

**Voigt Vilmos**

**What is the „second” folklore of Europe?**

*Keywords: „first” European folklore, before the Renaissance, „second” European folklore from the 16th century until today, American Indians, European costumes*

Summarizing the achievements of my teaching “European folklore” at the Eötvös Loránd University (Budapest, between about 1965 and 2015) I published a concise summary about the „first half” of European folklore: *Az európai folklór a középkor végéig* (Budapest, 2015. Loisir, 322 pp.). It covers phenomena from the very first times in European history until the end of Middle Ages. Now I try to set out suggestions for its sequel, a volume regarding the period that extends from the 16th century until today. My major question is, can we speak about folklore in general when referring to the time before the end of the Renaissance? While using the term „first folklore in Europe”, how can we find similarities or dissimilarities between that and the „second folklore in Europe”? In my paper besides broader statements of a more general character I also present some clear case studies.

**Szilárd Biernaczky**

**The Poetry of Africa’s „Wild Peoples”. A History of a Philological Discovery and Investigation. Malgasy Songs in Döbrentei Gábor’s Magazine (Erdélyi Muzéum, 1815)**

*Keywords: African folklore, folklore publications in the 19th century, Malgas folk songs, J. G. Herder, Gábor Döbrentei*

To the best of our knowledge, the first African folklore publications in Hungarian can be found in the communication by Gábor Döbrentei („Songs of Wilds”, 1815). The source of these translations of poems is a mixed volume by French poet Evariste de Parny, which includes Malgas folk songs amidst other various contents (1787). These folk songs are recorded by J. G. Herder in the new edition of his famous folk song collection, *Volkslieder* (1807). From these German versions, Döbrentei selects four texts for translation, and three more from an anonymous translator. He also writes an introduction to the poems, which although echoes the findings of Herder, nevertheless it is of particularly importance because these are the first Hungarian folkloristic-related ethnological reflections about the cultures and verbal traditions of peoples living outside Europe at the early stages of social development. After reviewing contemporary sources, relevant specialized literature, and analyzing the translations of the Malgas poems, this study provides an overview of the humble corpus of African folklore texts that enter into the blood circulation of Hungarian culture between 1815 and 1945.

**Anna Szakál**

**„Do I Know Tiboldi? Who Doesn't Know Here in Szeklerland Our Good Old Uncle, Our Dear Storyteller!” The Excellent Teacher, the Famous Occasional Poet and Diligent Collector Tiboldi István**

*Keywords: Transylvania, 19th century, Unitarian, occasional poet, lower clergy*

In my essay I attempt to unfold the everyday life of István Tiboldi (1792–1880), the Transylvanian Unitarian teacher, occasional poet and collector of folk poetry, based on the available sources. I show that despite the scarce sources we can still draw a complex picture of him along the lines of his assumed roles, examining him in the light of these interacting roles. I am attempting to show how he became well-known throughout Transylvania despite the fact that he was only a teacher first in a middle-sized, later a small village, primarily wrote his occasional poems for his students, and participated in collecting only in his spare time.

**Péter Halász**

**The Ritual Role of the “Flower Stick” in the Wedding Traditions of the Moldavian Hungarians**

*Keywords: traditional peasant weddings, archetypal symbolism in folklore, Moldavian Hungarians (Csángós)*

During the traditional peasant weddings, at the beginning of the 20th century, the Hungarians still made rods, sticks, which were decorated with flowers, scarfs and others, which were used to symbolize the bride or the groom in different forms during the wedding ceremony. In the middle of the 20th century its use has almost disappeared in the western and central parts of the Hungarian language area of the Carpathian Basin, but in the eastern parts, especially in the Székely Land and Moldavia, it has remained in various forms until today. The Moldavian Csángó Hungarians in their geographic, ethnic, religious and linguistic isolation used this folk tradition until the last decades of the 20<sup>th</sup> century. On the occasion of the bachelorette party before the wedding, they made the *flowerstick* decorated with ornate woven fabrics, candles, rags and flowers, on top of which a candle was fixed, and subsequently on many occasions this symbolized the bride, so it was sometimes danced. If a girl of marriageable age died, she was buried as a bride, and the *flower stick* was placed next to her cross.

**Győző Zsigmond**

**St. George's Day in Boteni, a Village on the Transylvanian Plains, in the Twentieth Century**

*Keywords: folklore, ethnographic region of Mezőség/ Câmpia Transilvaniei, Hungarian folk customs, beliefs, St. George's Day.*

The author presents some elements of St. George's Day which surely existed between 1950 and 1970 in Botháza/Boteni, but many of which are preserved only in memory today. The customs presented are: 1. The "shouting on the mountain" proved to be a more generally valid statement of opinion based on community morals; In Boteni they shouted exclusively in connection with love life. 2. the *innepi tánc* 'festive dance', which was an open-air, Hungarian and Romanian dance, Hungarians and Romanians took turns dancing it. 3. Sprinkling the girls was not only an Easter habit. In Boteni they used to sprinkle, to "soak" on St. George's Day instead. 4. In the recent past, in Boteni on the Transylvanian Plains the milk measuring practiced together by the local Romanians and Hungarians as well as the so-called "papălugăr making" took place at the same time. Some beliefs are also presented: 1. "strigois" (which is the Hungarian equivalent of the "priculici" rather than that of the witch in this case) should not take the milk away from the cows, it is also known that the *strigoi appearing in form of a wheel or of a dog* was not always the cause of the witchcraft, 2. St. George's Day is also the day of treasure hunting. In general, several customs of banishing the evil, beliefs, forecast of weather and crops accompany St. George's Day, and it is interesting that almost each of them can be found in one single village. It is primarily the archaic character of Transylvanian Plains, preserving traditions, that explains the fact that such rich tradition characterizes one single village, even if it mostly belongs to the past.

**Melinda Székely**

**Love Magic in Feketelak/Lacu**

*Keywords: fate, charm, enchantment, sorcerer, folk religiosity*

My dissertation contains a presentation and an interpretation of enchantment practices. These enchantments are carried out in order to establish love relationships between different people. The author presents several methods of enchantment, on one hand practices done at home, on the other hand practices carried out by specialists in enchantments. Among these practices are some common elements in the whole culture of the Transylvanian Plain. The witch is the person who can bind together young people through certain practices. If these practices are not effective, those who so desire can choose to pay for certain ceremonies which aim to engender love relationships. The dissertation presents those moments of crisis in a someone's life where decisions are made regarding the need for witchcraft. At the same time, it interprets those symbolic elements, which somehow explain the archaic thought patterns found today in the traditional villages.

**Mária Orsolya Tóth**

**The Formation of Ethnic and Sacral Spaces in Luduş-Roşiori/Andrássytelep**

*Keywords: ethnic space, sacral space, Romanian-Hungarian relationships, Protestant-Catholic coexistence.*

This paper examines the formation of ethnic and sacral space in a recently established village (Andrássytelep) near Luduş, focusing on the following problems: the ethnic structure of the colony, the formation of the ethnic space, Romanian-Hungarian relationships, Protestant-Catholic coexistence. Luduş-Roşiori is a colony established in the beginning of the 20th century. Its inhabitants were mostly Catholics nevertheless the first church built in the colony was Protestant. Throughout the centuries the proportions of these denominations in the village's population changed often and that led to different conflicts, which manifested particularly on the sacral level.

**Orsolya Dimény-Haszmann**

**A History of the Cseh Tibor Memorial Library. Building its Repository, Dedications, Network of Connections**

*Keywords: the book collection of The Cseh Tibor Memorial Library, Haszmann Pál Museum from Csernáton, immigration*

The history of the Haszmann Pál Museum from Csernáton cannot be examined without its vast archive that includes historical documents, books, maps, and photographic collections, and its library – both regarded as essential parts of the museum. This thesis analyses not the whole library, but only the book collection of The Cseh Tibor Memorial Library, which was shipped from America to Csernáton. The essay analyzes how the life of a Hungarian intellectual changed during the immigration, how he kept his connections with his homeland and hometown, Csernáton.

**József Gagyi**

**Use of Electricity on the Countryside. The Case of an Electricity Bill Collector**

*Keywords: social reception of electricity in a rural area, rural communities, local society*

This article was born from a series of discussions with Domokos Sztrátya, who worked for 24 years (1968-1993) as an electricity bill collector on Upper Nyáradmente. These discussions cast light on the spread and social reception of electricity in a rural area in Transylvania. We see how social connections and the value systems behind them shape rural communities' opinions and practices related to the use of electricity. Viewed from above, the bill collector is but an element

of a modern technical-administrative mechanism – but viewed from within the local society, he is a successful pedagogue who shapes local opinions and guides the reception of a new technology. He demonstrates, causes concerns, or even threatens people at some points, but in fact radiates helpfulness and goodwill. That is – in the optimal case – he is the successful (respected and morally accepted) moderator of social adaptation to a new type of infrastructure that causes significant changes in the rural environment.

**Orsolya Tatai**

**The Hungarian Medical Education in Târgu Mureş as Cultural Heritage**

*Keywords: the politics of heritage, continuity, cultural memory, identity of a national minority*

In the present study I discuss the Hungarian medical education in Târgu Mureş as a possible topic to be approached in the context of intellectual heritage. Through the example of a social practice I interpret the changes of the scientific terms. I analyze the events about the Hungarian medical education that sustain the principles of continuity. I search for correlations in the phenomena that accumulate in the cultural recollection and constitute the identity of a national minority