

ABSTRACT

In memoriam

NÉMETH, Zsolt: Zsuzsanna Répás Passed Away **3**

Zsuzsanna Répás died young, full of amazing energy. This is difficult to understand and comprehend. I can only think about it in front of God, in His presence.

After the change of government in 2010, the Hungarian–Hungarian new beginning, it was under her leadership that preferential naturalization started. Zsuzsa and her colleagues took care of many small, not very spectacular but all the more important practical matters. The theoretical and legal foundations, the drafting of the text of the Act on National Cohesion, also bore the imprint of Zsuzsa’s work. This is even more true of its practical implementation: the path to naturalization for cross-border Hungarians had to be built up, which also involved the operation of state systems, intermediary organizations, foreign representations, and consulates.

Between 2010 and 2014, Zsuzsa Répás took on the seemingly impossible task of rebuilding Hungarian unity and carried it through. To create a spiritual reconciliation after a spiritual Trianon was an almost superhuman achievement at the time. These four years were very decisive in the lives of Hungarians and Zsuzsa herself. Even though Zsuzsa has left us, her work, her achievements, the spiritual reconciliation, and the rebuilding of Hungarian–Hungarian solidarity will remain with us.

KÁDÁR LYNN, Katalin: György Schöpflin. „I am European in a Hungarian Edition” **6**

George Schöpflin’s characterization of himself as “a European, of Hungarian issue” says as much about his experience as a youth migrant experiencing and suffering through the chaos of war, the trauma of migration, resettlement in different cultures, learning new languages as it does about his later, more conventional and ambitious career path in academia and as a public intellectual and political figure. All of his life experiences served to provide him with the unique qualifications that served him so well in every aspect of his various careers, but most especially they served the contribution he made as an MEP explaining Hungarian and Central European thinking to the politicians and bureaucrats of the European Union.

George Schöpflin’s accomplishments deserve to be remembered and his fight to preserve the democratic nature of the EU memorialized, especially by not punishing as second-class citizens the former Soviet satellite nations that came late to membership. For the fifteen years he served as an MEP, he was a watchdog for the values that he held and that were so very clear to him. Would that those values were as clear to the rest of the political and bureaucratic elite.

His writings give us an opportunity to view him through the lens of a successful youth migrant, a denizen of many lands and many cultures who understood the nature of the polis and of democracy as well as the desire for nations and nationalities to retain their identity and values.

Csángó Fates in Polyphony

NÉMETH Zsolt: The Csángó Issue of *Pro Minoritate* 15

Pro Minoritate is not just a journal but also a foundation, whose regular annual programmes include not only the Tusványos, or Tusnádfürdő, summer festivals but also the Csángó Ball, which started out as a very small event—in the lobby of the House of Culture at Marcibányi tér—but has now grown into a Csángó festival. One of its missions, which has now become a success, was to help the humiliated, silenced Csángós, who had been largely deprived of their national identity, to become proud, self-conscious Hungarians—thanks in part to the encouraging applause of a Budapest audience. The folk music collections and transcriptions of the 20th century took on a new meaning as music that was forgotten but had previously been collected began to flow back to its “rightful owners” in its original source region. Today, in several villages, in addition to the resumption of Hungarian education, there are local traditional associations, for whom one of the biggest events is the performance in Budapest every February.

Care has reached all around. Let us continue to look after each other. I believe that the rearing world of the Csángós is a happy example in our fragmented national life that inspires many today: it was worth it. Keep it going! Thanks be to God.

IANCU, Laura: “A Press Oddity in Our Cultural History”: The History and Messages of the Journal *Moldvai Magyarország* 18

The essay reviews the three-decade history and operation of the journal founded as Csángó Újság in March 1990 in Sepsiszentgyörgy (Sfântu Gheorghe), Székely Land and changed its name to Moldvai Magyarország in 1993. Established by a group of migrants from Pusztina in West (Romanian) Moldavia to Transylvania, the journal was launched with the involvement of local cultural institutions, the local press and political organizations, which helped the new medium to integrate and stabilize quickly and successfully. The target audience of the bilingual, dual-profile journal was the Hungarians living Romanian Moldavia, for whom it made available and readable a wide range of writings on history, ethnography, linguistics, etc., as well as for those interested in news and current events, in addition to articles on science. The editors and contributors included eminent and renowned scientists, researchers, and artists. The last issue of what the founding father of the magazine called “a press oddity in our cultural history” was published for the last time in December 2022.

MAGYAR, Zoltán: The Epic Folk Poetry of the Moldavian (Romania) Hungarians: A Survey of the History of Research 36

The study aims to present the almost two-hundred-year history of the discovery and research of the Moldavian Csángó epic folk poetry from its beginnings to the present. This account is occasioned by the scholarly results that have been accumulating in recent years/decades (Moldavian Csángó Textual Folklore Archive, catalogue of legends, folklore collections), which have made the great richness and diversity of the epic folklore of the Moldavian Hungarians, as well as the generic and thematic specificities that characterize the prose epic and ballad culture of this ethnographic group (and region) more vivid and tangible than ever before. However, the scope of this study does not allow it to be exhaustive: it is intended to focus on the most important developments and results in ethnography, with a view to the recent research projects that are expected to be completed and concluded by the mid-2020s.

PETI, Lehel: "But, I say, I'm from Transylvania!" Moldavian Csángó Guest Labourers' Experiences of Attitudes towards them in Hungary 55

The study focuses on the analysis of how Csángó migrant labourers experience attitudes to their Csángó identity in Hungary. The accounts by Csángó guest labourers of interactions between Hungarians and Csángós relate to situations in which their identity was revealed by themselves or otherwise, i.e. their Csángó identity/origin acquired "meaning" in Hungary. The author analyses the experiences of the Csángós about how people responded to their ethnicity, grouping responses by location and participants. Responses to Csángó identity and ethnicity otherness could take place during the inspection of their official papers; in the spaces Csángó guest labourers used; during work coming from their (mainly Transylvanian) colleagues and employers (business and homeowners, etc.) who came to be acquainted with them. In these situations, the experiences of the Csángós in Hungary impacted the way they lived their Csángó ethnicity, their reflections on those in Hungary and on themselves, and, all in all, their subsequent attitudes and opinions towards the Hungarian national community.

HELTAI, János Imre: Multilingualism in Moldova and the Possibilities of Social Participation 80

The paper applies the sociolinguistic concept of linguistic citizenship. It is used in order to understand how the multiplicity of linguistic practices can become a resource strengthening democratic participation. The analysis is based on an event from a participatory research project called "Famylskola". Participatory research transforms the relationship between the researcher

and the subject of the research: there is no observer and observed, instead participants seek to collect and interpret data together in order to achieve a common goal. In the research in question, some inhabitants of a Moldovan village, teachers who teach Hungarian in the village, and research-based participants, met in a multi-day event to review the linguistic practices and the linguistic ideologies surrounding them. The analysis of the data shows that the heterogeneity of linguistic practices still determines the lives of the inhabitants of the village, and that reflection on these practices and the self-interpretation and interpretation of the future based on them can be politically transformative.

MARCHUT, Réka: Efforts to “Repatriate” the Moldavian Csángós during the Second World War 92

The idea of resettling the Moldavian (Romania) Csángós in Hungary was fully in line with the European public thought that repatriation was a well-established, effective, and accepted way of solving the national-minority question. The study presents the plans for the resettlement of the Moldavian Csángós as part of the thought and the spirit of the time. It highlights the similarities and differences between the political discourse and the practical politics of the issue, and the motivations, interests, and opportunities that shaped the way the Moldovan Csángós were thought about. One of the study's virtues is that it uses the legacy of Péter Pál Domokos to illustrate his activities and role in the resettlement plans.

Document

DOMOKOS, Mária: State of Affairs in Moldova 1981–1983 (Documents from the Estate of Péter Pál Domokos) 113

The ten writings concerned were collected by Péter Pál Domokos (1901-1992), a renowned researcher of the Moldavian (Romania) Csángós, before a trip to Switzerland and Italy in 1983, and they were preserved together, side by side, in his legacy. Before his trip, he invited his acquaintances of Moldavian Hungarian origin or acquaintances who were familiar with the situation there to send him written personal statements, letters on or accounts of their experiences on their travels in Moldova, especially concerning the religious practice of Moldavian Hungarians in their mother tongue.

We do not know whether he took the writings with him, whether he used them during his travels, whether he made copies of them, and there is no mention of them in his letters.

Szócs, Anna: My Mother’s Rose Tree - Autobiography (excerpt) 130

The excerpt is from the author's autobiography of the same title, published in a separate volume and arranged by Elvira Oláh-Gál. Anna Szócs, born in Pusztina and living in Hungary for 36 years, remembers her childhood in

Moldavia (Romania). The reader is presented with a picture of a Moldavian Csángó family and village of the 1960s, a world of which only the smallest traces may be discovered by those who visit Moldova today. Family life in the then, mostly closed village community had strict rules. The weekly work was completed by religious and communal occasions on Sundays and holidays. This rhythm of life also shaped the way of thinking of the people who lived there, which is also clearly traced in the narrative. A particularly interesting aspect of the narrative is the image of the Moldavian Csángós of in Transylvania and Hungary at the time, which makes the changes that took place among them since the regime change even more noticeable. We do not know whether he took the writings with him, whether he used them during his travels, whether he made copies of them, and there is no mention of them in his letters.

Interview

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**FÖLDESI, Szilvia: From the Creation of the World to the Sieving Woman.
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