those writings of the "academic movement" which have got similar topics. The members of the academic movement were Bessenyei, Batsányi and Samuel Decsy.

These treatises highlight the accuracy of Aranka's writings as his speciality. However, they don't mention some problematic parts of Aranka's essays. These points cannot be answered unambiguously by the analysis, which has got its root in the "academic movement".

The aim of this work is to create the context of the programme of Aranka, the Transylvanian polymath, in which the so called white spots will be understandable. I deal with the events of the 1790/91, the 1792 and the 1794/95 diet as primary sources proving that Aranka not only initiated the foundation of a scientific society but also he contributed to the significant questions and problems of the diets like the debate which is about having the Hungarian as official language accepted. He expresses his opinion during the conference which aim is to solve the problems of the three nations in Transylvania. He also talk about the problems of different nationalities inside Transylvania and about the question of the union.

**Király Emőke: The Correspondence of Gyorgy Aranka.** The subject of this study is the history of György Aranka's correspondence as a special group of texts within the Aranka - collection, as well as the history of the almost two hundred years of research carried out on this text-corpus. Following the overview of previous research, I present the process through which, out of the great amount of information referring to the correspondence, at first a chronological repertoire was born, and then, as an end result, a complex database was formed, which, beside making systematization possible, allowed for search and study based on various criteria. While presenting the database I gave special attention to the stages of its design and structure: to determining the elements and structure of the data, establishing the fields, regulating the way these relate to each other, loading data into the database, and last, but not least, choosing the criteria for a complex search. With the statistics and indexes obtained with the help of the database I intended to demonstrate the significance of this correspondence in terms of the history of science and institutions, as well as to showcase the organization work carried out by György Aranka in the field of science in Transylvania during the age of the Enlightenment.