

ABSTRACTS

ADORJÁNI ZSOLT

KALLIMACHOS: *ECTHEOSIS ARSINOES*

Preliminary research report

In this paper I deal with one of Callimachus' most unconventional poems (*fr.* 228: *Ectheosis Arsinoes*) from various aspects. The main statements and results are as follows: (1) The four poems known as *fr.* 226–229 in PFEIFFER's edition form an autonomous unit which should be distinguished from the Book of Iambi comprising of thirteen poems. This conclusion is supported by the peculiar metrical character of these poems, as well as the endeavour of the poet to present spin-offs from the themes treated in former works (mainly in the *Aitia*). (2) Examining the question of genre in a novel way, I highlight the importance of historical elegy and compare the poem with Simonides' Plataea-elegy. The analysis also sheds new light on the hymnic aspects of the poem, its connection with other invocations of the Muses in Callimachus (Hymn to Artemis) and in epic and choral tradition (Homer, Ibycus, Simonides, Pindar) and on the hitherto unperceived motif of the chariot of the Muses in the text. (3) I interpret the statement in the ancient summary (*diegesis*) of the poem claiming that an altar and temple was erected near the Harbour (*emporion*) in honour of Arsinoe as a reference to her Canopean shrine where she was worshipped as Aphrodite Zephyritis. (4) It leads to a comparative reading of the poem with „Berenice's Lock”, the closing piece of the *Aitia*, where Arsinoe Zephyritis is also a leading figure. Another significant parallel is

the elegy, *Victoria Berenices* which is found at the beginning of the third book of *Aitia*. (5) I offer a new interpretation of the detail describing Arsinoe passing along the (full) Moon in the direction of the constellation Wagon. I prove that the Moon has an eschatological role being an abode of Persephone and a sort of „heavenly Elysium”. This observation leads to the analysis of the relation of the poem and the Homeric Hymn to Demeter. (6) Finally, I deal with the general character of the poem (human vs. divine perspective) and attempt to reconstruct its ending. In my view, Charis, the wife of Hephaestus, foretells Philotera, Arsinoe’s formerly deified sister that the queen will not cease to exist on earth even after her death, but will live on in her cult as Aphrodite Zephyritis. The names of the figures (Charis, Aphrodite) can be brought in connection with the Ptolemaic court ideology. (7) In the closing part of the paper, I examine some examples of the reception of the poem. The abduction of Arsinoe’s soul by the Dioscuri evokes - by means of both verbal and thematic links - the amorous adventure of Hesiod’s Phaethon, who was snatched up by Aphrodite in the sky and made there her temple-keeper. Callimachus might have deliberately used this prefiguration (the shrine and the goddess are common elements in both) and later Apollonius Rhodius also made use of both forerunners in one of the episodes of his *Argonautica* (Butes’ abduction). Ennius conjures up the Callimachean description of this all-embracing mourning when he writes about the death of Romulus. Finally, Lucanus emphasizes the role of the Moon when the soul of the dead Cato rises to the sky. This also bespeaks familiarity with the Callimachean apotheosis of Queen Arsinoe.

KEYWORDS

Callimachus, Arsinoe, threnos, historical elegy, hymn, invocation of Muses, allusive technic, reception

BABUCS ZOLTÁN

ROYAL HUNGARIAN ARMY AND THE TERRITORIAL REVISION 1938-1940

1938 was a milestone not only for Europe, but also in the life of the Hungarian Kingdom and the Royal Hungarian Army. On 5th March, Prime Minister Kálmán Darányi proclaimed the Győr programme on the quantitative and qualitative development of the army. Military restrictions ordered by the Trianon Treaty ceased to exist when the Small Entente states recognised the equal right of armament of Hungary on 29th August under the Bled agreement.

The militarist Germany annexed the Saar region. In the spring of 1938, Austria became part of the Reich due to the Anschluss and later Germany also acquired the Sudeten land from Czechoslovakia under the agreement concluded at the Munich Conference. Czechoslovakia had to settle the border disputes with Hungary and Poland through negotiations; in the event of failure of the negotiations, an international conference had to resolve the conflict. It is less known that after the fleet demonstration in Kiel on 22nd August, Hitler raised the opportunity of an attack against Czechoslovakia and asked for Hungarian help. Regent Miklós Horthy refused Hitler's request with regard to the unpreparedness of the Hungarian army and the responsibility of the attack. From that time on, the Germans became suspicious of the Hungarians. During the Hungarian-Czechoslovakian border debates at Komárom (8th-13th October), Ipolyág and Sátoraljaújhely-Gyártelep returned to Hungary but the negotiations came to a halt and the army was mobilised. Hungary

asked for international decision on 20th October, which was accepted by Czechoslovakia on 26th October. Since Great Britain and France expressed their disinterest in the region and waived their rights, Germany and Italy settled the border debate. The first Vienna Award proclaimed on 2nd November in the Belvedere Palace in Vienna reflected the Italian goodwill: Hungary got the southern part of Upper Hungary and Transcarpathia, an area of 11.927 km² and a population of 1.058.000, 86.5 % of which were Hungarians. By the end of March 1939, the size of the Upper Hungarian parts, having been acquired by Hungary due to the border revisions, further increased: 12.012 km² returned to the authority of the Holy Crown. Since the invasion of Upper Hungary in 1919, this was the first significant manoeuvre executed by the Hungarian troops between 5th and 10th November.

In the middle of March 1939, during the collapse of the Czechoslovakian state, the designated troops of the Hungarian Army started their independent action to occupy Transcarpathia on 14th March. By 18th March, they reached the 1000-year-old border. For the sake of the establishment of a natural border, the parts of the army in the Tisza valley were moved to the western border of Transcarpathia and crossing the former Slovakian-Ruthenian border they entered the territory of the Slovakian state by 23rd March. As Berlin protested, the Hungarian military leadership stopped the operation, but the war in the air continued until 26th March. Slovakia recognised the First Vienna Award and the re-annexation of Transcarpathia on 31st March as a result of which 12.171 km² and 670.000 people returned to the Hungarian Kingdom. Only 12.7 % of the inhabitants of Transcarpathia were Hungarians, the majority were Ruthenians.

During the Blitzkrieg of the Wehrmacht in Western-Europe in 1940, there were partial mobilisations in Romania and Hungary. The Romanians shifted towards the Germans, so the opportunity of the reacquisition of Transylvania was postponed sine die. On 26th June, the

USSR called on Romania to "give back" the Bessarabian parts and the territories of Bukovina. The Hungarian government decided to make territorial claims against the Romanians. The Soviets entered the territory of Romania on 28th June and due to the insecure situation the Romanians ordered full mobilisation. The Hungarian government also reacted and mobilised the army. The three Hungarian armies with 550 thousand soldiers were deployed at Tiszántúl and Transcarpathia by the middle of June. The positions and relations of the divisions were determined by the operational plan against Romania. After the Romanian-Hungarian negotiations initiated by the Entente Powers in Turnu Severin between 16th and 24th August failed, the Hungarian attack was scheduled on 28th August. It did not happen because the Romanians requested arbitration by Germany and Italy. The second Vienna Award on 30th August served the interest of Germany and Romania that could keep her industrial regions. Territories of Partium and Northern-Transylvania and Secklerland returned to Hungary: 43.492 km² of land with a population of 1.344.000 Hungarians, 1.069.000 Romanians and 47.000 Germans. The triumphal entry of the Hungarian army in Transylvania took place between 5th and 13th September.

The period of recuperation ended by the military operations in the Southern Land, for which Hungary paid a high price: she had to join WW II on the German side.

KEYWORDS

Hungarian military development, revision, Munich conference, first and second Vienna Awards, territorial revisions

BORVENDÉG ZSUZSANNA

HUNGARIAN FOREIGN TRADE DURING THE COLD WAR

Particularities from the perspective of the CIA

After World War II, the newly formed iron curtain artificially divided the world along the prevailing political ideologies. This rigid isolation created an unrealistic environment for the economic actors, since already at that time multinational corporations were the drivers of the economy and the significant restriction of the flow of capital posed by the iron curtain was disadvantageous in the globalised financial world. It was necessary to maintain economic links to ensure financial flows. Thus a loophole had to be opened in the wall dividing Europe. This role was assigned to Hungary, since she was able to maintain a particular commercial practice, connecting the two separated blocks in the East and the West.

Hungarian traders pursued active barter deals with West Germany since the late 1940s. These economic relations served as the basis of the trade network, which was able to open channels between the adversaries. Hungarian foreign trade companies increasingly used re-export since the 1950s not only to maintain commercial relations between the East and West but also to get involved into transactions among western companies as intermediaries. The large-scale application of the re-export technique caught the attention of the CIA. The Agency made several analyses since the late 1950s to find out the real purpose of the special barter deals. By

comparing Hungarian and American intelligence reports, it becomes apparent that re-export became the economic base of the ascension of a financial interest group, i.e. the foreign trade lobby by the end of the 1960s. This interest group was able to strongly influence the economic policy of Hungary and take over the leading role by the beginning of the 1970s. The new economic mechanism launched in 1968 compromised the interests of this lobby as it gave more autonomy to industrial companies; therefore it reduced the privileges of foreign trade networks. No wonder that the said lobby group successfully undermined the economic reform. Moreover, in 1972 they were able to obtain an opportunity exceptional in the eastern bloc: they were allowed to establish companies in the western world. They started to establish subsidiaries often with foreign capital participation. These subsidiaries founded further companies, that is, they started to create an offshore-like network of companies whereby they could further increase the volume of their re-export transactions. With this peculiar engagement, Hungary was able to ensure capital flows through the iron curtain during the entire period of the Cold War. Several state-owned foreign trade enterprises outsourced their most profitable – mainly re-export - businesses to joint ventures operating in Western countries and in a few cases, some of the profit was transferred to Swiss or Lichtenstein bank accounts. Although the Hungarian authorities were aware of these maneuvers since the early 1970s, they didn't prevent the illegal activities as joint ventures had a prominent role in technology transfer and in co-financing national intelligence. As compensation, they provided a certain shield for the additional large scale illegal financial maneuvers of the trade lobby operating the network. The constant foreign trade deficit caused by these corrupt financial operations significantly increased Hungary's state debt.

KEYWORDS

Cold War, intelligence, secret service, CIA, foreign trade, re-export, joint venture, iron curtain, foreign trade lobby

EÖRY VILMA

THE LANGUAGE POLICY OF GERMANY

Each country has its language policy, irrespective of the fact whether there is or is not an officially adopted legal regulation on the use of the language whereby the development of the language can be influenced. An enhanced regulatory framework indicates a firm language policy; under-regulation or the lack of regulation shows that the state hardly intervenes or does not seek to influence or adjudge the evolution of the situation and quality of the state language.

Given the increasing impact of globalisation, the regulation of language and language-related rights is also important and well-justified in the case of communities that constitute a majority in their country as they are "in minority" on the global level. These rights and their implementation strengthen their linguistic and cultural identity both as communities and as individuals, ensures the attachment and stability of the personality. This is the only way how a person and his/her language and cultural community can become a useful member of humanity and organisations at the different levels of the global world.

The ideal solution would be if the state guaranteed - by law - the use of our mother tongue in all spheres of life in the interest of the citizens of the state and the language community and if the state ensured - via regulations - access for the citizens (even those who are in majority) to information concerning and addressed to them in their mother tongue.

Germany has no language strategy or language law; in fact its Basic Law does not even state that the official language of Germany is German.

The latter is almost unprecedented in Europe. However, informally it is said that there are two official languages in Germany, German and English with the latter serving the economic interests of the country. What is the reason behind this situation? Does Germany not face similar challenges related to language and language use as other European countries? To what extent does the state intend to regulate the use of language and what is the opinion of the political actors, the German academic circles and the public opinion? This study seeks to answer these questions.

It is always difficult to adequately describe the internal affairs and processes of a country that is foreign to us. The study attempts to provide an overview of a shorter period, the first and partially the second decade of the 21st century and to present the endeavours, the debates, the manipulation and silence on the basis of renowned German scientific publications, politicians' statements and different press articles. At the end, on the basis of the daily news, parliamentary records and scientific publications, we can draw the conclusion that the German researchers and political actors, as well as the community speaking the language (at least a certain part of each group) are highly concerned about the present situation of the German language, especially within Germany. Those who are less concerned still have their opinion; these two types of attitudes in the end create the platform for debates especially among those who are interested in the language and sometimes among linguists, politicians and the speaking community. Analysing these debates, the study presents the current processes related to the native German language that have not yielded any results to date, at least not at the language political level.

KEYWORDS

language policy, language strategy, language protection, language law, influence of the English language, Denglisch, constitution, official language

FEHÉR BENCE

OUR OLDEST TEXTS?

Apotropaic representations and the runiform inscriptions on needle cases of the Avar period

The bone needle cases (partly cylindrical, partly of a square column shape) form a peculiar group within the runiform inscriptions of the Avar period. Five of them are available for a palaeographic analysis. These needle cases were incised on several sides, the side sequence can be defined on the basis of the Szarvas needle case, where the turning system of the sides is certain. (This system proves that all the former solutions of the text were mistaken.) The same side sequence is probable on the needle case from Jánoshida, grave 228. Thus, the system of the signs is visible: we can identify two images of a protective deity, probably a *tamga* and a short written text, the characters of which are closely related to the letters of the Szekler runiform script. The text consists of an apotropaic call to the protective deity, in Old Hungarian: *b^as^ädⁱz^üt*. There is a similar structure on the needle case with human and beast-like representations of the protective deity with the abbreviation of the apotropaic spell from Udvard (today: Dvory nad Žitavou) () and on the needle case from Kaposvár (the protective deity, maybe a *tamga*, a spell of two words in an unidentified language). We know only a few objects which were written with letters similar to those of the Jánoshida inscription, but we can reasonably suppose that this alphabet was in a continuous use in the late Avar period,

survived in the 10th century and became the forerunner of the Szekler runiform script.

We must refer to the five postulates which Szalontai and Károly (2013, 384–387.) demanded for the decipherment of Turkish type runiform scripts. The 4th and 5th are of methodologic nature but the first three are phonologic. These were violated by all the formerly proposed solutions. Although these postulates were never *proven* in a strict sense, it will be useful to test our solution with them, too. Postulate no. 1 works properly (vowels at the end of words must be written). Postulates no. 4 and 5 are actually not violated, taking the sign Z and the structure of the ligatures into account. As for postulate no. 2, (the vowel order of the word must not be violated by the use of palatal/velar consonant doublets), the alphabet seems to be irrelevant, because the Szekler-Hungarian runiform script contains no such doublets (except for only K¹–K², which doublet was also often misspelled in the Renaissance inscriptions), and up to now no datum emerged which would speak for a systematic difference in the period of the Jánoshida inscription. However, the 3rd postulate (a short vowel missing from the first syllable is in all probability *á/e*) is evidently violated if we accept the solution *i^zü^t*. In my opinion, the value of this postulate is questionable (and indeed its authors called it a probable and not an obligatory one), because it cannot be adapted to all kind of languages. In some languages, its violation makes the text less intelligible, in others not at all – while the texts become literally inexplicable if the postulates no. 1 and (in most languages) 2 are violated. From the side of practice, postulate no. 3 mostly works in the Renaissance Szekler-Hungarian runiform inscriptions but not without exceptions (cf. Marsigli 683,1,5 *Gy^örgy*, 1,7 *F^lep*, 681,1,1 *I^st^en^{ne}k*, on the Székelyderzs inscription *M^kló^s* etc). That suits well the vowel structure of Middle Hungarian, where the *a/e* pair was predominant. On the contrary, it is scarcely apt for an early Old Hungarian, where the *á/e* pair is relatively rare and the closed vowels predominate. Therefore, I do not think this postulate could be in use in this language.

Our most important conclusion is that there was a Hungarian-speaking community in the Carpathian basin in the late Avar period; at present the Jánoshida inscription is the oldest known Hungarian-speaking text.

KEYWORDS

needle case, Runic inscription, late Avar period, apotropaic inscription, early Old Hungarian language

GULYÁS LÁSZLÓ

**FROM NORTH-EAST
UPPER HUNGARY INTO
TRANSCARPATHIA (1918-1920)
ACTIVITIES OF MASARYK
AND BENEŠ**

During the Dualist period, Ung, Bereg Ugocsa and Máramaros Counties were called North-East Upper Hungary according to the terminology based on the coherent approach of geographical science to the Carpathian basin. This territory was attached to Czechoslovakia and named Podkarpatská Rus”, in Hungarian „Kárpátalja” (Transcarpathia) by the creators of the Versailles Peace Treaty in 1919. It means that Hungarian historians are right when they use the term North-East Upper Hungary in case of presenting events before 1919 and switch to the name of Transcarpathia when describing events after 1919.

These considerations explain the title as this study describes how North-East Upper Hungary became Transcarpathia in 1918-1920. It has to be emphasized that it meant not only a change in denomination but the territory was also annexed from the Hungarian state to Czechoslovakia. Basically we can say that it was an ”imperial exchange“, although, this neutral expression masks the gist, namely that - due to the decision of the Versailles peace makers - a territory that was part of the Hungarian state for 900 years became part of a state, Czechoslovakia that never existed before.

In 1918-1920, four states competed for the territory: Hungary that tried to keep it, Czechoslovakia that attempted to gain it, as well as Poland

and Romania. Due the constraints on the length of this study, only the actions of the politicians of the successful state, Czechoslovakia are described. Accordingly, the study consists of four parts.

In the first section, the opinion of the Masaryk-Benes Czechoslovakian emigration on the region is presented. It is pointed out that Masaryk and Benes considered the territory as part of the Russian sphere of interest in 1915. However, when Russia quit the war, they changed their opinion and laid claim to the territory.

In the second section, the specific measures taken by Masaryk in 1918 to win the Ruthenian emigration for the establishment of the Czechoslovakian state are reviewed. It is also mentioned that on 12nd November 1918, the American National Council of Ruthenians held a “referendum” in Scranton and the majority of the delegates voted that North-East Upper Hungary joined the Czechoslovakian state.

In the third part, the study presents the Border Setting Committee’s decision in Versailles about the territory in the spring of 1919. We attempt to reveal the reasons behind the Committee’s decision to give Transcarpathia to Czechoslovakia.

In the fourth part, the study aims to overview the events in Transcarpathia that occurred in the shadow of the bayonets of the invading Czechoslovakian army and describes how the so-called Central Rusyn National Council declared their wish to join the newly formed Czechoslovak state in Ungvár (today: Uzhgorod) on 8 May 1919.

KEYWORDS

Trianon, peace system in Versailles, Masaryk, Benes, History of Czechoslovakia, Transcarpathia, Ruthenians, History of Hungary 1918-1920

HORVÁTH CIPRIÁN

11TH-CENTURY CEMETERY IN ALSÓNEMESAPÁTI- KASTÉLYHELY

In 2011, the Hungarian National Museum conducted research in Alsónemesapáti (Hungary, Zala County), where an early Arpad-era cemetery was found next to a Turkish settlement (Picture 1). The excavation was conducted in 2012 by the experts of the Göcsej Museum under the leadership of Peter Straub. The cemetery is on a small hill, where thirty graves were excavated. However, these thirty graves are only part of the cemetery (Picture 3). They were arranged in rows according to the West-East orientation. Among the buried, eight men, six women and twelve children are known, while four cases are unknown (Picture 4). So there were natural proportions of women, men and children in the community. Based on the examination of their bones, they did a lot of physical work in their lives. The graves were simple, rectangular, shallow pits. Only two graves had coffins visible (Table 2/8). The dead were buried lying on their backs, often with one or both arms on their bodies (Picture 5). In ten graves oboli, coins of Stephen I (1000-1038), Peter Orseolo (1038-1041, 1044-1046), Andrew I (1046-1060), Béla I (1060-1063) and Solomon (1063-1064) were found (Picture 6). In most cases, the money was placed in the mouth of the dead and in three cases on the body. In this, the community was different from the groups living in West-Transdanubia, as elsewhere the money was mainly put on the body. S-ended lock rings, altogether six pieces, are known from four graves – one female, three children. Three of them were made of bronze and three pieces were made

of silver (Picture 7, Table 1/4-5, 2/2, 9, 3/12-13). Beads were worn only by children as necklaces (Table 2/4-7, 4/2-148). Most of the beads were simple glass beads but there was also one glass bead covered with gold foil (Table 2/4). Also, one bronze rattle was found from a child's grave (Table 3/11). Six graves – two women, two men and two children – had a ring (Picture 7, Table 1/6, 9-10, 3/3, 6, 14, 4/153). A knife came from a grave. The cemetery belonged to a settlement, but the location of their former houses is unknown. However, presumably it must have been somewhere nearby. According to the tombs, the village community was poor, although contemporary money was already known and used. Maybe it was south or west, across the Lándzsás brook. These coins date the tombs to the 11th century. However, the money of Ladislaus I (1077-1095) was not recovered from the cemetery; therefore it was probably not used during the Knight Kings era. There is only one similar cemetery in Zala County; it was excavated in Pusztaszentlászló-Deáksűrű. The southwestern part of Transdanubia has been inhabited by Hungarians only from the second half of the 10th century (Picture 8). Until then, the area was part of the borderland, the so called „gyepű”. There is only one tomb in the area known to be related to 10th-century Hungarians: at the end of the 19th century a horse burial was found in Zalasántó-Szőlőhegy. However, the area was not uninhabited in the 9th century as Zalavár was the center of the region. Some of the people who lived here must have stayed in their place of residence after the appearance of the Hungarians. The cemetery presented in the study, is a memorial to a typical 11th-century community.

KEYWORDS

Carpathian Basin, Hungarian Kingdom, Zala County, 11th century, cemetery, obulus, S-ended lock rings, beads, rings.

ILLIK PÉTER

THE NARRATIVE OF THE PERIL AT MOHÁCS AND THE HUNGARIAN INTELLECTUAL CLASS IN THE 19TH CENTURY

Preliminary study

The memory of the battle at Mohács has two major narratives. According to the first, it is the symbol of the culture of defeat and lament and according to the other it is an educative parable. The two are not mutually exclusive as it is possible to learn from the mistakes of the past. Based on the ADT Arcanum database of texts, the present study describes how and to what extent the peril at Mohács as an expression spread during the 19th century. As a forerunner of a more extensive study, the present paper highlights only some of the thousands of hits and emphasises the educative and positive aspect of the narrative of the peril at Mohács. The basic question is, how and to what extent did the narrative of peril spread in common knowledge. The role and function of the Hungarian intellectual class is also questionable in this process.

This study also compares the Hungarian reception of the battle at Mohács in the 19th century and the myth of the defeat of the Spanish Armada by the English (1588) and its role in the formation of the English identity. The comparison of the two receptions has several edifications in

connection with the transformation of common knowledge and the role of intellectuals.

Taking a look at the works of arts, the mentioning of the battle at Mohács appears in a relatively large number of poems in the 1820s and the 1830s and the occurrence is even more frequent in the 1840s. Considering the non-literary works, the dynamics is different as the topic and narrative of Mohács expands even more in the era of Dualism. By the 1840s, it became a popular theme of political discourse and public life, and it appeared in almost every significant periodical. This tendency became permanent from the 1850s and manifested itself in the Mohács dumping. By 1899, the process resulted in 399 citations, mostly in historical works, it became part of the narrative of historians and it was used for time recording. If we do not look at one single year or only the field of history then, for example, in one of the most popular magazines of the time, the *Vasárnapi Újság*, there are 466 mentions of the peril at Mohács in writings on different topics between 1854 and 1899.

Due to the patriotist and romantic spirit of the age, in both countries the myth of the Armada and that of Mohács spread. However, a spectacular delay can be noticed. While the myth of the defeat of the Armada was shaped - or, more specifically was shaped deliberately by Elisabeth I - from immediately 1588, the peril at Mohács did not raise attention until the 19th century. Then, initiated by intellectuals, literature became the flagship of the creation of the symbol. More specifically, Kisfaludy's poem titled Mohács entered in the Mohács-reception. In the 19th-century England, there were historical works expressly dealing with the Armada, while in Hungary, the description of the battle at Mohács appeared only as part of longer summaries. In the Hungarian reception, even the 300th anniversary (1826) did not take focus (Kisfaludy's poem was written two years earlier) according to the ADT Arcanum database, while on the occasion of the jubilee in 1888 many literary and scholarly texts were published in England. However, by the end of the 19th century,

the narrative of the peril at Mohács caught up with the spreading of the English Armada cult and became an integral part of everyday life.

KEYWORDS

Peril at Mohács, Armada, reception, 19th century, narrative, literature

KANÁSZ VIKTOR

REMARKS ON THE FAMILY HISTORY OF PÉTER PÁZMÁNY

Due to his political, ecclesiastical and authorial activity, Péter Pázmány (1570–1637), cardinal and Archbishop of Esztergom (1616–1637) was one of the most significant persons of the 17th century in the Kingdom of Hungary. Though his genealogy (and family history) is well cognizable and has a solid research base, the discovery of the new and the re-evaluation of the old sources enable us to enrich the archbishop's family history with new details and contexts. Therefore, in the present genealogical study I would like to contribute to the long-standing discourse of the Pázmány research.

The memory of his homeland and the well-being of his family were always highly important for Péter Pázmány. The Jesuit prelate was born into a family that did not surpass the lesser nobility of the County of Bihar by their landed properties. Nevertheless, in the family we can also find predecessors with political experiences on the county and – in some cases – national level.

The ancestors of Pázmány had an extensive kinship with the lesser nobility in Bihar County (Bihor) and were involved in significant political decisions. The marriage of the great-grandfather of the archbishop, János Pázmány and Kata Ártándi formed a kinship between two equally powerful families. However, by the 1520s, the Ártándis rose to become an important family in the country who in turn dominated over the Pázmánys and determined the direction of the relatives' political manoeuvres. Due to these circumstances, the grandfather of Péter Pázmány became the

member of the Kalandos Fraternity. However, the situation permanently changed when the Ártándi brothers, Pál and Balázs were executed in Buda (Ofen) in 1530. The Ártándis were doomed to rapid extinction, while the Pázmány family's destiny was advancement. The Pázmány, the Ártándi and the Bethlen families served together as the servitors of Cardinal George Martinuzzi (Utyeszenich/ Utiešenović), who tragically passed away in Alvinc (today: Vințu de Jos) in 1551. The study also devotes attention to how the family tradition chronicled these events, how much Péter Pázmány may have known about the fate of the Ártándi family and whether it could have affected his political thinking.

The genealogical research revealed that the background of the relationship between Péter Pázmány and Gábor Bethlen, Prince of Transylvania (1613–1629) could be further elaborated, since both families undertook servitorial duties in the service of Cardinal George Martinuzzi at the same time. Moreover, it is provable that Pázmány was a relative of the Bethlen family through his maternal lineage. With the help of previously unknown archival sources, through the clarification of family relationships among certain relatives and by the introduction of the yet unknown family members, we could further elucidate and expand the family tree of Péter Pázmány (the Pázmány, Massay and Czibak family), which results in the better understanding of the extension of the cardinal's kinship, especially in regards of the descendants of the family's cadet branches.

KEYWORDS

genealogy, County of Bihar, Transylvania, the Pázmány family, the Bethlen family, the Czibak family, the Ártándi family

KÁSA CSABA

THE STORY OF THE DISTRIBUTION OF THE FILM *IN THE FOREST OF KATYŃ* AND THE SUBSEQUENT RETALIATION

It was a radio station in Berlin that first reported the discovery of the Katyń mass graves on 11 April 1943. According to the German authorities, the Soviet Internal Affairs executed officers of the Polish army. The Soviet Union claimed that the Polish officers were captured in 1941, thus they were not responsible for the further events. In order to expose the perpetrators, Germany set up an international medical commission where one of the members was the professor of the Budapest Institute of Forensic Medicine, Dr Ferenc Orsós. It was mainly due to his scientific methods that it was unequivocally proved that the mass murders were committed by the People's Commissariat for Internal Affairs of the Soviet Union. UFA, Germany's national film company made a short film with the title *Im Walde von Katyń* from the footage recorded during the mission of the medical committee in 1943. After the German occupation of Hungary on 19 March 1944, the Hungarian Mesterfilm Company was forced to distribute the film under the pressure of the leaders of the Imperial Embassy and the Hungarian Cultural Ministry. The Home Secretary ordered its obligatory screening in cinemas after the news.

One version of the film with Hungarian voice-over survived in the Film Archive. The study presents the verbatim, almost complete description of the narrators' scripts.

After the Soviet occupation of Hungary, the new authority wanted to shift the responsibility of the Katyń massacre from the real perpetrators onto the Germans. First, they made away with the proofs, the incriminatory evidence and the witnesses. Then they launched a propaganda campaign to erase the thought of the Soviet responsibility from collective memory and to plant the idea of the German involvement. Finally, they initiated proceedings - investigations, indictments and litigations at the People's Court to prove the false claims of the press that was under their control. At the same time there was a revanchist crusade (only in Hungary), the aim of which was to oust out Hungarian citizens from economic life – that they got involved in only one year before - and to punish and restore the pre-”guard-mounting” state.

As part of the vendetta, they launched investigation into the leaders of Mesterfilm Company, which distributed the film. After the arraignment, the two owners were brought to justice. The study presents the proceedings against them, analyses the indictment and gives an overview of the contemporary press coverage. It is interesting that the film and the ordainment of its screening was part of the trial of Andor Jaross, former Interior Minister. It is probable that their aim was not to support Jaross' culpability; they rather wanted to prove that the Katyń mass murder was committed by the Germans as by using Jaross' involvement in the national distribution of the film as one of the reasons for his conviction as a war criminal, they could also convince the public that the film was based on false statements.

Finally, the study briefly describes the fate of professor Ferenc Orsós following his participation in the medical committee.

KEYWORDS

Katyń, *In the forest of Katyń*, Miklós Mester, Mesterfilm Company, Ferenc Orsós, the responsibility of the Soviet Union, show trial, false accusations, *Im Walde von Katyń*,

KATONA JÓZSEF ÁLMOS

FOLK TALES AND THE MOTHER TONGUE – TALES AS LINGUISTIC IDENTITY FORMATIONS

In the introduction of this study, titled Folk tales and (the mother) language – Tales as linguistic identity formations, I examine the concept of tale from a linguistic, psychological and sociological point of view at the same time, therefore I define tale as an identity formation with unique linguistic nature.

In the first part of my study I overview the historical development of the concept of tale, also taking into account contemporary naive definitions, going back as far as ancient times. Thus, I take account of the different definitions of the Hungarian word 'mese' (English 'tale') in different dictionaries. While examining these we find that the Hungarian concept has a secondary meaning denoting the concept of story (as a concept of literature). For instance, the sentence '*Érdekes a színházi darab meséje?*' could literally be translated into English as '*Is the tale of the play interesting?*' with *tale* meaning story here. Today all types of animated media genre – which are meant for children and contain wondrous-unthinkable elements – are called 'mese' in Hungarian everyday language use.

In the next part of the study we can see that a coherent definition is not to be found in academic sources either; in fact, the definition seems to be a cumbersome task full of contradictions. Thus, I start off by examining

the concepts of language and language evolution in order to be able to reassess the definition of 'mese' on the basis of my own understanding and the scientific approach. It quickly becomes clear when reviewing the linked concepts that the act of 'meselés' (English 'storytelling') is one of the most ancient factors in cultural evolution and in evolution in general, as well.

This ancient nature of storytelling indicates that the essence of a tale is not captured by the new approaches born in the 19th century, which categorize and intellectualize tales and classify them as a genre. The essence of tales is that they are able to connect us to the knowledge of the unconscious and to a world view in which the transcendent and the physical planes are not treated separately. Both of these are primarily products of a different period of cultural history, alterity.

With the disruption of alterity and the gradual transition into modernity, the original function of tales was also disrupted. This is the period when the collection of tales, tale morphology emerged which made the measurement and categorization of tales possible. Tales started to shift from their natural context, i.e. oral tradition towards written/literate tradition, and thus tales with a known author appeared as well.

It is partly due to these changes that several misconceptions about the concept of traditional tales appeared. For instance, many think that the primary (or rather only) audience of tales are children, and therefore tales can only contain light, not so serious motifs and can only be treated as fiction – with the aim to protect children. However, the world of tales – despite the general impression that it is too ideal, almost utopian – reflects and models reality with all of its beauty and horror.

Thus, the world of tales is a world of norms in psychological unity. The essential form of existence of a tale is language, which is both a cultural phenomenon and an identity-shaping instrument/phenomenon. Therefore, tales – in my view – are not only (or not at all) a literary genre, but text formations whose primary goal is to create, shape and preserve identity. Thus, by rethinking and redefining their function, tales can have

a beneficial effect (from childhood throughout our entire life) on the development of self-identity and community identity, the improvement of linguistic skills and competences and on our reading habits.

KEYWORDS

tale, storytelling, world of tales, alterity, modernity, identity formation, text formations, texts of tradition

KATONA KISS ATTILA

KARA BUGA AND KARABUKA

A toponym of Turkish origin and its possible background

Until the more intense contacts with different religions, the naming practices of Turkish-speaking peoples often included animal names both individually and in complex forms. They may have been totemistic in origin, but they are partly independent from the animal origin of the genus. In such cases, the idea behind the naming was based on the notion that the bearer of the name would be characterized by the features of the animal itself. An illustrative example of this type of naming is the name Kara Buqa or Kara Buga 'black bull', which as a personal name in the form 'Karabuka' can be documented from four places in today's Hungary: it is the name of a border area on the outskirts of Medgyesbodzás and Földeák, it also denotes the area and the forest on the border of Bábolna, and in the end, there was a knoll between Kunhegyes and Kunmadaras with the same name. Its Ottoman Turkish origin can be ruled out, as 95% of the Turkish names in the time of the Turkish occupation are of Arabic and Persian origin and it is neither known in the remaining Turkish names. The name is apparently atypical of Christian naming as well, however, several analogies of the name can be documented from the Mameluk Empire in the 14th-15th century, which was under the control of Kipchak-Cuman military slaves – the mameluke from the second half of the 13th century. Thus, the Cuman origin of the Karabuka names in Hungary is more than likely because Christian names began to spread among the Cumans only from the second

half of the 14th century, therefore the personal names that can be regarded as the antecedents of the Karabuka place names might have been used in the second half of 13th and the first half of the 14th century.

Geographic names derived from a mere personal name are most likely to have retained the name of the former owner or possessor of the area. With this in mind, the data from Bodzás and Földdeák is particularly noteworthy because both are located in the area bordered by the rivers Maros and Körös. The middle area was one of the settlements of the Cumans settled in the Kingdom of Hungary under the „Cuman-law” of 1279, but it was largely evacuated after the battle of Hód, so no Cuman „county” were organized in the area. The Karabuka names in Békés and Csongrád counties are thus likely to be a legacy of an unknown Cuman genus that lived in the Maros-Körös area between 1246 and 1282. The lady whose grave was found in Bánkút (part of Nagykamarás at that time and that of Medgyesegyháza today), more specifically in the area of Rózsamajor in 1931, was one of the noble of this genus.

Although the distance between Karabuka in Bodzás and the grave of the Cuman nobility is 10 to 15 km, it is quite noteworthy that the name Csengele belongs to the same group of toponyms derived from the old Cuman personal names as Karabuka, and burial grounds of a Cuman chief were also found in Csengele. Kara Buka can also be documented as a surname from the 15th century, so it is possible that these names of vineyards retained the name of the Cuman clan that once settled here. Among the Kipchak-Cuman tribe names recorded by Dimashki there is a sub-tribe called *qarā būklwā*. Although this is usually translated as 'black hat', it might be worth to explore the possibility of matching it with the name Kara Buka.

KEYWORDS

Cumans, the land between Maros and Körös, 13th century, Turkish onomastics, toponyms, elements of late nomadic culture, Cuman chief graves

KÖÖ ARTÚR

THE EXHIBITION AT BUCHAREST IN THE EYES OF A ROMANIAN TEACHER TRAINEE

Recollections of Jumanca Pavel of the 1906 event

The exhibition organised in Bucharest in 1906 was the first event of the Romanian Kingdom founded at the end of the 19th century where the programs openly claimed that all territories where Romanians lived had to be united with the Romanian Kingdom in order to create "Great Romania". The country celebrated the 40th anniversary of the rule of Charles I, the 25th jubilee of the foundation of the Romanian Kingdom and the 1800th anniversary of the conquest of Dacia by Trajan. The aim of the exhibition was to show the Romanian economic, social and cultural achievements to the world and to express the military and political goals accomplished during the ruler's reign. At the same time, the organisers also aimed to strengthen national identity through the event.

Not only the inhabitants of each of the regions of the Kingdom but also Romanians living abroad were invited. Thus, Transylvanian Romanian teachers, who were the employees of the Hungarian state, also participated at the significant event and their behaviour caused serious outcry in the Hungarian society and political elite as it revealed their desire that Transylvania should be united with Romania (see diary of Pavel Jumanca). The 16th September issue of *Budapesti Hírlap* reported that "5000 members

of a choir arrived from Transylvania in Bucharest. As soon as they crossed the border, they pulled Romanian national cockades and flags from their pockets and waving them they started to sing irredentist songs and cursed Hungary. This case was infuriating because Hungary was one of the countries that supported the exhibition from the very beginning. "It is possible that the number of Hungarian visitors would have been even higher if the chairman of the Romanian Cultural League, Grădișteanu had not physically assaulted the Hungarian-Austrian consul, Miksa Kucsera in a restaurant in Constanza. Kucsera defended the waiter who was scolded by Grădișteanu for speaking Hungarian. Furthermore, another incident added fuel to the fire; a statistical table presented at the exhibition claimed that the Wallachians of Transylvania conquered 300 villages from the Hungarian nationality during the previous 50 years. According to the statistical figures exhibited at the ethnographical section of the exhibition, 63% of the 4726 Transylvanian villages (more than the total number of villages in the contemporary Romania) were Romanian, on the basis of which it could be stated that the absolute majority of the Transylvanian population was Romanian. The Hungarian public found the press reports awkward, especially as the Romanian visitors coming from other countries were loyal to their home country. The majority of the Hungarian politicians felt that the Transylvanian Romanians participating at the exhibition "used the hospitality of Rumania to ridicule Hungary in front of the whole world."

The exhibition in Bucharest had a decisive role in the decision to adopt the act, *Lex Apponyi* in 1907, as the political elite of the era believed that a powerful response could halt the Romanian endeavour to seize Transylvania.

KEYWORDS

education, nationalism, Albert Apponyi, exhibition at Bucharest, Romanian plans and intensions, Jumanca Pavel, Great-Romania, detachment of Transylvania

NEPARÁCZKI ENDRE

Y-CHROMOSOME HAPLOGROUPS FROM HUN, AVAR AND CONQUERING HUNGARIAN PERIOD NOMADIC PEOPLE OF THE CARPATHIAN BASIN

The population history of the Carpathian Basin was profoundly determined by the invasion of various nomadic groups from the Eurasian Steppes during the Middle Ages. Between 400-453 A.D., the Huns held possession of the region and brought about a major population reshuffling all over Europe. From 568 A.D., the Avars established an empire in the region lasting nearly for 250 years; in its early stage the Avar Khaganate controlled a large territory expanding from the Carpathian Basin to the Pontic-Caspian Steppes and dominated numerous folks. The presence of the Hungarians in the Carpathian Basin was documented from 862 A.D.; between 895-905 they took full command of the region.

Hun, Avar and conquering Hungarian nomadic groups arrived in the Carpathian Basin from the Eurasian Steppes and significantly influenced its political and ethnical landscape, however, their origin remains largely unknown. In order to shed light on the genetic affinity of the above-mentioned groups, we have determined Y chromosomal haplogroups and autosomal loci, suitable to predict biogeographic ancestry, from 49 individuals supposed to represent the power/military elite. We report

three Y haplogroups (Hg) from Hun age remains, which possibly belonged to Huns based on their archaeological and anthropological evaluation. Haplogroups from the Hun-age are consistent with the Xiongnu ancestry of the European Huns. Ten early Avar-age's and four late Avar-age's remains were examined. Most of the Avar-age individuals carry east Eurasian Y haplogroups typical for modern north-eastern Siberian and Buryat populations and their autosomal loci indicate mostly un-admixed Asian characteristics. 32 Hungarian Conqueror's samples were chosen out of which — based on anthropological determination as a control — 3 were considered as women. In contrast, the conquering Hungarians seem to be a recently assembled population incorporating un-admixed European, Asian as well as admixed components. Their heterogeneous paternal and maternal lineages indicate similarities, supported by the phylogeographic origin of males and females derived from Central-Inner Asian and European Pontic Steppe sources.

In our previous study, we analyzed 102 Hungarian Conqueror's maternal lineage, 30,4% of the mitochondrial haplogroups originated from East Eurasia and the bigger proportion from West Eurasian maternal lineages is 58,8%. The origin and composition of the Conqueror paternal lineages are mostly the same as their maternal ones. This origin is nearly the same affirming that both males and females of similar origin migrated together. Both the MDS analysis of the entire Conqueror's Y chromosome pool and PCA of their N1a lineages indicate that their admixture sources are found among Central Asians and Eastern European Pontic Steppe groups, a finding, which can be compared to what had already been described in our previous study.

The present study is the first in archaeogenetics, where the Y chromosomal haplogroups' results originating from the period between the 5th and the 10th centuries from the historical population of the Carpathian Basin, produced by next-generation sequencing, are revealed.

As for the samples of the Hungarian Conquerors' elite, the data found

are probably enough for us to be able to draw consequences, however, we will certainly require a higher number of samples from the Avar age and Hun age than the amount we have acquired to date. In our further research, we are going to concentrate on the whole genome sequencing, which will enable us to find further answers to different questions.

KEYWORDS

Y chromosomal haplogroups, ancient DNA, nomadic groups (Hun, Avar and Conquering Hungarians)

NÉMETH DÁNIEL

THE HUNGARIAN OR- (> ORR) AND ITS POSSIBLE COGNATES

In this paper I attempt to make etymological links between words with known and currently unknown etymological backgrounds. Firstly, I make a short summary of the most important etymological methods; secondly, I describe phenomena that make etymological researches difficult. One of the major challenges is the semantic change, which cannot be classified along the same strict rules that apply to the form of the lexemes. However, we know that semantic changes also serve as means of word formation. This research is based on the Hungarian language and I pay particular attention to the role of doublets. I suggest that with the help of these pairs, we can prove contacts between the different dialects of a language. Doublets can only be applied in the case of synchrony; historically they are dialectal forms coming together in one communication subsystem as the common Hungarian literary language came into existence as a mixed result of many different dialectal forms.

In the second half of this paper, I present the proven etymologies in the light of the detailed methods. With the help of already known Hungarian dialectal sound changes, I introduce new possible cognates, which could be bounded to only one dialect in the past. The differences of the word forms can be explained by the Hungarian sound changes. On the other hand, we can make further connections probable on the basis of typical semantic changes. The relationship between these lexical items is similar to doublets. In my analysis, I compare the Hungarian words to the Ob-Ugric cognate lexical elements. Some semantic changes could

also lead to morphological changes; these changes are supported by the Hungarian dialectal variants and by the Ob-Ugric languages. In this paper I only examined words that are in the same semantic field. It is obvious that contacts between internal dialects are as much important as the contacts between other languages since in the case of these connections, the semantic change is also triggered by cultural impact.

The central element of this group is *or* (dialectal *ar*) > *orr* 'nose' that – due to the similarities – got the meaning 'peak', which is the same in Khanty (V.) *wor*. Further cognates are *orja* 'flesh around the spine' and *ormágy* ~ *ormány* 'ridge'. The same meaning can be found in Mansi (Tj.) *or* 'ridge'. The *rj* > *rny* ~ *rgy* is a widespread change in the Hungarian language because *j* is not a full phoneme in many dialects. The usage of the word *árnyék* 'shadow' could be limited by pagan beliefs, because in the Ugric mythology the shadow is a part of the beings and things that has the power to protect its bearer. With the help of common anthropocentric perspectives, the word *arány* 'ratio, scale, direction' can be included into this word family. The words *arány* and *irány* in Hungarian are doublets. The specific forms and meanings 'grade, ratio, scale, direction, mode, relation, towards' were consciously separated only during the language reform. Mountains and heights as specific elements of spatial orientation could be specifically suitable for determining directions or comparing quantities. On the basis of the meaning of the word 'summit', the words *vár* 'fortress' and *les* 'ambuscade' could belong to the same word family. The words *vár* and *orom* 'summit and height' may also have Indo-European connections, although this hypothesis needs further corroboration.

KEYWORDS

etymology, semantics, Ancient Hungarian, internal reconstruction, contacts between protolanguages, contacts between dialects

RAFFAY ANDREA

BÉLA BANGHA S. J. AND THE CHRISTIAN NATIONAL PROGRAMME

Besides Ottokár Prohászka, the Catholic bishop of Székesfehérvár, the Jesuit monk, Béla Bangha was one of the leading ideologists of the Hungarian Christian National Programme and its central component, neo-conservatism.

According to Zoltán Nyisztor, one of the reverend's closest colleagues and later biographer, Béla Bangha was the first both in Hungary and in the world to establish a press company that could challenge the liberal media. With Béla Bangha's personality, the Christian national thought triumphed over the Hungarian liberal thought.

The most enduring and serious action his name is forever linked with both in Hungary and all over the world and for which he was named the "great press apostle" already in his lifetime, was the establishment of the Christian daily press, the Central Press Company by the Jesuits under his leadership in 1918, which could start operating only after the fall of the Hungarian Soviet Republic.

Béla Bangha's book entitled *Christianity and the Reconstruction of Hungary*, which was regarded as the manual of the Christian national revival by his contemporaries, was published by Szent István Company in 1920.

In the book considered to be the standard work of the neo-conservative, clerical doctrine, besides Ottó Prohászka's *Culture and Terror* published in October 1918, Bangha contrasts the three influential ideological directions, namely, the liberal, the socialist and the Christian

thought, and ultimately deems Christianity to be the only possible way for the Hungarian nation.

The reverend wrote this work along the lines of reconstructive ideology – a term used by himself for the Christian National Programme. This means that Bangha contrasted the destructive ideologies with the constructiveness of Christian Catholicism. At the same time, he wanted to achieve the spiritual revival of Hungary through the restoration of the 1000-year old traditions of the Catholic church in their original shape.

In the spirit of the Catholic ideology and sound nationalism, Bangha's main aims were the alienation from the liberal state ideal and the constant struggle for the survival of the Hungarian nation against the Communist destruction.

According to Bangha, the nation had long abandoned the reform-conservatism originally represented by count István Széchenyi, and consequently, it was afflicted by three fatal diseases such as liberalism, freemasonry and socialism. There were three consequences of these fatal diseases, which can also be considered mortal: the economic power fell in the hands of the plutocracy, the degrading adoration of Western culture became dominant and the utterly alien-spirited and foreign-minded social democracy seized the power in the labour movement.

The present study introduces the life of Béla Bangha – from his childhood until his death - with special emphasis on the years between 1918 and 1920, the period after the fall of the Commune – and on the reverend's missionary trips. It also discusses his works, primarily his main work entitled *Christianity and the Reconstruction of Hungary*. The study presents his doctrines and also the balance of his self-defensive struggle against the Communist destruction and his fight for the establishment of a Christian-spirited press. The reader is also introduced into his struggle for the Christian Hungarian nation and their survival. Finally, the charges brought against the reverend and their refutations are discussed in the light of leftist perspectives.

KEYWORDS

Christianity, Béla Bangha S.J., Ottokár Prohászka, Reconstructive ideology, Reconstruction, Conservatism, Liberalism, Socialism, Christian national course, National renewal

SIMON LAJOS ZOLTÁN

BOCCACCIO, LOUIS THE GREAT OF HUNGARY AND THE CITY OF SIRENS

In Boccaccio's eclogue collection *Buccolicum carmen*, the poems on the Neapolitan campaign of Louis the Great of Hungary (*Buccolicum carmen* III–VI) form a separate group. Researchers have often dealt with the alleged political inconsistency of these eclogues, sometimes concluding that the Italian poet was a turn-coat. In eclogue III (*Faunus*) Boccaccio sides with Louis, whom he depicts as Tytirus, the brave and just prince of the shepherds. He considers the campaign launched after the murder of Andrew of Hungary, Duke of Calabria, justified and describes Naples as a forsaken forest (*infanda silva*) ruled by a furious she-wolf (*lupa*), unmistakably alluding to Joanna of Naples. In eclogue V (*Silva cadens*), however, he already equates the Hungarian king with the wild Polyphemus, who in his awful rage destroys the wonderful woods bemoaned by Calcidia personifying Naples.

The paper aims at resolving this long-debated contradiction through the detailed analysis of the mourning song in the *Silva cadens*. The comparison of the song with Petrarch's eclogue *Argus* (*Bucolicum carmen* II), a similarly allegorizing account of the murder of Andrew of Naples and the following political chaos, leads to the insight that Boccaccio not only imitates his master's eclogue but also reverses its basic situation. Further, the passages of some of Boccaccio's Latin and Italian works are analysed that depict Naples as the home of the sirens. Boccaccio's mythological handbook *Genealogia deorum gentilium* is especially important in this

respect. It defines Naples as the home of the sirens and originates the legend of the sirens from the ingratiating manners of prostitutes. The corruption in Naples and the circumstances preceding the murder of Duke Andrew are described in the Latin letters of Petrarch in a shocking way. Their influence on Boccaccio will also be shown. His disillusioned sonnet XLVIII summarising his experience of Naples draws on this Petrarchan motive of the absolute lack of *pietas*, *veritas* and *fides*, as well as on the picture of the perfidy of the sirens.

The so far disregarded classical parallels of the depiction of the woods in eclogue V are of central importance. Although Calcidia's mourning song stresses the unique and magical beauty of this forest, the parallel passages evoked by her turn this appraisal of the city into its opposite, since they recall the most forsaken forests in classical literature, such as the Hercynian forest in Caesar and Claudian, as well as the mythical woods of Bebrycia and Erymanthus. In view of this, the opinion that the mourning song is but the emotional evocation of the old glory of Naples appears debatable. In the home of the sirens, only Robert the Wise could sustain the golden-age circumstances. He is bemoaned by Petrarch in his eclogue *Argus* and is also evoked by Boccaccio. His death, however, led to the dissolution of order and the campaign of the Hungarian king befell Naples as divine punishment.

The analyses prove the ostensible nature of the formerly alleged incoherence as the view of Naples offered by eclogue V is far from positive. This is further supported by the in-depth analysis of the other eclogues concerning Naples, such as eclogue IV, containing an invective parodying the grand style of classical epic poetry on the enervated Neapolitan aristocracy unable to stand up against the Hungarian armies. Finally, it is argued that the uneasy and ominous world of Boccaccio's political eclogues perfectly fits into the carefully planned, autobiographical collection of the 16 eclogues, which is composed of three larger units corresponding to the three subsequent phases of human life, the *vita voluptuosa*, the *vita activa* and the *vita contemplativa*. According to the contemporaneous Christian

view, the golden-age circumstances depicted by ancient poets can only be realised in the hereafter. A nice example of the depiction of the hereafter with pastoral topoi is found in eclogue XIV of the elderly Boccaccio. In the earthly world of the *vita activa*, all golden age can only be temporary, evanescent and perfidious.

KEYWORDS

Boccaccio, Louis the Great of Hungary, Andrew of Hungary, Duke of Calabria, Joanna I of Naples, Petrarch, Vergil, Neo-Latin pastoral, Roman epic poetry, myth of the Golden Age

TAKÁCS LÁSZLÓ

**LAYERS OF INTERPRETATION
AND RELATIVE CHRONOLOGY
IN *COMMENTUM CORNUTI*
PERSIUS IN HIS EXPLANATIONS
FOR HIS FIRST SATIRE**

The Roman poet Aulus Persius Flaccus lived in the middle of the 1st century A.D. A collection of his poems was published after his death. In spite of the slim nature of the oeuvre, these poems were extremely popular immediately after their publication, and they were later eagerly read and explained. It is certain that a commentary on the satires was written in ancient times and was used for educational purposes, although it no longer exists.

However, the very existence of the commentary can be confirmed by two facts. One is the poet's ancient biography whose title is derived from a commentary by a certain Valerius Probus (*Vita A. Persii Flacci de commentario Probi Valeri sublata*). Since a grammarian named Valerius Probus lived in Nero's time in Rome, he had long been thought to be the author of the commentary from which the biography originated. However, this identification failed and, in the light of recent research, it is likely that the commentary from which the biography originates was produced later, probably not from Probus, who lived in the first century but from a later grammarian. He was also called Valerius Probus or he adopted this pseudonym referring to the famous grammarian in order to gain more authority for his explanations. The other fact confirming the existence of the ancient commentary comes from Saint Jerome's comment

in which Jerome reminds Rufinus that he had once read the commentary on Persius. Consequently, an ancient commentary certainly existed, but the timing of its creation is uncertain, as is whether there existed only this single commentary in the antiquity as it is not possible to determine from St. Jerome's comment whether he had referred to only one commentary or more. It is certain, however, that the ancient Persius commentary or commentaries (unlike, for example, Servius's Vergilius commentary) did not remain in its/their original form. Nor can it be decided whether the possibly existing commentaries had already merged during the antiquity or the commentaries – provided there were more than one – were available at the period as separate texts. Although the collection of scholia known as *Commentum Cornuti* has an early-medieval origin, it has retained significant explanatory material from ancient commentaries on Persius' poems.

The form of the explanations and the numerous - sometimes contradictory - explanations of a single piece of text indicate that the organizer of the collection (who attributed his work to Persius' teacher, Cornutus) did not rely on a single commentary but sometimes combined the comments of several commentators. He thrived for completeness, rather than adopting the most favourable explanation for Persius's text. The passages of the supposed ancient commentaries can be best distinguished by the explanations given to the first satire.

The study aims to serve as a methodological experiment to distinguish the layers of different explanations and tries to demonstrate how the different interpretations can be arranged in a chronological order relative to one another.

KEYWORDS

Aulus Persius Flaccus, *Commentum Cornuti*, Roman literature, Roman satire, ancient scholia, commentary, commentator, chronology, compilation, compiler

TÓTH ZSOLT

**PARTICIPIAL AND CONVERBIAL
(GERUNDIAL) WORD
CONSTRUCTIONS EQUIVALENT
TO A TEMPORAL DEPENDENT
CLAUSE IN THE MONGOLIAN
(KHALKHA) AND BURYAT
LANGUAGES**

In the Mongolic languages there is a vast number of non-finite verb forms (participles and converbs), but their numbers, names and sometimes even suffixes are described in a different way by the scholars. The Mongolic languages in average use productively 4–5 participles and 10–15 converbs. The infinitive does not exist as a separate category, but participles - especially the futuritive and the perfective - also fulfil the role of the infinitive. This is the reason why the technical term *verbal noun* is frequent used instead of participle.

Participles can fulfil the role of each part of a sentence: 1) attribute (standing directly in front of the attributed word, usually in nominative case), 2) subject (used in nominative case and usually with possessive suffix), 3) object or adverbial complement (followed by case suffixes or postpositions), 4) predicate (standing at the very end of the sentence). A participle can have its own complements, which are independent from the predicate of the (main) sentence and belong exclusively to the participle.

Converbs usually denote actions which accompany the action of the main verb, or the circumstances under which the action of the finite verb takes place. Often an overlapping is observable in the functions of some converbs whilst certain converbs have multiple functions.

The method of subordination in the Mongolic languages is totally different from the method used in the Indo-European languages. According to some linguists, there are no subordinated dependent clauses at all in the Mongolic languages. In these languages the main method for the expression of subordinated relations is the application of participial and converbial word constructions. The mentioned constructions are functioning as explanatory parts of a sentence. By their structure they can be either synthetic or analytic-synthetic ones. By their function the participial and converbial constructions can substitute attributive clauses, adverbial clauses, object clauses, subject clauses, predicate clauses and some clauses with special meaning as conditionality or permission.

Although the participial and converbial word constructions by the frequency of their application in sentences play a very significant role in the syntax of the Mongolic languages, their assessment is quite contradictory even at present. There are three opinions on their status. According to the first one, a participial or a converbial construction is always a dependent clause; according to the second one, on the contrary, these constructions are never dependent clauses, they are simply word constructions and the sentences comprising of them are special simple sentences. According to the third point of view, a participial or a converbial phrase is a dependent clause only in the case when it has its own subject, i. e. it can be found in a poly-subjective sentence. However, in case of mono-subjectivity it is only a word construction.

The most widely applied adverbial constructions are the constructions equivalent to temporal, causal, final clauses and to the clause of manner. The temporal constructions can be classified into antecedent, simultaneous and posterior constructions. This article is focusing on the

temporal constructions existing in the Mongolian and Buryat languages. Both the Mongolian and Buryat languages have numerous temporal constructions. The number of temporal constructions is more than thirty in both languages. Both languages apply synthetic and analytic-synthetic temporal constructions. Moreover, both languages have antecedent, simultaneous and posterior constructions. The temporal constructions used in the two languages usually are very similar; they are often identical with each other.

The quasi-subject of a participial or a converbial construction usually has a case suffix, most often the accusative one in Mongolian and the genitive one in Buryat, but when the quasi-subject of a participial or a converbial construction and the (grammatical) subject of a sentence is the same, then the subject has no case suffix, but the marker of the reflexive possession is attached to the participle or to some types of the converbs.

Numerous constructions have equivalents in different Altaic and Uralic languages e. g. the kind of antecedent construction which consists of a perfective participle with an ablative case suffix plus a postposition with the meaning 'after' can be found not only in Mongolian (*-c(A)HAAc xойш*) and in Buryat (*-hAhhAA xойшо*), but also in Turkish (*-DIktAn sonra*) or in Mari (*-ME деч вара*).

KEYWORDS

Mongolian syntax, Buryat syntax, participle, converb, participial and converbial phrase, subordination, temporal dependent clause, anteriority, posteriority.

TUSOR PÉTER

HUNGARIAN AGENTS AND THE HABSBURG-DIPLOMACY IN ROME IN THE 17TH CENTURY

Since 1607, the Hungarian Catholic prelates disposed of agents in Rome who worked for them at the papal curia. At first, they were delegates of the archbishops of Esztergom, Cardinal Ferenc Forgách (1607–1615) and Cardinal Péter Pázmány (1616–1637). However, from 1639 on they were the representatives of the Hungarian Church as a whole: *Agenti delle Chiese d'Ongaria*. In the last decades of the sixteenth century, the former secretary of Veranchich Antal, Francesco Diotalevi [da Fano], the abbot of Ság, also had a similar title although he stayed partly in Hungary and partly in the imperial court. The concept of common agents was conceived by Imre Lósy, who was the Primate of Hungary (1637–1642) but the consolidation of the institution was carried out by his successor, Archbishop György Lippay (1642–1666). Until the middle of the 1680s, there were altogether nine known agents of such title. Matteo Renzi and Lodovico Ridolfi papal chamberlains; Camillo Cattaneo, abbot of Castiglione (former *uditore* at the apostolic nunciature in Prague and the representative of Duke Francesco Gonzaga in the imperial court); the Flemish Cornelius Heinrich (Cornelio Arrigo) Motmann, imperial *uditore* of the *Sacra Romana Rota* (the supreme ecclesiastic and pontifical judge) and two dependants of the Spanish Crown from South Italy, the jurist Pietro Giacomo Favilla and his nephew, Pietro Giacomo Larzona Favilla. The last agents of the Hungarian Church in the 17th century were Francesco Gallo or Galli, a former internuncius in Vienna (from 1672

bishop of Bitonto), the Abbot Alessandro de Vecchi and finally Giovanni Giani, who together with his brother, Francesco, the bishop of Szerém became a member of the Hungarian clergy. They were clergymen as well as laymen almost exclusively of Italian origin. They were recruited mainly from the Italian aristocracy of the Imperial Party, or occasionally from among the former nuncios of Vienna. They usually only chose this path to career advancement – which sometimes even allowed them access to the administration of the Papal State – for lack of other opportunities. They could make their living only by regularly conveying the news from Rome to several „clients”. The Hungarian prelates employed their assistance mostly for certain specific, Church-related affairs: in connection with the confirmation of the royal nominations of bishops, various faculties, exemptions, etc. In the middle of the 17th century, they supported the work of the Habsburg Embassy to the Eternal City. Nevertheless, their essential duty was to spread Hungarian news from the Hungarian perspective via the Imperial foreign diplomacy to the diverse fora of the Curia. Another flow of news was of great importance, reports from agents in the Eternal City were conveyed between Nagyszombat (Tmava), Pozsony (Bratislava) and Rome. These reports contained data about the papal court that can be useful even today. Source materials about the joint Hungarian agency of the Bench of Bishops are only available up until the second half of the seventeenth century.

KEYWORDS

Early Modern Hungarian History, Church History, History of Early Modern Diplomacy, History of Early Modern International Relations, History of Papacy, History of State of Church, Habsburg History, History of the Holy Roman Empire