

# Beyond the Norms: Religious Practice in Late Medieval and Early Modern

## Transylvania

(Project PN-II-ID-PCE-2011-3-0359)

### NEWSLETTER

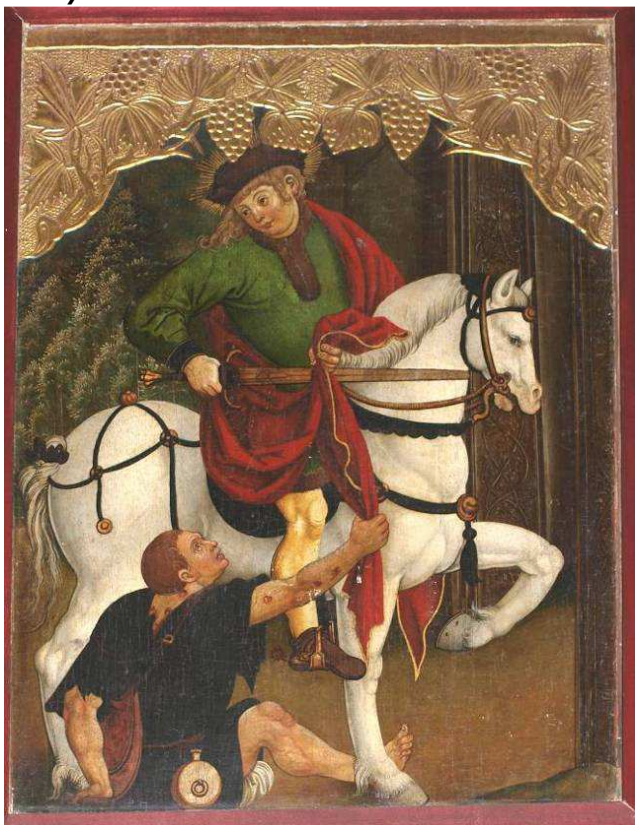
2015

#### ACTIVITIES

##### CONFERENCES, WORKSHOPS

**Conference: *Via Sancti Martini. St Martin's Travels through Space and Time*, Szombathely, 15-17 April 2015**

**Mária Lupescu Makó, *The cult sites of St Martin in Transylvania***



St. Martin on the altarpiece of Fişer

The cult of St Martin of Tours is one of the oldest in Pannonia, attested before the arrival of the Hungarians. The cult of the so-called thirteenth Apostle continued during the Arpadian period. After the successful battle against his uncle, Koppány, the founder of the country, King Stephen as a sign of gratitude for St Martin's intercession founded the abbey with the same name at Pannonhalma and ordered that the image of St Martin be painted on his banners.

The role of protector of the country assumed by St Martin was not exclusive in Hungary during the Arpadian period. St George appears in a similar role, as well as the Virgin Mary, while at the end of the twelfth century St Ladislav was added to this list. With the passing of time, the cult of the Virgin took precedence, while the cults of St Martin and St George came second. The role St Martin played as patron of the country is highlighted by the decisions of the synods and by the medieval Hungarian liturgy. Thus, historical, artistic, literary, linguistic and ethnographic sources suggest a wide dissemination of the cult of this saint throughout the Carpathian region during the Middle Ages. An important aspect of the spreading of this cult is represented by the great number of patronyms and place names which include Martin. The purpose of this paper is to highlight various aspects of the cult of St Martin in medieval Transylvania with particular attention paid to the analysis of patronyms and place names.

[http://videotorium.hu/hu/recordings/details/10477,Erdey\\_Szent\\_Marton\\_kultuszhelyek](http://videotorium.hu/hu/recordings/details/10477,Erdey_Szent_Marton_kultuszhelyek)



St. Martin on the altarpiece of Sighişoara



Ovidiu Ghitta has given a lecture entitled *Egy "szabálytalan" összeírás tanulságai. Simon, tományi görög katolikus lelkész konskripciója 1773-ból* at the Magyar Tudományos Akadémia, Bölcsészettudományi Kutatóközpont, Történettudományi Intézet, Budapest), 13 February 2015.

As a guest of the Institute of History of the Hungarian Academy of Sciences, in February 2015 I have given a lecture concerning identity (religious, regional, ethnic, linguistic) as revealed by a conscription of 1773 drawn by the Greek-Catholic priest from the village of Tămaia (county of Satu Mare). The parish priest had obviously strayed from the norm, from the rules imposed by the state in drawing up the general conscription of the population from Habsburg Hungary, a fact which makes his document richer in detail, more generous in the minutiae of life within the community he shepherded, details which the government authorities had mostly overlooked. Upon the suggestion of the director of the institute, professor Fodor Pál, the text of the lecture will be published this year in "Történelmi Szemle".



International conference ***Erdély történetével kapcsolatos kutatások helyzete napjainkban (16-19. század)*** (*Today's State of Research Concerning Transylvanian History 16th-19th centuries*) organized by the Institute of History, Eszterházy Károly University Eger (Hungary) 5-6 November 2015  
<http://ujkor.hu/content/konferencia-erdely-tortenetevel-kapcsolatos-kutatasok-helyzete-napjainkban-16-19-szazad-eger>

**Mária Lupescu Makó**, *Egy régi-új forrástípus kutatása: testamentumok. Erdélyi körkép (Researching an old-new source: last wills. Transylvanian panorama)*

The purpose of this paper was to present research concerning last wills from Transylvania during the past 25 years. In this presentation I have highlighted the most important methods of analysis used in approaching this source by western historiography and the way they have been assumed in Hungarian and Romanian historiography. I have paid special attention to various aspects of Transylvanian scholarship dealing with last wills, highlighting the way they have been used: in order to grasp the practice of charity in Transylvanian society, in order to identify the cult of specific saints, in order to unravel the occurrence of various customs such as donations for the salvation of the soul or in order to become familiar with material culture, spiritual life or family relations.  
[https://www.youtube.com/watch?v=0tCV-vmZB0E&list=PLEcj-NxGCjMk00txYkEy0Vz8ASG5MrJD\\_&index=2](https://www.youtube.com/watch?v=0tCV-vmZB0E&list=PLEcj-NxGCjMk00txYkEy0Vz8ASG5MrJD_&index=2)





Lutheran Church in Sibiu



**International Medieval Congress Leeds, 6-9 July 2015. Special Thematic Strand: *Reform and Renewal*.**

**Mária Lupescu Makó, *Renewal after reform in Medieval Transylvania***

For the Church, the fifteenth century was a period of great reforms. The whole ecclesiastical life was marked by the claim announced already at the Council of Konstanz that the Church needed a deep reform *in capite et in membris*. The Hungarian Kingdom was not an exception to this general tendency. In the second half of the fifteenth century the Hunyadis (John and his son, King Matthias) sustained constantly the reforms in the ecclesiastical sphere. The reformation of the mendicant friaries started in mid-fifteenth century and benefited from the great support of the governor John Hunyadi. The involvement of the laity in the reforms and the effects of the observant movement among mendicants in the eastern part of the kingdom, respectively in Transylvania, will constitute the theme of this paper.

Altarpiece of Seliștat.

## ***Writing and Society in Transylvania 13th-17th Centuries***

International Conference, Cluj, 17-18 September, 2015

### **Mária Lupescu Makó, *Speaking, Writing: Uses of the Spoken and Written Word in Last Wills and Testaments***

Late medieval and early modern testamentary practice was the result of a gradual development of several legal systems which were made to fit the needs and interests of various social groups, and therefore often contradicted each other. The significance of this process is that from a very early phase, literacy and orality were both present in making wills, but even if the role of literacy increased, it never became exclusive. Oral forms and practices were maintained in the formulation and execution of last wills up to our times. Therefore, testaments can provide a good example for investigating the coexistence and combined use of written and oral communication in a situation which was extreme and inevitable for the individual – the testator, and crucial for the community – the survivors. This is what I have tried to trace first, mainly on the basis of noble wills from sixteenth century Transylvania. However, great attention has been paid to the different aspects of the writing process of the last wills and testaments.



### **Ciprian Firea, *Writing and Public in Late Medieval Transylvania. Selected Evidence of Monumental Writing and its Meaning***

The paper aims to analyze a few examples of Transylvanian late medieval and Renaissance inscriptions from the point of view of the relation between monuments (and art objects) and public. It explores the value added by the inscriptions to the art objects.





**NATIONAL WORKSHOP *THE POWER OF THE WORD, EXAMPLE, AND SYMBOL*, IAȘI, 29 OCTOBER 2015**  
(<http://www.uaic.ro/event/colocviului-national-puterea-cuvantului-a-exemplului-si-a-simbolului/>)



**Ciprian Firea, *Symbols and heraldic programmes in late medieval Transylvania – new perspectives***

Medieval heraldry, among other functions, has played an important role of self-representation and its symbolic power in the public space has lately become a frequented field of research. This paper aims to analyse some late medieval Transylvanian coats of arms and heraldic programmes from the point of view of their public visibility and intended impact. The core of the analysis concentrates on several coats of arms belonging to certain leading personalities of Transylvania in the late 15th- early 16th century. Newly discovered and recently attributed coats of arms will be also discussed.



Lutheran Church in Rupea

## FIELDTRIPS

In order to consolidate the scholarly endeavour implied by the project, on 30-31 July 2015 Maria Crăciun and Ciprian Firea have taken a field trip to the following towns and villages: Sibiu – Turnișor - Alțâna - Movile – Seliștat – Râșnov – Rotbav – Rupea – Homorod – Saschiz – Sighișoara. This has involved a dialogue with representatives of local institutions who curate these artefacts. The field work has allowed the collection of visual data pertaining to the furnishings placed in the church after the Reformation, such as altarpieces, pulpits, pews and galleries. The material documents can be corroborated with textual sources in order to explore the devotional patterns of the Lutheran community in the early modern period.



The Lutheran Church in Homorod

Dr. Mária Lupescu-Makó, Dr. Radu Mârza, "SENDING GREETINGS DURING THE GREAT WAR", paper delivered in the International Conference *WORLD WAR I. The other Faces of the War*, Cluj, 12-14 October 2015

In the last decades historians have increasingly turned their attention to the postcards, as primary sources of historical investigations. They became attractive to researchers for many reasons, one of them being the content of the small pieces of correspondence. The present paper started as a curiosity of the authors, materialized in a series of questions: are the postcards reflecting the war? Are the people writing about the war in the postcards? What are the people writing on the postcards? Who

is writing the postcards and to whom are they addressed? These questions constituted the starting point of the present research which investigates the war seen through the eyes and through the short messages of the "small" participants of the Great War – the ordinary people.

For the purposes of the present research, the authors took into consideration a limited number and type of postcards: those circulated in Austria-Hungary during the years 1914-1918, and written by anonymous senders in Romanian, Hungarian, Slovak and Czech languages.

<http://iww2015.conference.ubbcluj.ro/ProgramWWI.pdf>