

## Abstracts

### Medgyesy S. Norbert - *“Iduez legy, Szep Manna, Iduessenek meg adoja...!” Eucharistic Songs in the Hymnarium Translated by Johannes Caioni*

*Keywords: medieval Eucharistic songs, Franciscans from Transylvania, Johannes Caioni, Hymnarium*

In this study I propose the first publication of four medieval Eucharistic songs from the Transylvanian Franciscan Johannes Caioni's *Hymnarium* (1659–1677), which are only known from this manuscript collection, and which, in all likelihood, are Caioni's own literary translations. The *Hymnarium* contains the lyrics of altogether 16 Latin hymns, sequences and pious songs. From these, Caioni prepared the translation of 8 poems and also recorded (his own?) Latin prayer in verse beginning with the words *Iduez legy, aldot szep Mana*. The sequence *Ave caro Christi chara...* was recorded by the Jesuit Gergely Vásárhelyi in *Keresztieni tudomanyrak reovid summaia* (Vienna, 1617). However, Caioni did not use it, as his translation, wording and verse completely deviate from Vásárhelyi's. The transposition of *Ave verum corpus natum* is a work in its own right, independent of Vásárhelyi's publication and the text of *Utítárs* (Bratisava, 1643). The song *Salve saluberrima salus infirmorum...* is only known in Hungarian from Caioni's *Hymnarium*. All the above leads us to conclude that the *Hymnarium* was the antecedent and prototype of the *Manuscript of Csíksobotfalva* (1675) and of the printed *Cantionale Catholicum* (Csíksomlyó, 1676). From the phraseology and theologically supported metaphors of the translations, it can be proven that they are not merely word for word translations but rather the worthy efforts of Caioni to make beautiful, understandable literary translations that are still enjoyable today. (Translated by: Krisztina Sofró)

### Fejős Zoltán - *Oszkár Mailand on the Ethnographic Museums of Paris. An Example of Transnational Museum History*

*Keywords: transnational museum history, French ethnographic museums, exotic collections, ethnographic collections of European peoples*

Oszkár Mailand (1858-1924), the Transylvanian Hungarian folklore collector, spent six weeks studying ethnographic museums in Paris in 1885. He visited the Cluny Museum, the Carnavalet historical museum, and then the Louvre and the comparative ethnographical rooms of the Hotel des Invalides (Musée d'artillerie). He spent most of his time in the independent Trocadéro Ethnographic Museum opened in 1879. This paper publishes Oszkár Mailand's museum history essay published in 1887, accompanied by explanatory notes and an introductory essay.

## Nagy Zsolt - **Gyula Nyárády Erasmus's Legacy Found Abroad**

*Keywords: Gyula Nyárády Erasmus, herbarium, fi les which got abroad*

The herbarium of Gyula Nyárády Erasmus has been assessed to contain around 90 000 sheets. During the past thirty years, the legacy of the famed botanist still found in public institutions and private collections across Romania and Hungary has been studied and processed by Kálmán Váczy, Sándor Bartha and especially Katalin Bartók. However, nothing is known about the sheets that had ended up outside Hungary or Romania. This study proposes to fill this gap to some extent: firstly, it draws attention to sheets from Nyárády's herbarium found in the inventory of the world's biggest botanical gardens, museums and universities of natural science; secondly, it goes into details about the circumstances of collecting the prepared taxa, and the conclusions that can be drawn from this; it presents the reasons why some sheets got abroad; and it adds more data to reconstruct Nyárády's social network. It also indicates that the heritage, now known to consist of around 90.000 sheets, can be completed with the sheets found abroad, as well as with previously unknown sheets now in the possession of local collections.

## Magyar Zoltán - **The Creatures of Mythical Prehistoric Times. Legends about Giants in Hungarian Folklore**

*Keywords: historical legends, folk belief legends, Hungarian folklore, giants in folklore*

Ancient historical legends that reflect on prehistoric times make one of the special thematic groups of the historical legends in many aspects. Their importance is indicated also by the fact that the authors of 20th-century international legend catalogue drafts included these traditions into separate chapters. This is a special group of texts within Hungarian folklore, bordering on historical legends and folk belief legends, which includes primarily the traditions on giants and fairies showing these mythical beings as the former inhabitants of the earth (and the country in question). This study surveys the Hungarian folk tradition on giants: all those legends that have become fabulates today, which detail these beings' features, actions and the circumstances of their extinction, mainly based on topographical and archaeological elements. In Hungarian folklore, especially in Transylvania, the tradition about giants is particularly expanded. In the 19–20th century most historical castles, ruins, or prehistoric fortresses were said to have been built and inhabited by these mythical creatures for a long time.

## Papp Kinga - **The Narratives on the Seizing of the Calvinist Church in Miklósvár/Micloșoara**

*Keywords: Miklósvár/Micloșoara, Protestants, collective memory, confession change*

The paper collects the narratives on the seizing of the Calvinist church in Miklósvár/Micloșoara and the forced confession change of the local community in the 18th century. The sources gathered show that the situation of the Calvinist of Miklósvár repeatedly gained public attention during the 18th century, through various written requests, letters, public hearings and ecclesiastical history works. These sources not only document the facts but also show how this event became part of the community's collective memory and was later transformed, after its de-personalization, into a place of memory.

**Bajkó Árpád-István - Farewell from the Dead in Györgyfalva/Gheorgheni in the Middle of the 20th Century. The Representation of the Human Body in the Manuscripts of Jaskó István Pitti**

*Keywords: funeral folk poetry, folklore specialists, the representation of the human body*

The textual world created by the funeral poetry specialist from Györgyfalva/Gheorghieni (Cluj County) can be understood as the result of the collective memory. This analysis focuses on representations of health and illness, of the process of dying in the funeral poems preserved in the Jaskó family archive. These texts often describe the different physical states of the human body, as it is affected by illnesses or accidents. Based on textual resources (42 funeral poems and interviews) the article emphasizes recurring motifs and identifies the types and causes of death which are usually present in the edited biography of the deceased person. The textual analysis is completed with information related to the creative process and the context of the utterance of the poems, with special focus on the writing praxis of the specialist.

**Demjén Balázs Ádám - The History of the Secondary Schools of the Transylvanian Roman Catholic Status, with Special Focus on Marosvásárhely/Tg. Mureș (1860-1862)**

*Keywords: the Transylvanian Roman Catholic Status, the history of the secondary schools in the 19th century*

In the 19th century, the Roman Catholic Status – an autonomous organization founded by nobles in 1610 in protest against the anti-Catholic provisions of the diet of Beszterce/Bistrița – was primarily concerned with the development of its institutional network of schools. This paper intends to present the 19th-century history of the eight secondary schools which were taken over by the Status after the 1848–1849 war of independence and the promulgation of the *Organisationsentwurf* educational law in 1849. The Marosvásárhely/Tg. Mureș institution requires a special attention because of its confessional (Roman Catholic, Reformed and Greek Catholic) and ethnic (Hungarian, German and Romanian) diversity, the size of the city where it was located (over 10 000 inhabitants) and the rich source material available. The data include the

systematic accounts of the scholarships at the end of the school year, and an exceptionally detailed description of the curriculum (containing the subjects: Latin, Ancient Greek, Hungarian, German, history and geography, mathematics, science, as well as the “extras” like calligraphy, drawing and music; and offering information of the schedule of teachers, the syllabi and the official school books published in the 1850s).

### **Furu Árpád – Details for the Research of Rural Architecture of North-Western Transylvania**

*Keywords: rural architecture, the architecture of the Swabian, North-west Transylvania*

The functional, structural and ornamental variety of the rural dwelling houses in North-west Romania had a major role in the evolution of the architectural micro zones. The functional development of the residential buildings is based on the house with baking oven in the dwelling room. Starting from the 18th century the architecture of the German (Swabian) colonized villages influenced the rural architecture of the neighboring communities. At the beginning of the 20th century, in the German villages houses with porticos and half pitch roofs were built. The barns were large and had ornamental gates. The other important zone is Maramureş, where the special techniques related to timber structures and carving were used also in Țara Chioarului and Țara Lăpuşului. A special micro zone is formed by the miner villages surrounding Nagybánya/Baia Mare.

### **Halász Péter - “Aunt Rózsi! Have You Been Gathering ...?” Additional Data to the Traditional Gathering Activity of the Moldavian Hungarians**

*Keywords: gathering, the transformation of traditional peasant life, Moldavian Hungarians (Csángós)*

The traditional activity when people gather the products of nature necessary for basic living without replacing them is called gathering in ethnography. There are three groups of this activity practiced by Moldavian Hungarians. They could collect non-living materials, such as soil, stones, oil, fresh water and salt water, as well as living materials and living creatures: plants for food and healing, for feeding the animals or for other purposes, animals and animal products, such as insects, crabs, snails, turtles, bird eggs, and dry manure. As a result of the transformation of traditional peasant life, nowadays the different forms of gathering are becoming less frequent.

### **Farkas Judit -“From Krishna Valley to New Vraja-dhama”. An Example of Tradition and Innovation in Gaudiya Vaishnavism**

*Keywords: new religious movements, Krishna religion in Hungary, gaudiya vaishnavism, sacral places*

The western Hare Krishna movement is an excellent example for a phenomenon originating in the past and surviving in the present: the movement relates itself to a Hindu reform-movement in the 15th century (gaudiya vaishnavism), that is, it connects to a remote culture (India) and also to a remote age (the Middle Ages). Overcoming discrepancies between past and present, and conserving and producing continuity are the main aims and tasks of the movement. Legitimizing techniques established in Hinduism help them to realize this aim. In my paper I present the workings and the actors of these legitimating processes through a case study: the example of the formation and interpretation of Krishna Valley as a holy place. Krishna devotees believe that some 5000 years ago Krishna appeared on Earth in Vrindavan (Uttar Pradesh, 144 km south of Delhi). His birthplace is an exact replica of the spiritual world, and some interpretations claim that he is constantly and simultaneously present in the earthly Vrindavan as well, his life being led the same way there as in the spiritual sphere. As a result, Vrindavan and its surroundings are regarded as holy to this day, and there are several spots in the area with which some Krishna story is associated. The emic name of the Hungarian Krishna Valley, *New Vrajadhama* also alludes to the broader setting of Krishna's birth and the first phase of his life, Vrindavan. The name does not simply connect the two venues but also suggests that Krishna Valley is a projection of the holiest place of Krishnaism, Vrindavan and consequently of the spiritual Vrindavan as well. In this paper I try to demonstrate the connection between past and present, tradition and innovation on the example of transforming Krishna Valley into a sacred place.

#### **Szikszai Mária - Symbolic Communication of Street Protests on Social Media Platforms**

*Keywords: digital platforms, the social impact of the digital media*

Digital media is still in its infancy: the Facebook platform was founded in 2004, Twitter in 2006, and their popularity has seen remarkable growth, by 2017 the first has surpassed two billion users, the second 330 million. Their impact is enormous, we can rightly say that the society has moved to digital platforms. However, migration to digital platforms does not just mean the encapsulation and transfer of digital inventories, this phenomenon has led to major transformations in social life. The public discourse is changing, and at the same time the place and ways of reconciling social values change. With reference to the example described in the study: although the street has remained the space of manifestation of dissatisfaction, it shares this role with digital surfaces.

#### **Gergely A. András - The Will to Power and the Experience of Power**

*Keywords: political anthropology, communicative systems of power, rites of power, Friedrich Nietzsche*

The anthropological presentation of communication, interpretation, and the communicative systems of power is not a “purely” political science or empirical anthropological matter, because the world-life functions in a ritualized space, where transition between cultures and political establishments itself is a ritualized event, rather than some kind of “natural” state of being. Rites of power always have a governing and preservative instrument in the social space, which in its concrete designation is nothing more than the penetration of exercise, legitimacy, and “mechanism” of power, and violence. How does violence become a system, a permissible norm, a tolerated common law, a privilege of initiates, and how does the all-encompassing operation turn into a kind of *communitas*-constituting structure or ideology, carrying the meaning that reflects effectiveness of will, and “truth-values” sanctified by the dynamics of the era? How do functional “complications”, social stratification, contact-network, interaction, in addition to functional content, continuity, and legitimacy take shape in the social structure – according to encounters?

**Mohay Tamás – Reflections on the Condition of Women. Anna. The Exhibition of the “Haáz Rezső” Museum from Odorheiu Secuiesc in the National Museum, from to 29 November 2017 to 30 April 2018.**

*Keywords: museology, life-story, decision-making, Szeklerland, the “Haáz Rezső” Museum in Odorhei, Hungarian National Museum in Budapest*

An exhibition titled ANNA was presented in the Hungarian National Museum in Budapest from November 2017 through April 2018. The exhibition told the imaginary story of a woman in the mid 20th century Székelyföld, who had to decide whether or not to keep her unexpected baby. The exhibition guided the visitors through the two different directions her story could take based on her decision. At the end of the exhibition, the two routes met in the same spot. In his essay the author analyzes the exhibition, and raises questions about social rules and about the respect of human life.

**Molnár Beáta - Variatons on the Authenticity of the Museum à propos Three Exhibitions in Szeklerland**

*Keywords: transnational museum history, ethnographic museums, museology, Szeklerland, Szekler Museum of Ciuc, „Haáz Rezső” Museum in Odorhei*

Most objects exhibited in a museum have not been made originally for the purpose to be exhibited there. These objects are primarily endowed with meaning by the researcher or

museologist in the course of collection or selection of the material. Their interpretation is also determined by the concept of the exhibition defined by the curator, and not least by the visitors' responses to them. We are slowly getting used to the idea that museums have changed or are still in a process of transformation, and the discourse about them has changed accordingly. Until recently, the concept and context of the museum has implied constancy, stability, fixed values and fixed times, but today it has relativised. This relativity brings up several questions in museology, curatorial practice and visitors alike. In this article, I shall focus on the most fundamental concept of museology, namely the problem of *authenticity*, shedding light on the external and internal factors that continuously define and shape our thinking about authenticity.