

ABSTRACTS

Tamás Túri: *About the Reception of Ferenc Spira (Franciscus Spiera) in Hungary and Transylvania*

This paper focuses on the story of Spira Ferenc (Franciscus Spiera) a famous apostate in the 16th century. The Inquisition forced him to publicly recant his protestant beliefs, after which Spira fell into religious despair and killed himself. His story was written by four witnesses: Pietr Paolo Vergerio, Sigismundus Gelous, Matteo Gribaldi and Henry Scrimgeour and was printed in a huge collection in Basel, 1550. This story had a great following among protestants in Europe, each protestant confession could use it for its own polemical aims. This paper represents this story's reception in England and Germany. It then focuses on the account of a famous Hungarian humanist Sigismundus Gelous (Gyalui Torda Zsigmond) and Tóke Ferenc's poem about Spira. It discusses several works in which Spira as exemplum appears: Kulcsár György: *Az halálra való készületről...* 1573. Károlyi Péter: *Az halálról, feltámadásról...* 1575. In these texts we find Spira in the context of the *ars moriendi* (the art of dying).

Lastly, the study broadens this text-corpus about Spira with a new Unitarian work from the 17th century. This is a preach succession of ten sermons which interprets in 10 preaches the Revelations, 22,1–2. Spira's story is registered in the 9th piece, and the 9–10th preaches are also contain the *ars moriendi*. It is very interesting that the Unitarian work did not apply Spira's example to confessional aims, this way tears out and therefore separates the story from the traditional protestant polemical context. Although in this period (i.e. the 17th century) the situation of Unitarian Church in Transylvania was very difficult and we have knowledge about lots of Unitarian apostates. The preach succession did not take the opportunity of including Spira Ferenc's story in its original context. By these examples we can observe that the story's confessional-polemical interpretation faded in Hungary and Transylvania.

Keywords: Spira Ferenc (Franciscus Spiera), apostate, protestant polemic, unitarian preach, *ars moriendi*, reception

Anna Szakál: *The Unknown János Kriza and his Unknown Collector Colleagues*

The science of folklore represents the Unitarian bishop János Kriza (1811–1875) as the most canonic figure of the 19th century folk collection movement. Nevertheless, we have only superficial knowledge about the methodology of his collection, the composition of his collector-network, the identity of the collectors, and the motivations, and the background of the collection. This paper shows that the history of the 19th century Hungarian folkloric science is void of basic research and that the unrevealed character of the sources it is mostly unknown. The existing available factual observations are mainly accidental because few of them rely on knowledge of manuscript sources. For this reason most of the statements considering the 19th century folkloric collections have to be handled with reservation until the necessary research is done. This will require that besides the exploration of the primary folkloric sources, other sources needs to be explored such as historical, ecclesiastic and educational ones.

Keywords: János Kriza, 19th century folklore, sources, folk-collectors, folk-collection

Katalin Sárai Szabó: *The Modernity and the Unitarianism. Flóra Perczelné Kozma the “Apostle” of Liberal Religion Thought Was Born 150 Years Ago*

The paper focuses on the story of Flóra Kozma (Mrs Ferenc Perczel) linking her “birth” to a specific turning point, namely her conversion from Calvinist faith to Unitarianism. Through the analysis of her new world interpretation it seeks to answer one single question: how (with what strategy) did a middle-class woman, labeled rather “conservative”, cope with social changes, including the consequences of modernity, the fairly chaotic world at the turn of the 19th and 20th century, as determined by many simultaneous trends.

In her lectures and published writings, she put the main emphasis on the explanation and propagation of Unitarianism, this free-spirited religion. She represented this cause in all her public actions. Additionally, she took a stance on numerous social questions, mainly concerning women’s rights and social problems, and regularly put forward her opinion regarding culture, education and the arts. She became actively involved in charitable work, too, as a member of several women’s and social organizations.

The most remarkable thing in Flóra Kozma's life story is how she consistently relied on those spiritual and moral foundations that she considered to be the most advanced and modern, that is, Unitarianism. With its aid she was able to set social problems, as well as technical and lifestyle changes in her system of values. She built up her own identity this way, and thus perhaps the most important element of self-determination for her was the conviction that she belonged among the "most progressive", the truly modern. She attributed a prominent role to women in the moral education and improvement of the members of the society and in the spreading of the Unitarian spirit. Even if her activity "of public utility" cannot be considered professional work, it should be understood as a kind of fulfillment of a vocation, as a particular opportunity of self-realization. In this respect she did not stand alone among her contemporaries. Beginning from the end of the 19th century, social and church work provided a certain form of public life and emancipation for many women – for Flóra Kozma among them.

Keywords: conversion, Flóra Perczelné Kozma, Unitarianism, modernity, woman, emancipation

György Gaal: *Kelemen Gál's Studies of Sámuel Brassai*

This is a chapter from a volume dedicated to the activity of Kelemen Gál (1869–1945), the much appreciated philosopher and pedagogue, head of the Unitarian College. Sámuel Brassai was the best known Unitarian scholar of the 19th century. Though Gál was not his student he did know him personally. He was able to write a review of his last philosophical work in Brassai's lifetime. Our study presents all those writings of Gál which are connected with the life and activity of Brassai. It states that for about 40 years – through his speeches and writings – Gál kept alive the memory of the great polymath. In 1932 he even published a volume of 10 chapters about Brassai. The aim of this volume was to analyze Brassai's concepts as an aesthetician, literary critic, linguist, methodologist and as a Unitarian. Brassai's scientific activity is not adequately appreciated because he does not have a main masterpiece, an important discovery that could make him famous. His aim was to become the "teacher of Hungarians". Gál's volume and other studies on Brassai are nearly completely forgotten; in studies dealing with Brassai's activity his name is rarely mentioned.

Keywords: Sámuel Brassai, Unitarian College, scholar, linguist, methodologist, literary critic, polymath