

Erdélyi Múzeum 2010/1–2
Abstracts and keywords

The Readings of Students from Transylvania and Hungary During their Study in the Netherlands in the Early Modern Age

Keywords: students from Transylvania and Hungary, reading, Netherlands, early modern age

Hungarian intellectuals in the early Modern Age was almost exclusively educated abroad. It is especially true about Protestant intellectuals since for them there was no higher education within Hungary. After the University of Leiden was founded (1575) getting university education in the Netherlands became more and more popular. However, peregrinatio academica in Holland gained real impetus when in the second year of the Thirty Years' War the University of Heidelberg was closed down (1622) and the majority of the professors and the students continued teaching and studying in Franeker. Apart from the universities mentioned we can find enrolled Hungarian students in the records of the universities of Utrecht, Groningen, Harderwijk és Deventer. Political contacts among Hungarian and Transylvanian Protestants (especially Calvinists) and Holland states were lively all through this period with some economical connections as well.

The present paper discusses the readings of two peregrinus aristocrats, (Mihály Bethlen (1673–1706), és Pál Teleki (1677–1731) during their studies as well as the readings of twelve students whose book lists survived in their peregrination diaries (Stambbuch, Omniarium) or in inventories of assets in the period between 1670 and 1725.

The few years spent at a university abroad for students from Transylvania and Hungary presented a unique opportunity never to return for buying books. If they could afford it they made good use of the opportunity. If they could not they had to manage with the not up-to-date literature available in the Carpathian Basin then. The library of their patron aristocrats helped a lot in their orientation (in Transylvania ministers and teachers were allowed to use these libraries until the middle of the eighteenth century). It is worth noting that modern philosophy books were more present in private libraries than in contemporary school libraries. Descartes and his followers were our main example in this regard. On the other hand, one can hardly find books by Samuel Maresius, Gisbertus Voetius or Peter David Huet in the booklists of private collections while their presence is much more felt in institutional libraries.

Comparing this body of readings with the books read by non-Hungarian or local students while they were studying there is no significant difference. This came after their completed their studies. The Dutch, the English, the Danish or the German students could count on having all the books needed in their field available for the rest of their lives so when they bought a book it was more specific to their discipline. If they wanted to read in a different field they could go to a library or buy one from the always rich variety of books on offer. The Hungarian students wanted to buy manuals and encyclopaedias with the help of which they would have an overview of several disciplines. However, there are exceptions like Pál Jászberényi's interest in modern philosophy or Sámuel Kaposi who intentionally collected books on mathematics, astrology, philosophy and theology. His collection of books was about ten times as big as the library of an average minister in Transylvania. The majority of the non-Hungarian students owned a great number of books by the end of their lives which is proved by auction lists and inventories of assets.

We have mentioned the fact that the Hungarian students – the ones who managed to go to universities abroad – were quite good in languages, often surpassed their Dutch fellow students. Apart from their Hungarian mother tongue they often spoke the language of the ethnic minorities (German, Slovak) they lived with in Hungary. They knew Latin very well and had basic knowledge of Ancient Greek, less often of Hebrew which was important for their studies in theology. In the eighteenth century the more open minded ones also learnt French. One exceptional case is Sámuel Vilmányi from Kassa who died while studying in Franeker in 1779. When making the inventory of his belongings after his death 80 books were listed. His readings were very modern theological books. Even the great local Protestant classic authors of the seventeenth century are only rarely listed there. He owned books in Greek, a Hebrew encyclopaedia, two German psalteria and sermons. There were also seven books in Dutch and 32 titles (almost 40 volumes) in French. These latter ones are mainly on moral theology, not philosophy, literature or historical piece. He learnt all these languages for his professional development (he was a Calvinist minister).

Contributions to the Highest Taxpayer's History of Kolozsvár (Cluj-Napoca) 1872-1917

Keywords: highest taxpayers, contribution, Kolozsvár – Cluj, virilist-system, new administrative law

In 1870 the government of Hungary introduced the so-called virilist-system as part of the new administrative laws. This system was based on the concept, that half of the government seats of counties and cities were reserved for the highest taxpayers of those administrative units. (The other half of local government positions were filled according to election results.) The term "virilists" refers to those men of the elite, who automatically entered the local governments due to the high tax figures they paid. The intellectuals have been taken into account with their doubled tax amount. At the time the system seemed conservative, but by this differentiation the intellectual power began to dispose of local decisive influence, turning the wheels to liberalism in general, and to urbanization in particular.

In Kolozsvár there were 50 to 56 virilists in the local government between 1872 and 1917 –in annually renewed hierarchy – mostly merchants, artisans, industrialists and intellectuals (university professors in general). Naturally, property owners and officials of the central government represented by the traditional elite (aristocrats) persisted, but their number decreased in time in favor of the progressing bourgeois elite. In the spirit of the age, along with the rapid growth in wealth and political influence, and by the appearance of banks and the general prosperity the town showed, more and more intellectuals, merchants, solicitors, architects, bankers and industrialists of the bourgeoisie went into real estate, and with the taxes they paid on those properties and their income, they became virilists. The face of town rapidly changed, attracted other social groups to the – by now – city, and in 40 years the population's number doubled. Thus, and by the growing number of schools, theaters, cinemas, newspapers on one hand, and the presence of hospitals and scientific laboratories on the other, Kolozsvár gained its fame of being a cultural, educational and scientific center this part of the country.

Details about the Highest Taxpayers (Virilists) in Marosvásárhely

Keywords: highest taxpayers, Marosvásárhely/Tg. Mureş, contributions, high level of local society

The aim of this study is to review the history of a local social stratum, namely the one whose decisions indirectly influenced the life and development of the fourth largest Transylvanian city, Marosvásárhely.

After the 1867 Austro-Hungarian compromise the need to harmonize local administration and national legislation became obvious. The considerable decision making power of the monarch resulted in a sort of duality in high leadership and this had to be reflected on the lower levels of governance. The most spectacular form of this process was the institution of virilists, meaning that while half of the local government was elected, the other half was assembled by those who paid the highest amount of taxes.

Municipalities, including free royal towns, such as Marosvásárhely were legally bound by law XLII from 1871, while towns with a regular council by law XVIII from 1871.

In the 35 years included in this research (1881-1916) one can clearly trace an organic process reflecting the characteristics of a capitalist economic development, respectively its Transylvanian and Hungarian nuances. We are witnesses to the decrease of wealth resulting from landowning and the decline of the traditional landowner elite. At the same time one can perceive the rise of a new social strata, that of craftsmen and merchants who live according to the rules of capitalism, regard the land and title as status symbols and imitate the aristocratic habits, but only a part of their wealth results from landowning.

Reviewing the social changes as seen on the taxpayers' level of the mentioned period, there are some conclusions to be drawn:

1. Virilism, the high level of local society is the expression of the city's economical-financial construction.
2. Merchants are the best represented group among the virilists of Marosvásárhely, next to them are intellectuals. These are the lucky signs of urbanization and rise of the middle class.
3. Virilists who own several hundred acres of land are gradually overshadowed. This indicates the change in traditional economic structures. Industry and trade are gaining ground.
4. The almost exclusive presence of intellectuals – lawyers, physicians, chemists – reveals their importance in society.
5. The longitudinal examination of the city's virilists reveals a high degree of social mobility. This tendency speeds up in the second half of the researched period. The same process is traceable in other Hungarian cities.

Students' Social Background in the Marianum Roman Catholic School of Kolozsvár

Keywords: Mariannum Roman Catholic School of Kolozsvár, students special background

This study's aim is to find a connection between students' social status and their educational choice, as well as their origins and later carrier. The research was carried out on pupils of the Marianum Roman Catholic School in Kolozsvár who studied there between 1911 and 1923. The aspects taken into consideration were: place of birth, religion and father's occupation. These students attended the Marianum elementary and secondary school or its upper commercial course in the above mentioned period.

Their place of birth was important in order to determine Kolozsvár's cultural and educational role in Transylvania. As far as the city's cultural magnetism is concerned, the results show that its importance as educational centre was quite widespread. Its attendants came mostly from neighboring areas, but there were also students from far away. The older the students, the higher the rate of those who came from remote regions.

I considered students' religion important in order to find out about different religions' educational tendencies. Transylvania's educational system was characteristic due to its colorful religious map. Most churches had their own schools and also people of different religions had different educational background, therefore I tried to establish a connection between pupils' religion and their educational choices. The most conspicuous result was the high number of Jewish students which fits in with the tendencies of those times observed in Hungary, namely that Jews were over-represented in educational institutions compared to their population rate.

The father's occupation was considered relevant in order to determine which social categories aspired to an intellectual status. While in the elementary school most children came from middle class families, those who graduated from high school were mostly children of the intelligentsia. Therefore one can assume there was a considerable degree of reproduction within the high social strata.

As a conclusion, it can be stated that the results obtained from this study mostly fit in with the results seen in Hungary for the same period. This leads us to believe that this educational behaviour represented a general tendency for the whole of Transylvania.

Students from the Armenian Schools of Szamosújvár (Gherla)

Keywords: Armenian school of Szamosújvár–Gherla, students, social background

The present thesis presents the analyses of students from the Armenian schools of Gherla. As work method it was used, in first hand, the re-enactment of the list of students at the schools under study, upon the archive resources from the Romanian National Archives Cluj County Department and the Parish Archives and Library of the Armenian-Catholic Church from Gherla. The so gathered information was analysed after. This analysis presents in subdivisions the short history of each school, the comparison of data's based on the perspective of geographical, social (father's profession) and ethnic origin (religion).

The schools in question:

Armenian-catholic elementary school for boys (information about the girls were not found) – between 1873-1892

Professional school for crafts and commerce – between 1883-1907

Middle school for girls – between 1901-1919

Lower School for boys – between 1889-1894

High school for boys – between 1894-1919

The final conclusion of this research was that the Armenian schools from Gherla had an important socio-cultural impact in the region (51% of the elementary school pupils, 53–73% of the professional school students, 68% of the boys from the middle school, and 69% of the students of the high school were not from Gherla). The ethnic percentage of students from Gherla shows that each ethnic group was represented according to the percentage in the community.

It is important to notice that for the Romanian elite (priests, educators and land owners) these schools were an important factor for their socio-cultural emergence.

“Your temples, look, stand ready-built here / Nine saint Virgins of me.” (Kazinczy’s Poetic Grove, Győr, 2008)

Keywords: Ferenc Kazinczy, Hungarian neologist, poems, translations

This study discusses a volume which originally appeared in 1813, then recently has been re-edited. The book includes a volume of the poet Gábor Dayka and some original poems and translations from Ferenc Kazinczy, the well-known Hungarian neologist. The new edition – according to Fried – reaches two goals: on the one hand the reader has the possibility to compare the translations with their original versions, on the other hand one can interpret Kazinczy’s talent for selection and translation. Fried emphasizes that Kazinczy’s main interest was always the situation of the Hungarian literature, the possibilities of the language and he insisted on the organization of the Hungarian literary life. The writer of the study accentuates the fact that the neologist wanted to introduce the Hungarian literature into the European flux through the German language. The volume is a proof that the contemporary stage of the Hungarian language was already suitable for translating Goethe. Dayka’s poems help the reception of Kazinczy, and the texts of Kazinczy create a new dimension for the Dayka-interpretation.

Possibility as Logical and Ontological Category

Keywords: possibility, logical and ontological category

In my work I deal with the topic „possibility as a logical and ontological category”. My approach on this subject may be considered somewhat unusual, as it is not guided by the classical question referring on logical or ontological status of possibility, which appears to be a search without stake. Traditionally according to Hartmann we could make a distinction between sentencing and modes of being, or reject together with Heidegger the categorial approach of possibility. The other way therefore and the actual purpose of this paper is first to examine the effects of discrepancies and breaks in the history of discussed problems, which discrepancies are the ultimately sources of meaning without a true-ontological thinking is not possible. So I tried to explore the ontological possibility in their aporetic meaning, even in a state of becoming, in which its current highly obvious use is not firmly established yet. During of a historical-terminological prosecution of an ontological concept is recommended to take into account some of the most important conceptual impulses, like in this case the Megarian thesis. If the whole problem will be investigated as existential aporia, then it seems that fundamental ontology and hermeneutics succeed to formulate a practical-hermeneutic attitude and such a universal guideline by which the ontological possibility can be detected in its factual reality. However, confrontation with the history of this issue remains a necessary requirement for understanding of existential possibilities.

Speech as the Possibility of Continuous Recreation of Meanings in the Case of Levinas

Keywords: Other, asymmetrical relationship, meaning, speech situation, performativity

In the first major work of Emmanuel Lévinas, the reception of the Other is in fact the reception of the meaning coming from the Other, that is a speech situation. The meaning of the thematized world and the meaning of the Other, of presence is simultaneously created in speech. The latter is important primarily because when questioning the constitutive activity of the mind, it dislodges the world “possessed” by the self from its fixed position, calling attention upon the possibility and responsibility of to re-thematizing the world. These two meanings can only be separated based on the performativity of speech.

Theater Career and the Earnings of Actor István Szentgyörgyi

Keywords: István Szentgyörgyi, theater career, earnings, actor, Kolozsvár-Cluj

The history of Hungarian theatre has been rarely dealt from the point of view of cultural economy, thus the situation of the Hungarian National Theatre from Kolozsvár in the last decades of the 19th century raises many questions. Managing the theatre by private entrepreneurs had always been problematic, as full-scale state support could have been the best solution. The present study is focusing on an outstanding and talented actor of the era, with regard to his earnings and profession.

Not only the studies and reference books about the history of Hungarian theatre, but also the monograph of István Szentgyörgyi have presented him mainly as a talented impersonator of peasant characters. However, the collection of his personal documents, manuscripts (preserved in the Széchenyi National Library of Hungary) reveal a more complex picture; accordingly, Szentgyörgyi appears as being a conscious chronicle of the market-character of the theatre.

Reading Methods in Theatrical Language.

Keywords: reading methods, theatrical language, performance Mert tudnom kell...

In this article I will examine the presence of the signs in the performance *Mert tudnom kell...* (presented on 20th August 2007) that influence the framing of opinion of the audience and which promote the enhancement of the effect on the audience. My research will primarily based on Quintilian’s *Institutes of Oratory*, since the framework of the mapping of society which appears in the given performance and its linguistic form will be considered as the basis of my analysis. The article focuses on the concepts of deliberative speech, ethos and community.