

THE ETHNOLOGICAL RESEARCH OF RELIGION IN HUNGARY

Religion research in Hungary has four separate, but complementary, areas which converge in certain authors: 1) the research of proto-religion or mythology which involves efforts to reconstruct the pre-Christian religion of the Magyars; 2) the research of folk beliefs which focuses on the synchronic and diachronic aspects of (not only religious) beliefs; 3) the comparative study of religion, which appeared in Hungary as late as the second half of the 20th century (after some preliminaries in the 19th), takes a phenomenological approach to religious phenomena and endeavours to integrate religious studies (history of religion, sociology of religion, psychology of religion, religious ethnology, etc.); 4) the ethnology of religion which seeks to record and interpret Hungarian lay Christian religiousness from an ethnological, folkloristic, cultural and historical-anthropological viewpoint.

Religion/religiousness manifests itself in the region—i.e. ‘historic’ (pre-1920) and present-day Hungary—primarily in the form of Christianity. Consequently, the present outline of the history of the discipline and its research will concern itself principally with the ethnological, folkloristic and anthropological aspects of Christian folk religion and religiousness—specifically, the lay forms of Western Christianity—but also the research of interconfessional relations and interferences (Orthodoxy, Islam, Judaism, Oriental religions and new religious phenomena). This paper presents the history of the ethnological research of religion, highlighting the changes of approaches and theory, and the work and results of the most prominent scholars in the field.

The first scholarly summary of Hungarian folk (= peasant) culture, the four-volume¹ *A magyarság néprajza* [The Ethnology of the Hungarians], devotes a chapter entitled *Body of beliefs*, in the folkloristics (understood to include folk poetry, customs, beliefs, folk art) section, to *folk religion*. In separate subchapters, *Body of beliefs* encompasses *Superstitious beliefs and practices*,² *Ancient Magyar beliefs*³ and *Christian elements in Hungarian folk religion*. The latter is a mere three pages long.⁴ Unlike the other chapters, instead of giving a positivistic description of the phenomena in this field, it expresses an attitudinal stance and concisely charts a

1 This comprehensive work saw three editions: the first in 1933–1937; the second and third, more or less unabridged but more copiously illustrated, in 1941–1943. Volumes I and II: *A magyarság tárgyi néprajza* [The material ethnology of the Hungarians]; volumes III and IV: *A magyarság szellemi néprajza* [The spiritual ethnology of the Hungarians]. Cf. BÁTKY—GYÖRFFY—VISKI 1933–1937. Volume IV came out in 1937!

2 Author: Sándor SOLYMOSSY, in: BÁTKY—GYÖRFFY—VISKI 1933–1937, 342–401.

3 Author: Sándor SOLYMOSSY, in: BÁTKY—GYÖRFFY—VISKI 1933–1937, 402–449.

4 SCHWARTZ 1933–1937.

pertinent course of research. Written by Elemér Schwartz, this summary states that ‘modern ethnology seeks in religious folk traditions not only primitive man’s system of thoughts and its natural course of development, but also the elements of high culture—in this case, Christian principles—inherent in these traditions. [...] Generally speaking, then, Hungarian folk religion, and more specifically the religion of the Hungarian peasantry, too, consists of elements inherited from both the primitive and the high-cultural (the Church) levels, which jointly constitute the Hungarian people’s participation in the supernatural world-order.’⁵ Schwartz expresses his hope that the aspects he mentions would have been considered when the *Body of beliefs* chapter appeared as a separate volume.⁶ Even if we add to the equation the ten-page description of the rites and ceremonies of *religious life* in the sizeable chapter of *Customs*, still we learn nothing about (lay Christian) religiousness. Elemér Schwartz’s viewpoint is essentially an adaptation of Naumann’s *gesunkenes Kulturgut*.

The authors of the eight-volume *A magyar néprajz* [Hungarian Ethnology] (1990) pass under review folk religiousness in greater detail and on a denominational basis (albeit not in a separate volume); however, they fail to formulate their attitudinal and theoretical standpoint.⁷ Nevertheless, there is a huge difference between the two works. In the 1930s (Christian) religiousness was perceived as part of the body of folk beliefs, whereas fifty years later religiousness was lumped under the same heading as rites, customs and folk beliefs, but discussed separately.

The difference between the two comprehensive ethnological books clearly reveals the quantitative and attitudinal changes that occurred in the 20th century in the research of religious life. The present summary overview presents a history of the research in Hungary. Let us first see the boundaries that delineate the research area of lay Christian religiousness.

Preliminaries and parallel research areas

1. *Exploring and reconstructing the mythology and the ancient Hungarian (proto-)religion*

Interest in religion in Hungary first took form in the reconstruction of ancient, pre-Christian Hungarian mythology—much the same way as elsewhere in Europe. That roughly coincided with the discovery of Hungarian folk poetry at the turn of the 19th century and early on in the century, during the Romantic era. The Kisfaludy Society, which researched and published folk poetry among others, issued a call for papers on the subject of ‘The religious faith and rites of the Magyars’ which encouraged the Roman Catholic priest Arnold Ipolyi (1823–1886)

5 SCHWARTZ 1933–1937, 450–451.

6 SCHWARTZ 1933–1937, 452.

7 BÁRTH 1990, 331–424.; BARTHA 1990, 425–442; KÓSA 1990, 443–481; SZIGETI 1990, 482–497.

to write his *Magyar Mythologia*⁸ which was to become a landmark piece of writing in Hungarian proto-religion and folk belief research.⁹ He fashioned it after Jakob Grimm's *Deutsche Mythologie*,¹⁰ but was well acquainted with other similar European works.¹¹ One of Arnold Ipolyi's chief merits is that in his reconstruction he drew not only on the historical sources, but also on living folk beliefs and the peasantry's oral traditions. *Magyar Mythologia* is a seminal work in comparative Hungarian folkloristics,¹² and at the same time, in comparative mythology research.¹³ Ipolyi's mythology to this day remains the ultimate source of the comparative-historical research of religious phenomena. By the turn of the 20th century the demand for reconstructing the mythology waned.¹⁴ Lajos Katona, the most learned folklorist at the turn of the 20th century, reviewed and revealed the limitations of the research. He was opposed to the use of the term 'mythology' in this context and preferred to speak of the 'beliefs of pagan Magyars'.¹⁵

One of the most important things this research trend established was that the ancient Magyar proto-religion must have closely resembled the religion of the peoples the Magyars came into contact or lived together with prior to their settlement in the Carpathian Basin— which was some form of shamanism. The Magyar equivalent of the East European and Central Asian Finno-Ugrian and Turkic peoples' shaman was the *táltos*. That is a generally accepted fact in Hungarian folkloristics. From the turn of the 20th century onwards the most vigorous trend in Hungarian religion research concentrated its efforts on the *táltos*-shaman which somewhat eclipsed the other features of this system of beliefs.

Lajos Kálmány (1852–1919),¹⁶ an important scholar at the turn of the 20th century, redressed the balance to some extent. His researches focused on some of the auxiliary topics, such as living traditions and practices. He was active in the southern villages of the Great Plain where he worked as a priest. His writings on beliefs include the description of a female deity¹⁷, the survival of cosmological lore¹⁸ and various subordinate ghosts¹⁹, and a study of the memory of the ancient Magyar shaman in folk tradition.²⁰

Towards the end of his life, Géza Róheim (1891–1955) came back with great energy to one of his favourite topics, the questions of the ancient Magyar system

8 IPOLYI, 1854

9 PÓCS 1990, 503.

10 *Deutsche Mythologie*, 1835.

11 HOPPÁL 1987, 24–26. Apropos of Ipolyi's work, Hoppál also mentions the works of Friedrich CREUZER (1771–1858), Vuk Stefanović KARADŽIĆ (1787–1864), Ignac Jan HANUŠ (1812–1869) and others.

12 HOPPÁL 1987, 28.

13 HOPPÁL 1987, 31. We cannot mention any other Hungarian mythology research scholars. Two comprehensive works in the field, however, include KATONA 1897 and DIÓSZEGI 1971.

14 KANDRA 1899.

15 KATONA 1896; ÁKOS SZENDREY 1948, 15.

16 For a summary of his scholarly work see SZENDREY 1948, 14–15; and PÉTER 1952.

17 KÁLMÁNY 1885

18 KÁLMÁNY 1887, 1891 and 1893a.

19 KÁLMÁNY 1983b and 1895.

20 KÁLMÁNY 1917.

of beliefs. He published *Hungarian and Vogul Mythology*²¹ which is essentially a collection of his earlier articles in English translation.

Vilmos Diószegi (1923–1972) devoted his entire work to the study of ancient Hungarian beliefs and the research of living beliefs. An internationally acclaimed ethnographer and Orientalist, Diószegi was an authority on the beliefs of the Hungarian and Siberian peoples, the historical layers of Hungarian folk beliefs and shamanism.²² He developed a unique method for research on the *táltos* in Hungarian folk belief called the method for detecting *genetic ethnical specifics*. The method has since been strongly criticised by scholars; however, it has to be said for Diószegi that he did develop a coherent approach and method for analysing historical and recent data.²³ Using this method he sought to single out from the living beliefs of the first half of the 20th century the purportedly preserved elements of shamanism to reconstruct from them the Magyars' proto-religion. His conclusion that the ancient Magyar system of beliefs was a kind of local variety of shamanism has not, in my view, been plainly refuted by later research. His classification of certain phenomena (ecstasy, medium) as being specifically Hungarian ethnic features has since been rectified.²⁴ Analysing Hungarian religious vocabulary, Lajos Vargyas came to the conclusion that the religion of the Magyars at the time they settled in the Carpathian Basin (9th–10th centuries) was a far cry from shamanism. The Hungarian vocabulary reflecting a high morality and related to Christianity (*Isten* 'God', *bűn* 'sin', *bocsát* 'forgive', etc.) attest to this.²⁵

2. *The research of folk beliefs* is closely connected to the research of proto-religion in that living peasant religious traditions are thought to have preserved a great many phenomena of autochthonous religion whose elements live on sporadically. This school of thought counts among the figures of folk belief the figures of Christian faith, too. However, it not only studies religious-related beliefs. The present summary, too, primarily refers to non-religious beliefs. This concept of folk belief comes through in many interpretations.

In his works Géza Róheim, who followed the psychoanalytical approach, drew heavily on Hungarian findings, and plentiful corresponding international material, as well. He did not content himself with data collected from the neighbouring peoples, but went further afield and included primitive peoples, too. Géza Róheim compared Hungarian folk beliefs with those of the neighbouring Slavic peoples, the Germans and Romanians.²⁶ His well-known saying went 'the peoples of Europe don't even know how closely related they are psychologically.' *Magyar néphit és népszokások* [Hungarian Folk Beliefs and Customs] is one of Róheim's

21 RÓHEIM 1954.

22 See 'Studies on Folk Beliefs, Rituals and Shamanism. In Commemoration of the 80th Anniversary of the Birth of Vilmos Diószegi' in *Acta Ethnographica Hungarica* 48. (2003), 3–4.

23 DIÓSZEGI 1959.

24 KLANICZAY 1983, PÓCS 1989.

25 VARGYAS 1984. The results of the efforts to reconstruct Magyar mythology were summed up most recently by Vilmos VOIGT in VOIGT 2003.

26 ÁKOS SZENDREY 1948. 20–22.

main works.²⁷ Typically, he begins each of his works with an erudite description of the subject matter by means of the Finnish geo-historical method which is followed by a causal and psychological assessment.²⁸ In *A magyarság néprajza* [The Ethnology of the Hungarians] Sándor Solymossy discusses the Magyars' system of beliefs in the light of the contemporary German, English and French ethnological and anthropological literature. He gave superstition (= belief) a wide ethnological interpretation, and claimed to have discerned in superstition traces of pre-Christian religious beliefs and pre-logical thought. He was not concerned with giving a systematic overview of these beliefs, but revealed small mosaic pieces from the layers he perceived as being the most ancient, such as beliefs pertaining to iron, the human body and its parts, etc.²⁹ Dating from two decades later, Ákos Szendrey's summary, too, is an ethnological overview presenting the attempts at interpreting superstitions/beliefs. He also gave a detailed chronological account of the research of Hungarian folk beliefs.³⁰

Witchcraft trials form a curious chapter in Hungarian folk belief research. The methodical collection and publication of this material was sparked off by a positivistic historiography of law and a demand for seeking out elements of proto-religion.³¹ The data published was frequently used by scholars in the first half of the 20th century, such as Ákos Szendrey who, based on historical and recent evidence, wrote in the 1950s a comparative morphological analysis of witchcraft in Central Europe.³² In another great collection, Ferenc Schram examined witchcraft trials from the perspective of superstition/beliefs.³³ The historical records of witchcraft trials were analysed in recent decades using historical anthropological methods³⁴, while collection and publication of the witchcraft trial records of the Carpathian Basin continued.³⁵

Animism and the study of the world of agrarian cults represent the comparative historical-ethnological branch in the research of Hungarian folk beliefs.³⁶

Later a whole series of 'folk-belief monographs' came out which contained vital information for later ethnological research of religion. Each of these monographs focused on the body of beliefs of a single community (which was smaller and consequently easier to grasp). Several places in Hungary were examined in this survey.³⁷ Another project, the *Magyar néphit topográfia* [Topography of Hungarian Folk Belief], involved several questionnaires which have still not been

27 RÓHEIM 1925.

28 ÁKOS SZENDREY 1948, 22

29 SOLYMOSSY, undated, 342–401.

30 ÁKOS SZENDREY 1948.

31 KOMÁROMY 1910.

32 ÁKOS SZENDREY 1986.

33 SCHRAM 1983.

34 KLANICZAY 1986, KRISTÓF 1998. The latter also gives a summary overview of the history of research in Hungary, KRISTÓF 1998, 5–11.

35 KLANICZAY—KRISTÓF—PÓCS 1989.

36 FERENCZI 1960, UJVÁRY 1969.

37 PÓCS 1964, FEHÉR 1975, GULYÁS 1976, BOSNYÁK 1977, FEJÓS 1985.

processed by the research. These questionnaires enquired into beliefs in every aspect of life.³⁸

3. *The comparative study of religion* emerged at the turn of the 20th century. It is primarily concerned with the classical issues of religious ethnology, such as the origins and development of religion, non-European (non-Christian) religions (monotheistic, tribal, etc.). It has recently become a focus of interest among ethnologists and anthropologists. Until the end of the 20th century the only way of talking about religion in Hungary was to adopt a Marxist approach. However, soon after the political changes, a department of religious studies was set up at the Szeged University of Sciences.³⁹

Religious ethnology. Research of lay Christian religiousness

This area of research has four main periods. 1) Religious ethnology had its roots in 19th-century research on mythology and folk beliefs. 2) The inter-war decades saw the emergence of religious ethnology in Hungary when research perspectives became firmly established. The first theoretical and comprehensive works and detailed studies were published then. 3) No sooner had religious ethnology come into its own than an anti-religious and anti-Church totalitarian communist dictatorship came to power in Hungary, allowing only a critical, Marxist approach to religious phenomena. 4) These inflexible research boundaries were broken through in the 1970s, chiefly by the work of Sándor Bálint and Zsuzsanna Erdélyi. Then in the 1980s, some ground-breaking non-Marxist research projects got off the ground and, as it transpired, they were here to stay. This process continued with undiminished energy throughout the political transformation in Hungary (1989–1990). In the period since 1990 religious research and religious-ethnological research have enjoyed an unprecedented boom. Most recently, the comprehensive *A magyar néprajz* [Hungarian Ethnology] and *A magyar folklór* [Hungarian Folklore] have attempted to sum up our knowledge of 'folk religiousness'. The ethnological research of religion is currently enjoying something of a renaissance.

Religious ethnology in Hungary indirectly took its source from German research, and directly from local German philology.⁴⁰ The term *vallási néprajz* 'religious ethnology' is a loan-translation from the German 'religiöse Volkskunde' which Elemér Schwartz introduced to the Hungarian literature. (However, being a polysemous word, 'religious' in the context of ethnology denotes, in Hungarian terminology, 'ethnology of religion' and 'denominational ethnology'.) Schwartz regarded religious ethnology as an applied discipline, part of his job

38 The questionnaire is available at the Institute of Ethnology of the Hungarian Academy of Sciences.

39 <http://www.rel.u-szeged.hu>

40 BARTHA 1980, 7.

as a priest.⁴¹ In this respect he adhered to the German Evangelical (and in part Catholic) practice.⁴² However, a few years later he regarded it as an independent discipline.⁴³ Eventually that was the term that came into usage, albeit there were other suggestions. The Hungarian research was greatly influenced by the German-language literature until fairly recently. Elemér Schwartz sought to restrict the range of reference of the term *egyházi néprajz* ‘church or ecclesiastical ethnology’ – another German loan-translation (*kirchliche Volkskunde*) – so that it applied to specific denominations. The term is still in use to a limited extent in Protestant circles. German research had a direct influence, too, due to the fact that Georg Schreiber, for example, did fieldwork in Tolna and Baranya counties and published the monograph *Die Schwäbische Türkei*⁴⁴ which discusses religious life at some length. The German approach was imported by Eugen Bonomi, too, who carried out extensive research among minority Germans in Hungary and especially in the vicinity of Budapest, and devoted most of his productive work to surveying the religious life of the Schwabians in the Buda area.⁴⁵

Relying on the German research, and especially Georg Scheiber and his school, Géza Karsai drew attention to the interdisciplinary, and consequently integrative, role of religious ethnology.⁴⁶ He believed the object of religious ethnology to be ‘the survey of the manifestations of the religious folk mind, in every branch of material and spiritual ethnology.’⁴⁷ Géza Karsai was one of the founders of the theory and methodology of religious ethnology in Hungary.⁴⁸ The classical philologist Károly Marót who also dealt with folkloristics, outlined two main areas of research in folk religiousness: Church-related religious expression and the folklore phenomena unrelated to doctrinal religions. In his research on religiousness he examined the significance of magic, rites and feasts.⁴⁹ Published in the 1930s, Zsigmond Szendrey’s writings took a folkloristic approach to religious phenomena. He held ethnology to be the study of ancient customs and believed that religious ethnology could help to eliminate from folk customs the elements deposited by the Church which had nothing to do with ancient customs.⁵⁰ In 1948 Ákos Szendrey reviewed the research on Hungarian folk belief and strictly separated the study of folk belief from the study of religiousness (mythology).⁵¹

Sándor Bálint was active in religious-ethnological research in the 1930s and 1940s. His approach and methodology brought a breath of fresh air to Hungarian

41 SCHWARTZ 1928.

42 Cf. Tüskés 1986, in which the author reviews the research history and most important literature for Germany, and France and other countries. It is worth comparing his conclusions with the conclusions of the relevant chapters in this book.

43 SCHWARTZ 1933–1937, SCHWARTZ 1934.

44 SCHREIBER 1939.

45 BONOMI 1933, 1936, 1939, 1940, 1941a, 1941b, 1941c, 1970 and 1971.

46 BÁLINT 1987, 19–21.

47 KARSAI 1937, 247.

48 BÁLINT 1987, 19.

49 BÁLINT 1987, 18; Tüskés 1986, 27.

50 Tüskés 1986, 27–28.

51 ÁKOS SZENDREY 1948.

research. His works set the course for the canon, the programme, the interdisciplinary attitude and the integrative role of religious ethnology in the mid 20th century. (A separate study is devoted to his work in this book.) Owing to Sándor Bálint—the man and his work—Szeged became one of the major centres of religious-ethnological research in 1930s Hungary.

In the first half of the 20th century, and in the 1930s in particular, scholars published copious collections of folk rites. These are excellent sources of folk religiousness, too. They speak of the lay customs of religious feasts, and the rites and beliefs of religious life. A chapter in *A magyarság néprajza* [The Ethnology of the Hungarians] sums up these customs.⁵² Several scholars observed a close relation between religious life and folk medicine.⁵³ The laicised customs were surveyed (such as the wedding feast at Cana).⁵⁴ The lay customs were documented in photographs in the 1940s.⁵⁵ The study of calendar feasts remained for decades one of the most significant fields of folkloristic research which branched out into religious ethnology, too. These cannot be discussed here for want of space.⁵⁶ Although his work will be considered in greater detail, mention must be made of Sándor Bálint's seminal works, *Karácsony, húsvét, pünkösöd* [Christmas, Easter, Whitsun] and the two volumes of *Ünnepi kalendárium* [Feast Calendar]. These works remain the most abundant sources, offering the best historical interpretations of religious life.⁵⁷ The *Katolikus Lexikon* [Catholic Lexicon], whose publication is underway, contains many detailed entries for Roman Catholic lay religiousness.⁵⁸ In accordance with the religious breakdown of Hungary, Catholic-related surveys dominate the research scene.

On the Protestant front, a great breakthrough occurred in the 1930s. Endre Illyés's books on the psyche of the Calvinist peasantry, on pastoral care among Calvinist youths, and on church discipline are the fruit of his work as a clergyman.⁵⁹ Relying on these preliminaries, Béla Gunda sought to set the course for Calvinist, Mihály Márkus for Lutheran, religious-ethnological research.⁶⁰ Uniquely in Hungary, Protestant religious-ethnological research was institutionalised in the 1980s. Their latest comprehensive publication gives a detailed overview of their research history.⁶¹ Some significant works have come out recently on the organisation of the Calvinist Church and community, as well as a socio-historical survey of patronate-related issues.⁶²

52 BÁTKY—GYÖRFFY—VISKI 1933–1937, Vol. III–IV.

53 VAJKAI, 1942.

54 MANGA 1946.

55 MANGA 1948.

56 To mention just a few works in the field: KATONA 1982, VAJKAI 1942, VAJKAI 1948, SCHRAM 1968, SCHRAM 1972, DÖMÖTÖR 1964, DÖMÖTÖR 1974, BARNÁ 1979, KERÉNYI (ed) 1953, KOTICS 1986, S. LAKOVITS 2000, TÁTRAI 1990, POZSONY 2000.

57 BÁLINT 1973 and BÁLINT 1977.

58 DIÓS (ed) from 1993 onwards.

59 ILLYÉS 1931, ILLYÉS 1936, ILLYÉS 1941. Cf. *Vallási néprajz* [Ethnology of Religion], Vol. 11.

60 GUNDA 1941, MÁRKUS 1941.

61 KÓSA 1990.

62 RÁCZ 1997, RÁCZ 2002.

The past few decades have seen an unflagging interest in the historical study of the lay religious life of the small Protestant churches that arose from the mediæval and modern-time heretic movements. Ethnological surveys in the field are more recent. Several books and studies have been devoted to the situation of church(es), sects and small communities in 1960s Hungarian villages⁶³ and 1980s Hungarian society.⁶⁴ The results of the study of small churches have been included in a recent comprehensive ethnological summary.⁶⁵

In the anti-Church and anti-religious post-WWII milieu, attention shifted to the folkloristic aspects of religion. The reasons were chiefly ideological. Scholars made the necessary adjustments and adapted to the new situation of political pressure. Everyone, except Sándor Bálint whose work provided a stepping stone towards change in the 1970s. Published after the comprehensive *A magyarországi néprajz* [The Ethnology of the Hungarians] appeared as a preliminary to *A magyar néprajz* [Hungarian ethnology], the *Magyar Néprajzi Lexikon* [Hungarian Ethnological Lexicon] provides a summary of the research and the attitudes of the 1970s.⁶⁶ It devotes a long entry to folk religiousness. In Éva Pócs's definition, 'folk religiousness denotes the co-existence and common functions of the folk practices and consciousness of official religion, and the ideas and practices of different (spontaneous) origin. Many different forms of it emerged in time and space within the frameworks afforded by the official religions (Roman Catholic, Calvinist, Lutheran, Greek Orthodox, Greek Catholic, Unitarian); however, it was primarily the Roman Catholic faith that gave rise to the diverse forms of folk religiousness.'⁶⁷ The rites of religious life are examined in many entries in the lexicon.

While the Szeged scholars took a largely phenomenological approach to their research work, several denominations came forward with their own research projects. The Ecclesiastical Ethnological Section of the Calvinist College of Doctors of Theology provided the framework for protestant (chiefly Calvinist) research which publishes its results in the *Vallási néprajz* [Religious Ethnology] series.⁶⁸ Their scholars include ethnologists and, principally, Calvinist clergymen. The Department of Ethnology at the University of Debrecen became a research centre for Greek Catholic religious practice. They conduct a wide range of researches, from everyday religiousness to religious and ethnic identity and even the use of space. Greek Catholic religiousness has been researched outside this university department, with innovative topics, such as the interpretation of gestures.⁶⁹ Scholars at the Nyíregyháza College of Greek Catholic Theology tend to focus on their own church history.

In addition to the topics Sándor Bálint dealt with in his books, in the 1970s and 1980s the corpus of so-called *archaic prayers* held particular interest for

63 KARDOS 1969.

64 B. BÁLINT 1985.

65 SZIGETI 1990.

66 ORTUTAY (ed) 1980, 731–733.

67 PÓCS 1980, 731.

68 *Vallási néprajz* 1985 onwards.

69 BARTHA 1990, SZABÓ 2004 (manuscript).

ethnologists such as Zsuzsanna Erdélyi who published a number of surveys, collections and analyses. Preserved by oral tradition, these prayers can be traced back to the Baroque era and even the Middle Ages. They attest to a powerful Franciscan influence, are characteristically emotional, and feature apocryphal endings. Many a Hungarian writer and poet drew inspiration from their poetic beauty and imagery. The enthusiastic reception of these prayers was one of the reasons why the communist dictatorship was unable to ban religious research. This way the archaic prayers contributed to a more institutionalised form of religious-ethnological research. Examining the prayers from an aesthetic, literary and theological perspective revealed an overwhelming theological influence.⁷⁰ These prayers were later the source texts of communication theory-based analyses, too.⁷¹ Zsuzsanna Erdélyi's work greatly influenced research efforts in Hungary and the neighbouring countries, too. Following in her footsteps, many scholars set off on collecting trips in Hungary and the Carpathian Basin⁷² and her books prompted the publication of Slovenian⁷³ and Polish⁷⁴ collections of prayers.

The miracle story was a characteristic religious genre in the late Middle Ages and the Baroque era. Sándor Bálint was the first to call attention to the source value of these works and the need to study them.⁷⁵ Recorded at pilgrimage sites, the texts about answered prayers and miraculous recoveries can bring to light interesting details about early religious practice and pilgrimage. Two mediaeval collections and a baroque-era anthology are known to have been analysed to date.⁷⁶

Folkloristic fringe research devoted much attention in the second half of the 20th century to popular literature. Secular booklets had held the interest of researchers for some time, but now they concentrated on publications with religious themes. Several printing presses were surveyed (Vác, Eger, Pest, Szarvas, Magyaróvár),⁷⁷ as well as publishing houses,⁷⁸ song-writers⁷⁹ and publications on Orthodox rites⁸⁰ and Hungarian-German prints, too were evaluated.⁸¹ Some very interesting studies have appeared focusing on the mutual influence of high literature and oral tradition.⁸² The outcome of their interaction was that on entering the oral traditions many Biblical stories evolved into new versions.⁸³ Scholars

70 ERDÉLYI 1976, 1991, 1999 and 2001.

71 LOVÁSZ 2001.

72 TÁNCZOS 1995, TÁNCZOS 1999, SILLING 1995, TAKÁCS 2001.

73 NOVAK 1983.

74 KOTULA 1976.

75 BÁLINT 1975.

76 FÜGEDI 1981, KNAPP 1983, TÜSKÉS 1993.

77 POGÁNY 1978, ANTALÓCZY 1986.

78 KOVÁCS 1985.

79 BÁLINT 1942, BARNA 1983, BARNA 2001.

80 OROSZ 1997, OROSZ 1998.

81 PAPP 2004.

82 NAGY 2001, TÜSKÉS—KNAPP 2002.

83 LAMMEL—NAGY 1985.

drew attention to baroque-era confraternity publications and the ecclesiastical literary genres of the 17th and 18th centuries.⁸⁴

Folkloristic studies have at all times been concerned with examining the relation between individual and community. Sándor Bálint's work brought this issue to the forefront of religious-ethnological research. He adopted from folk parlance the word *szentember* 'holy person' to denote the leading individuals of religious life in a community.⁸⁵ Sándor Bálint believed that 'in classical peasant culture gifted individuals never went astray, because even within the limits of tradition and convention creativity would manifest itself vigorously and diversely, and its innovations would be welcomed by the community.'⁸⁶ Recent research on folk hymns, dirges, pilgrimage songs and the people who created them (cantors, pre-centors, pilgrimage leaders, etc.) has confirmed this view.⁸⁷ The study of key individuals of religious life continued in the 1980s and 1990s, topping the ethnological, folkloristic viewpoints with a psychological angle.⁸⁸

Published in 1938, *Népünk ünnepei* [Hungarian Calendar Feasts], Sándor Bálint's seminal essay examines, among others, the religious life of the peasantry.⁸⁹ In a monograph on the history of mentality, Lajos Pásztor takes a look at late mediaeval religious confraternities.⁹⁰ These groundbreaking works, however, were for a long time neglected. It was not until the 1980s and 1990s that religious communities and confraternities were brought back into focus in historical, literary-historical, and religious-ethnological research.⁹¹ A number of modern surveys and analyses have been published about Transylvanian minority Saxon and Hungarian societies and the place they occupied in religious life.⁹²

A closer look at the breakdown of study material available on the various geographical regions of Hungary and the Carpathian Basin reveals that while we have abundant material from certain regions—which are better processed, too—we hardly have anything on others. There are regional discrepancies in religious culture, too. For various reasons, some small regions had a really active religious scene. These are the so-called ecclesiastical innovation and relict areas. Study of the folk religiousness of the Palóc occupies an important place in the research. A Hungarian ethnic group with a characteristic dialect, the Palóc live in North Hungary. Their religious life has enjoyed much scholarly interest since the 1930s and almost every decade since then has seen a publication on this topic. The four-volume Palóc monograph is an especially important work in the field.⁹³ Although it does not devote a separate chapter to folk religiousness, its publication sparked off many related research projects. As a result, the unique and archaic land of the

84 KNAPP 2001, TÜSKÉS—KNAPP 2002.

85 BÁLINT 1942.

86 BÁLINT 1981, 54.

87 BARNÁ 1983, KRÍZA 1993.

88 GRYNÆUS 1972, JÁDI—TÜSKÉS, GRYNÆUS—SÁVAI 1994.

89 BÁLINT 1938, 28–35.

90 PÁSZTOR 1940.

91 TÜSKÉS—KNAPP 1992, KNAPP 1995, BARNÁ 1996, BARNÁ 1998, KUBINYI 1999, TÓTH 2002.

92 POZSONY 1997, POZSONY 1998.

93 BARÓ 1986.

Palóc has since become, ethnologically speaking, one of the best-mapped regions in Hungary. Religiousness reacts immediately and highly sensitively to the latest cults and trends of consciousness. Ágnes Lengyel and Gábor Limbacher have published some intriguing analyses of Mary apparitions, visions, prayers and prayer life, religious popular literature, and the sacred objects of everyday and festive life.⁹⁴

Physical or geographical space perceived as a sacred landscape was a concept that emerged in the 1930s⁹⁵ and strengthened with ethnological atlas studies.⁹⁶

Theoretical assessments of the sacred space were motivated by the Hungarian translations of Mircea Eliade's books⁹⁷ and Arnold van Gennep's studies on the rites of passage.⁹⁸ A detailed study presents the many aspects of the use of sacred space in one of the major Hungarian pilgrimage sites, Csíksomlyó.⁹⁹

Related to this area of research is the study of small shrines which has chiefly been the speciality of Austrian and German ethnological research. Hungarian research in this field has not been as systematic, but we do have surveys and analyses on a number of villages.¹⁰⁰ Ecclesiastical influence and patronage in the field of small shrines is clearly visible. The research of small shrines has been most successful in the minority-Hungarian areas of South Slovakia.¹⁰¹

The study of the images commonly used in folk religious practice began with research on sacred images.¹⁰² Always connected to art-historical research, the study of sacred images has brought to light some interesting findings for both disciplines.¹⁰³ Iconographical studies have been published about various (primarily Hungarian) saints such as Saint Stephen,¹⁰⁴ Saint Ladislav¹⁰⁵ and Saint Elisabeth.¹⁰⁶

Sacred imagery was for many decades considered part of interior decoration and material folk art, and studied accordingly, not in the context of religious practice. The 1970s saw some research on religious imagery and the sacred objects of interior decoration.¹⁰⁷ Sacred objects have been examined in the context of cult and interior decoration, too.¹⁰⁸ This approach is typical of the Hungarian county folk art series.¹⁰⁹ The *pietàs*, Madonnas and sacred glass paintings of the Kiskun-

94 LENGYEL—LIMBACHER 1997.

95 JÁNOSI 1939, BÁLINT 1938.

96 *Magyarország nemzeti atlasza* [National Atlas of Hungary] and *Magyar néphit topográfia* [Hungarian Folk Belief Topography].

97 ELIADE 1994–1996, ELIADE 1996.

98 FEJÓS 1981.

99 MOHAY 1998.

100 TŰSKÉS 1980, L. IMRE 1995, LIMBACHER 1995, JÓZSA 1999.

101 LISZKA 1995.

102 BÁLINT 1944.

103 VARGA 1974, SZILÁRDFY 2003

104 KNAPP 2001a

105 KERNY 2000.

106 PROKOPP 2003.

107 VARGA 1974, CSILLÉRY 1991.

108 BARNÁ 1987, BARNÁ 1994, POZSONY 1997.

109 *Megyék népművészete* [Folk art of the counties]

ság region in the Great Plain bear a remarkable resemblance to the sacred plastic works found in North-West Hungary (today's West Slovakia).¹¹⁰ The study of images has greatly strengthened in religious ethnology in the past two decades. Scholars have brought out works on baroque sacred images, small graphic works depicting pilgrimage sites, illustrations in baroque miracle books, and monastery art.¹¹¹ Recently several groups of objects in folk and popular art have been studied, such as lithographs.¹¹² Research has drawn attention to a printing press's sample book which contained flyleaf pictures and illustrations from religious booklets.¹¹³

The study of votive pictures began in the past few decades. Between 1996 and 2000 scholars inventoried the votive pictures and objects preserved at the pilgrimage site of Maria Radna in the Banat area of Romania.¹¹⁴ Additionally, they examined the role of images in religious life and discussed the mentality captured by the visual imagery and the inter-ethnic relations of this multiethnic and multi-denominational region.¹¹⁵ A university thesis was written on changes in religiousness among the Banat Schwabs who emigrated from Romania to Germany.¹¹⁶

The study of pilgrimage in particular can help our better understanding of the sacralisation of space and the role of sacred images in worship. This has been a favourite theme in religious-ethnological research in the past fifty years, and still is.¹¹⁷ Long-distance pilgrimages or treks to nearby holy places feature practically every manifestation of religiousness in condensed form. Hungarian research has given historical, ethnological and historical-anthropological analyses of them since the 1930s. The most material is available on the pilgrimages of the late Middle Ages,¹¹⁸ the Aachen pilgrimages,¹¹⁹ the peasant and aristocratic pilgrimages of the early modern age,¹²⁰ and more recently the past and present of Mariazell pilgrimages.¹²¹ A comprehensive cultural-historical summary of the history and ethnology of Hungarian pilgrimages can chart the course for further research.¹²²

As regards non-Christian religiousness, the research has so far been concerned only with the Jewry. Jewish ethnology and folkloristics, and the comparative study of religion have assumed an important role in the research since the latter half of the 19th century. The most acclaimed scholars in the field of

110 BARNÁ 1993, SÜMEGI 2000, KOVAČEVIČOVA—SCHREIBER 1971, PIŠUTOVÁ 1969–1979, SZACSVAY 1996.

111 SZILÁRDFY 1984, 1994, 1997; LENGYEL 1987, SZILÁRDFY—TÜSKÉS—KNAPP 1987, TÜSKÉS—KNAPP 1989, SZILÁRDFY 2003.

112 VEREBÉLYI 1993, VEREBÉLYI 2002, NAGY 1934.

113 HELLE 1996.

114 BARNÁ (ed) 2002.

115 HANNONEN—LÖNNQVIST—BARNÁ (eds) 2001.

116 ERZSÉBET ARNOLD: *A Bácságtól Németországig: a vallási élet változásai a bácsági németek körében* [From the Banat to Germany: the Changes of Religious Life Among the Banat Germans] Szeged, 2002. Manuscript.

117 See bibliography in BÁLINT—BARNÁ 1994.

118 PÁSZTOR 1940, BÁLINT 1971, CSUKOVITS 2003.

119 THOEMMES 1937, BÁLINT—BARNÁ 1994.

120 TÜSKÉS 1993, GALAVICS 1992.

121 BRUNNER et al 2003.

122 BÁLINT—BARNÁ 1994.

Jewish folklore were Ignác Goldziher (1850–1921), Immánuel Löw (1854–1944) and Sándor Scheiber (1913–1985).¹²³ The 1980s saw extensive research in the field of Jewish folklore and religiousness¹²⁴ which continues in our day.¹²⁵

Due to the fact that for a long time religion permeated every aspect of human life, religious ethnology emerged peripherally, integrating the outlook and methodology of more than one discipline. Art history is one such discipline, and mention should be made of religious folk songs/hymns, the research of which goes back a few decades only and has yet a lot to bring to light. While the Gregorian influence on folk hymns is fairly well mapped, very little is known of trends and periods in folk hymns of the 18th, 19th and 20th centuries. The printed or manuscript song books (with or without music) of the past centuries await to be surveyed, as does their role and effect on orally transmitted folk songs. Only a few functional and thematic groups of sacred folk songs have been examined by the research, such as funeral hymns,¹²⁶ laments,¹²⁷ Mary songs and Christmas songs/carols.¹²⁸ Scholars have analysed the lyrics and assessed the activity of certain song writers.¹²⁹ The thematic mapping of Hungary's regions is well under way. The most researched areas in terms of folk music are the Bačka and Banat regions of today's Serbia.¹³⁰ The literature on Hungary's vast folk music heritage cannot be discussed here for want of space.

In 1992 the Department of Ethnology at Szeged University launched a series of biannual conferences on various topics in religious ethnography. The conference proceedings have been, or are about to be, published. The conference topics have been the following: 1) holy persons, leading individuals and eminent figures of religious life; 2) the worship of Mary in Hungary and Central Europe; 3) the worship of saints in Hungary and Central Europe, the worship of Hungarian saints; 4) the worship of the Holy Trinity; 5) time and memory; 6) picture, image, cult. The 2004 conference will be entitled 'Rite and memory'.¹³¹ In the late 1990s the Institute of Ethnology of the Hungarian Academy of Sciences launched a conference series on the interdisciplinary approach to religious-ethnological concepts. The conferences to date—1) Ecstasy, dream, vision; 2) Soul, death, the other world; 3) microcosm/macrocosm—have provided a real opportunity for interdisciplinary exchange.¹³²

Present-day research focuses on pilgrimage, religious confraternities, sacred images, religion and identity. In addition to conference proceedings the

123 SCHEIBER 1974, 1984.

124 KRÍZA (ed) 1990.

125 Cf. the research projects of Norbert GLESZER (Szeged) on the custom of *kvitli* (a slip of paper with good wishes or prayers posted on a tzaddik's the grave) among the Hasidic Jews.

126 BARTHA 1995., KRÍZA 1993.

127 DOBSZAY 1983.

128 VOLLY 1982.

129 BÁLINT 1942, BÁLINT 1981, BARNÁ 2001.

130 Üzenet vagy Életünk, KÓNYA

131 The conference proceedings were published in the *Szegedi Vallási Néprajzi Könyvtár/Bibliotheca Religionis Popularis Szegediensis* [Szeged Religious Ethnology Library] series. Cf. Appendices.

132 Pócs 1998, 2001, 2002.

Department of Ethnology at Szeged University publishes a series called *Szegedi Vallási Néprajzi Könyvtár/Bibliotheca Religionis Popularis Szegediensis* [Szeged Religious Ethnology Library] which has included conference proceedings and thematic monographs.¹³³ This publication was a sequel to the *Szegedi Vallási Néprajzi Konferenciák* [Szeged Conferences on Religious Ethnology], launched in 1992.¹³⁴

Hungarian religious-ethnological research in the neighbouring countries

Historical changes created a unique situation in Hungary's neighbouring countries. After the dismemberment of the country by the Treaty of Trianon in 1920, the Hungarians living in the neighbouring countries continued to maintain ties with the mother country. During the periods of boom in ethnological research, in the 1940s and in the 1970s, surveys were conducted among the Catholic Székely (Szekler) Hungarians in Transylvania. At the turn of the 1940s László Székely's research was influenced by several of Sándor Bálint's works.¹³⁵ The recently published book containing his posthumous papers is a comprehensive summary of his previous works.¹³⁶ Research in Transylvania practically ceased to exist until 1990. Following the Romanian revolution, however, the newly-founded Hungarian scholarly establishments—such as the János Kriza Ethnological Society and the Department of Hungarian Ethnology that was set up at the Babes-Bolyai University—brought an upswing in religious ethnology, too.

Surveys conducted among the Csángó (minority Catholic Hungarians in Moldavia, the easternmost Hungarian-language area) are particularly significant. This ethnic group is subjected to strong Romanian assimilation. Their language and culture preserves many archaic elements. Research has chiefly focused on the survey and analysis of archaic Csángó prayers and the lay religious customs of church feasts.¹³⁷ Imported via Hungarian scholars, many European research themes were introduced to Transylvania, too. Some significant research projects have been carried out with the participation of college students (e.g. the erection of 'holy graves' and related customs).¹³⁸ Monographs were published on feast customs among the German (Saxon) and Hungarian minorities and on mutual Saxon-Hungarian influences.¹³⁹ A comprehensive summary has been published about the body of myths concerning the creation of the world and the celestial bodies in Transylvania and Moldavia.¹⁴⁰

133 *Bibliotheca Religionis Popularis Szegediensis*, 1998 onwards.

134 *Szegedi vallási néprajzi konferenciák* [Szeged Conferences on Religious Ethnology] 1992 onwards.

135 SZÉKELY 1936, 1943a, 1943b.

136 SZÉKELY, undated (1995).

137 TÁNCZOS 1995, TÁNCZOS 1999, POZSONY 2000.

138 POZSONY 2000.

139 POZSONY 1997, POZSONY 1998.

140 ZSIGMOND 1999.

There was a similar upsurge of research interest in minority Hungarians living in the Bačka and Banat regions in the former Yugoslavia. The Lajos Kiss Hungarian Ethnological Society of Vojvodina has conducted religious-ethnological research there since the 1990s. They have organised thematic religious-ethnological conferences on the worship of saints, sacred folk songs, pilgrimages and the religious confraternities whose proceedings have been published in journals and books.¹⁴¹ Again, the most significant research results include the classification and linguistic analyses of archaic prayers.¹⁴² Research projects have been launched to explore holy sites, pilgrimage, small shrines and sacred folk songs, too.¹⁴³

The Slovakian Hungarian Ethnological Society was the first of its kind among minority Hungarians in Slovakia. Today, religious-ethnological research is co-ordinated by the Ethnological Centre within the Forum Institute for Social Studies. In recent years their attention has turned towards worship of saints, feast customs and small sacred monuments.¹⁴⁴

There is no organised religious-ethnological research in the Sub-Carpathian region in the Ukraine. However, some local and Hungarian scholars have published some key works here.¹⁴⁵

The sources

As in any discipline, the study of sources is a key issue in religious ethnology. The sources need to be explored and made publicly available for basic research. The sources for the Middle Ages and the early modern times in particular currently leave a lot to be desired in terms of exploration and availability.

The study of sources involves the exploration and publication of the historical and present-day sources (written and oral) pertaining to religious practice (e.g. inventories of fonds in ecclesiastical archives,¹⁴⁶ Catholic and Calvinist canonical visitation reports,¹⁴⁷ the records of religious confraternities,¹⁴⁸ etc.), and to various other objects and images.¹⁴⁹ Published in Szeged, the *Devotio Hungarorum* series is devoted to the publication of every kind of source material. The issues that have appeared in the series to date have dealt with small sacred images, but foremost with the verbal sources (written and printed material originating from the oral

141 Thematic issues of *Létiünk* [Our life]: 1995 (worship of saints), 1998 (sacred folk songs and singers), 1999 (pilgrimage); special issues of *Üzenet* [Message]: 1997 (religious confraternities).

142 SILLING 1995.

143 BESZÉDES 2000, BESZÉDES 2001, KÓNYA 2004, Csúszó 2003.

144 MARCZELL 1997, LISZKA 1995.

145 Cf. *Vallási néprajz* [Religious ethnology] Vol. 9.; Cf note 148.

146 N. SZELESTEI 1979–1993, BALÁZS (ed) 1976–1986.

147 SZÁNTÓ—ZOMBORI (eds) 1997, 1998, 1999, 2000, TOMISA 1992, KOVÁCS 1997, CSÁKI—GAZDA SZÓCS 2001.

148 BARNÁ 1996, 1998 and 2002.

149 SZILÁRDFY 1994, SZILÁRDFY 1997, TOMISA 1998.

tradition), as well as religious confraternity reports, notes by ‘holy persons’ – each with a bilingual introduction. The publication of the first written devotions from Hungary – the visitors’ book of the Máriakálnok pilgrimage site – was something of a novelty.¹⁵⁰

One of the most significant source research projects to date was conducted by the Ecclesiastical Ethnological Section of the Calvinist College of Doctors of Theology. They inventoried the treasures – liturgical vessels and textiles – of the Calvinist Church in the diocese of Baranya annexed to Croatia, in some dioceses of Transylvania and in Sub-Carpathia and brought out a catalogue richly illustrated with photographs.¹⁵¹ Few such large-scale projects have ever been carried out in Hungary.

Medals and badges – chiefly related to pilgrimages, the worship of saints, and religious confraternity life – form a rather special source category. Published in 1885, the first Hungarian study of numismatic sources was to become an essential source of comparison and reference for German scholars, too.¹⁵² Later on, however, interest in medals and badges flagged somewhat. Very few studies were published in the first half of the 20th century on medals from Hungarian pilgrimage sites or related to the worship of saints.¹⁵³ Only recently has the Benedictine Leó Kuncze’s rich collection of ecclesiastical medals been published,¹⁵⁴ as well as a special collection of medals of Saint Benedict.¹⁵⁵

Mention must be made of the ecclesiastical objects collected by museums. The Museum of Ethnography in Budapest boasts a rich collection.¹⁵⁶ In 1980 Sándor Bálint and Zsuzsanna Erdélyi set up a collection of folk religiousness at the Christian Museum in Esztergom. Many country museums around Hungary also have good collections. Sándor Bálint’s personal collection (of booklets, small sacred images, pictures, sculptures, etc.) went to the Ferenc Móra Museum in Szeged. The oldest Benedictine monastery in Hungary, Pannonhalma, has built up a valuable collection, too. Most of the diocesan museums in the episcopal centres have collections of folk religiousness. Museums of Mary were established at Gyula and Petőfiszállás. A few rich private collections are also known. The past decades have seen several exhibitions of religious objects.¹⁵⁷ In May 2004 a representative exhibition presented the century-old relations between Hungary and Mariazell.¹⁵⁸

150 FRAUHAMMER 1999.

151 TENKE (ed) 1999–2001.

152 KUNCZE 1885.

153 GOHL 1912, BÁLINT – BARNÁ 1994 *passim*.

154 SÓLYMOS 2002.

155 SÓLYMOS 2000, SÓLYMOS 2002.

156 VARGA 1969, 1970 and 1973.

157 E.g. ‘Patrona Hungariae. The worship of Mary in art and folk tradition’ (Csorna, 2000); Relics of religious life in the Kiskunság (Kiskunfélegyháza, 2000).

158 Kiscelli Museum, Budapest.

University education in religious ethnology

Ethnology really came of age when it became part of the university curriculum in 1929—finally, the discipline had earned academic recognition. The task of university ethnology departments has been, and is, the education of scholars and the provision and development of research facilities. Szeged University is the main centre for training in religious ethnology, but the universities of Debrecen, Budapest and recently Pécs also offer courses in this field.

In the second term of the academic year 1933–1934 *privat docent* Elemér Schwartz gave a course (one lecture a week) entitled ‘Religious ethnology’.¹⁵⁹ Sándor Bálint gave lecture series on the ‘Religious ethnology of the Great Plain’ in the academic years 1935–1937 and one on the ‘Ethnology of pilgrimages in the Great Plain’ in 1937–1938. In 1939 he included in his syllabus a lecture on the ‘Ethnology of Szeged’ — a topic he studied with a strong sense of vocation and attaching great importance to the religious aspects. In the inter-war decades the theological colleges and university faculties recognised the value of religious ethnology in pastoral theology. The Sárospatak Calvinist Theological Academy was the first to include it in the curriculum of modern pastor training. On the Catholic side, religious ethnology was adopted by the Benedictine College at Pannonhalma, the Franciscan School of Theology at Gyöngyös, the Central Seminary in Budapest, and the Jesuit Theological College of the Csanád Diocese in Szeged. Sándor Bálint taught at the latter establishment.¹⁶⁰ Today, only the Roman Catholic College of Theology of Pécs offers courses in religious ethnology.

For decades after the 1950s, teaching ethnology of religion in Hungary was simply out of the question. As far as we are aware, religious ethnological courses first became available in the 1980s in Budapest, later in Debrecen and, as from 1993, in Szeged. The Department of Hungarian Ethnology and Cultural Anthropology at the Babes-Bolyai University in Cluj also has training and research in religious ethnology. A number of religious-ethnological theses have since been written at Cluj and guest lecturers from Hungary have given courses on related topics.¹⁶¹ Religious-ethnological research, which is the main area of expertise of the Department of Ethnology at Szeged University, is founded on the work of Sándor Bálint. In 1998 the department launched a programme offering a degree in religious ethnology. The eight-term programme offers the following courses: 1) Introduction to the ethnology/anthropology of religion; 2) The Hungarian/European/American research history of religious ethnology; 3) Ethnology of religion: the sources, source criticism, research methodology; 4) Ethnology of religion I: organising space in religious folk life; 5) Ethnology of religion II: organising time in religious folk life; 6) Ethnology of religion III: community organisation in religious folk life; 7) Ethnology of religion IV: religious

159 ‘A néprajz a magyar egyetemeken’ [Ethnology in Hungarian universities] *Ethnographia* XLV. 88. 87–88.

160 BÁLINT 1987, 19.

161 In January 1996 the author of this summary gave a condensed course on the research of pilgrimage.

thinking, religious mentality; 8) Thesis seminar.¹⁶² Since the 1990s a great many theses have been written on religious-ethnological topics, such as pilgrimage, a morality play, a Calvinist congregation, a Marian Society, Sándor Bálint's collection of religious booklets, the letters from Heaven, the Rastafarian subcultural group, the religious life of the Banat Germans, the symbolic customs of an ecumenical school, the priest's wedding custom and the everyday life of a rosary society.¹⁶³

Approach, definition, interpretation

A branch within ethnology, the ethnology of religion places great emphasis on its independent outlook and methodology. 'It is a special, separate branch of learning that came into being at the intersection of various disciplines,' Sándor Bálint wrote.¹⁶⁴ 'It endeavours to study the reaction of the peasant soul to Catholic precepts',¹⁶⁵ and all the varieties of local religious practice. The Church '[...] did not eliminate the ancient traditions of the peoples who espoused Christianity [...] but merely transformed and sanctified these traditions [...]'.¹⁶⁶ Any previous religious phenomena became survival phenomena.¹⁶⁷ Even in his later works Sándor Bálint stuck with this liturgical approach. He was interested in the past and present ways of inculturation, the religious culture that emerged in its wake and all about its historical layers. This approach has made a comeback in recent research.¹⁶⁸

The fact that very little progress has been made on the theoretical front in religious ethnological research in the past century can be put down to Hungary's political/ideological oppression. In recent decades thematic expansion enjoyed higher priority than theoretical renewal. Several comprehensive works were published in the past decades on the research of hierarchical, dogmatic religions and the folk/popular elements and practices of Christianity. The most comprehensive of all was Sándor Bálint's research history overview written in 1948 and not published until 1987.¹⁶⁹ Other scholars have since written summary overviews of the most significant findings of religious-ethnological research.¹⁷⁰

Emerging out of Eliade's and van Gennep's concepts of the sacralisation of space, religious ecology was introduced in the 1990s.¹⁷¹ Historical anthropol-

162 Course leader: DR GÁBOR BARNA.

163 Cf. BARNA 2004, 373–378.

164 Bálint refers here to Hans KOREN (1936) and Georg SCHREIBER (1933) and the Hungarian Elemér SCHWARTZ (1934) and Géza KARSAI (1937).

165 BÁLINT 1938, 14.

166 BÁLINT 1938, 14–15.

167 BÁLINT 1938, 10.

168 PhD thesis by Dániel BÁRTH.

169 BÁLINT 1987.

170 BARTHA 1980; TŰSKÉS 1981, 1982 and 1986; BARNA 1990 and 1997; BARTHA 1998.

171 BARTHA 1992.

ogy has since entered the scene, bringing in completely new source types.¹⁷² The theory of rites is undergoing transformation inspired by folkloristics.¹⁷³ The interpretation of sacred communication based on folk prayers has afforded many important recognitions.¹⁷⁴ The research of popular religious literature, too, has its roots in folkloristics, as does the study of printed texts¹⁷⁵ and country printing presses,¹⁷⁶ the analysis of certain genres and specific groups of texts.¹⁷⁷ Numerous studies have been published on leading individuals and eminent figures in religious folk life.¹⁷⁸ The formative influence of religion on group and individual identity and the cohesive force of the symbolic community have attracted much scholarly interest recently.¹⁷⁹

Inspired by German research, the approach developed by Gábor Tüskés and Éva Knapp is of special interest. They perceive religiousness as part of the cultural system, as the culmination of, the guiding force behind, and the index of, all socio-cultural behaviour and activity and all the different social and cultural processes.¹⁸⁰ In addition to its multiple integrative function, religiousness assumes a key role in the organisation of everyday life, in the co-ordination and legitimisation of social relations, and in mediating culture, ethic norms and value systems.¹⁸¹ The various social, political and cultural processes frequently appeared in a religious guise in the 17th and 18th centuries.

There is no such thing as a clearly definable, closed system of independent beliefs constituting a 'folk religion' that is independent from the religious manifestations of the ecclesiastical and secular ruling classes. Consequently, modern research prefers to use the term *folk religiousness* instead of *folk religion*. At any one point in time and space, in the same social group, in addition to the identical forms, there will always be a whole variety of transitional forms and differences in degree and interactions in and between the religious practices of the ecclesiastical and lay strata of that group. Gábor Tüskés and Éva Knapp focus on the baroque era—its religious literature, confraternity life, pilgrimages, and forms of image-worship. Their researches tread the borderland of literary history and social history and they refuse to consider the research of religiousness in isolation.

The study of small denominations and sects has added colour to the research in Hungary. Such religious phenomena bear comparison with the mediaeval heretic movements. These neo-Protestant denominations were established from the 18th century onwards by the masses increasingly alienated from the consolidated,

172 KLANICZAY 1990, 2000, TIBOR KLANICZAY—GÁBOR KLANICZAY 1994, TÜSKÉS—KNAPP 2001, BARNA 1996a.

173 BARNA 2000.

174 LOVÁSZ 2001.

175 For a comprehensive survey see LENGYEL Ágnes 1999.

176 POGÁNY 1959, ANTALÓCZY 1986.

177 ILONA NAGY, BERNADETT PAPP, GYÖRGY OROSZ

178 GUNDA 1998, BARNA 1998.

179 BARNA 1997, PUSZTAI 1996, PUSZTAI (ed) 1999, HANNONEN—LÖNNQVIST—BARNA 2001.

180 GEERTZ 1994, TÜSKÉS—KNAPP 2001, 16–17.

181 DAXELMÜLLER 1988.

unbending Reformed churches. Their proliferation today is facilitated by religious legislation in Hungary.

An overview of religiousness in Hungary will help better understand the above history of research. Language has preserved much of the historical layers of Hungarian religious life. The pre-Christian layers of the vocabulary of the Hungarian language attest to a religion of high moral standards.¹⁸² This perhaps accounts for the relatively fast Christianisation of the Magyars in the 10th and 11th centuries. Although Eastern Christianity was present in the 11th century and for some time after, the Magyars primarily opted for Western Christianity. Consequently, worship trends were imported from the west or by western mediation. Between the 11th and the 15th centuries Hungary developed parallel with the rest of Western and Central Europe. The territorial arrangement of the dioceses evolved at that time. The country saw the spread of the monastic orders which not only represented various trends of mentality but also imported many achievements of civilisation.

The 16th century was a period of deterioration, due partly to the rift caused by the Reformation and partly to occupation by Islam. The rapid spread of the Reformation was facilitated by power relations, the moral weakness of the mediaeval Church, people's devotional needs, material interests, and the promotion of vernacular culture.¹⁸³ Seventy to eighty per cent of Hungary's population converted to Protestantism. During the Reformation the Hungarians became chiefly Calvinists, while most of the minority Germans and Slovaks adopted the Lutheran faith. The anti-Trinitarian (Unitarian) church emerged in Transylvania in the 16th century. Protestantism in Transylvania essentially became the state religion.¹⁸⁴

From the 16th century onwards Hungary's affiliations to the Habsburg dynasty led to the simple adoption of Catholic religious practices. The influence of Islam (Ottoman Empire) and the presence of Orthodoxy in the Balkans gave rise to some peculiar cults (e.g. Our Lady dressed in the Sun, Our Lady of Loreto, etc.). Hungary's mediaeval ecclesiastical objects were almost completely destroyed during the Turkish occupation (16th and 17th centuries) and the Reformation. The Catholic Hungarians in the occupied territories were for the most part left without priests. To remedy the problem, licentiatees were set up around Hungary, which enabled lay followers to have a say in religious administration.¹⁸⁵

The Counter-Reformation took place not simply on a national basis, but under the guidance of the new monastic orders, the Viennese imperial court and the Hungarian prelate loyal to the court. The outcome was that by the latter half of the 18th century Hungary once again became a Catholic-majority country. One major source of Catholicisation was the imported population of (primarily) Catholic Germans. The sporadic coexistence of Catholic and Protestant religious

182 VARGYAS 1984, pp. 143–144.

183 KÓSA 1990, 448.

184 Cf. KÓSA 1990.

185 JUHÁSZ 1920, SÁVAI 1997.

phenomena apart, Catholic lay religiousness was to a greater extent characterised by separation.¹⁸⁶ Individualisation and embourgeoisment in the Calvinist communities was faster and more intensive. The injunctions of the Council of Trent took effect with significant discrepancies in time and space, and the religious practices of the Counter-Reformation spread selectively and with considerable delays and regional differences. The worship of Mary was to become the single national cult that spread in every level of society, and to a certain degree it restricted the differentiation of the worship of saints. The Habsburg dynasty thwarted the emergence of a national centre of worship and, for the most part, the ecclesiastical objects that were taken out of Hungary were deprived of their national character, too.¹⁸⁷

The richness in the forms of worship of saints, pilgrimages, confraternities and the formal diversity of religious feasts diminished towards the eastern parts of the country and was far more modest than in Austria or southern Germany. This was largely due to the presence of Calvinism in the eastern parts of the Carpathian Basin and east of the Danube, and the predominance of Orthodoxy and Calvinism in Transylvania. However, Catholic religiousness in the eastern parts of Hungary preserved many archaic features and developed unique new ones in protection of its (licentiate) religious traditions—and for fear of heresy. Due to the tripartition of Hungary, regional peculiarities and denominational differences were typical in the Catholic areas, too.¹⁸⁸ It can be said that West and North Hungary were preponderantly Catholic, the Great Plain and Transylvania Protestant. Following the heretic movements of the Middle Ages and the Reformation period, the small neo-Protestant denominations spread in the 19th century: Nazarenes, Baptists, Adventists and Methodists, Jehovah's Witnesses, and others.¹⁸⁹

Denominational breakdown of the Hungarian population in 1910¹⁹⁰

Roman Catholic	49.3%
Greek Catholic	11%
Calvinist	14.3%
Lutheran	7.1%
Orthodox	12.8%
Unitarian	0.4%
Jewish	5%
Other	0.1%

186 TŰSKÉS—KNAPP 2001, 23.

187 TŰSKÉS—KNAPP 2001, 23.

188 TŰSKÉS—KNAPP 2001, 23.

189 SZIGETI 1990.

190 KARNER 1931, 5.

The great religious upswing of the turn of the 20th century and the first half of the 20th century was crushed by the anti-Church communist dictatorship. Hungary underwent rapid secularisation in the 1970s and 1980s. After the political transformation in the 1990s the old establishments and religious forms made a comeback, and at the same time globalisation contributed to the expansion of the 'religion market'. Alongside the small neo-Protestant denominations, a number of oriental religions (Buddhism, Krishnaism, esoteric beliefs, etc.) entered the scene. Although Hungary has remained a Christian (Catholic and Protestant) country, future research will have to account for all the new religions in the form of a syncretic approach.

This overview has endeavoured to give a brief account of a wide range of research, illuminating insights, and extensive publications. It has to be stressed, however, that almost all of the results are individual achievements. Hungary almost entirely lacks the adequate institutional background for the systematic research—ethnological or other—of religious life. Only recently has religious ethnological training become available at university level (Szeged). Hungary lacks the institutional conditions for interdisciplinary co-operation and does not have a research institute for religious studies. Setting up such an establishment for the co-ordination of religious ethnological research in Hungary is one of the key tasks for the coming years. Important, too, is the systematic exploration and processing of the various sources of religious life, that is, making the source material available for research. Only then can the Hungarian peculiarities of lay religiousness be put into European and historical contexts.

LITERATURE

ANTALÓCZY, Lajos

1986 *Az Egri Nyomda Rt. története 1893–1949* [History of the Eger Printshop Company]. Eger.

BAKÓ, Ferenc

1986 *A palócok* [The Palots. (Inhabitants in Northern Hungary)]. Eger.

BALÁZS, Péter (ed.)

1976–1986 *Magyarországi egyházi levéltárak fondjegyzékei* [Fonds of the Church Archives in Hungary]. 1–4.. Budapest.

BÁLENT, Boris

1935 *Bánskobystrikké put'ové tlače* [Pilgrimage Prints from Bánksa Bystrica]. Martin.

BÁLINT, B. András

1985 *Mint a szarvas a folyóvizekre* [Essays on the Religion]. *JAK füzetek* 16. Budapest.

BÁLINT, Sándor

1942 *Egy magyar szentember*. Orosz István önéletrajza [A Hungarian Holy Man. Autobiography of István Orosz]. Budapest.

1944 *Boldogasszony vendégségében* [A Guest of Our Lady]. Budapest.

1971 *Compostela és hazánk. Jakab apostol tisztelete a régi Magyarországon* [Compostela and Hungary. The Veneration of St. James in the old Hungary] In: SZENNAY András (ed.) *Régi és új a liturgia világából*. Budapest, 200–212.

1973 *Karácsony, Húsvét, Pünkösd*. A nagyünnepek közép-európai hagyományvilágából [Christmas, Easter, Pentecost. From the Central-European Traditions of the Great Feasts]. Szent István Társulat, Budapest.

1975 *Szeged renaissance-kori műveltsége* [Renaissance Culture of Szeged]. Budapest.

1977 *Ünnepi kalendárium 1–2*. [Feast Calendar 1–2]. Budapest.

1981 *A hagyomány szolgálatában* [In the Service of the Tradition]. Budapest.

1987 *A magyar vallásos népelet kutatása* [History of the Research of the Religious Life in Hungary] In: DANKÓ Imre – KÜLLŐS Imola (szerk.) *Vallási néprajz*, III. Budapest, 8–66.

BÁLINT, Sándor – BARNA, Gábor

1994 *Búcsújáró magyarok* [Hungarians on Pilgrimage]. Budapest.

BARNA, Gábor

1979 *Néphit és népszokások a Hortobágy vidékén* [Folk Beliefs and Customs in the Hortobágy-Region]. Budapest.

1983 *„Istent dicsőítő énekkönyv”* A Mezey-kántorok énekes könyvei és énekei I-II. [Hymn-book and songs of the Mezey-cantors]. *Vigilia XLVIII*. 264–267, 337–341.

- 1987 Fogadalmi tárgyak (offerek) magyar búcsújáró helyeken [Votive Objects on Hungarian Pilgrimage-Places]. *Az Egri Dobó István Vármúzeum Évkönyve, Agria XXIII.* 367–380.
- 1990 Zur Erforschung des religiösen Volkslebens in Ungarn der Nachkriegszeit, in: Helmut EBERHART – Edith HÖRANDNER – Burkhard PÖTTLER (Hg.): *Volksfrömmigkeit*. Referate der Österreichischen Volkskundetaugung 1989 in Graz. Wien, 91–105.
- 1993 A kiskunsági Mária-szobrok eredetéről [On the Origin of the Statues of the Virgin Mary in the Kiskunság-Region]. *Néprajzi Értesítő LXXV.* 207–214.
- 1996 *A tállyai Fáklyás Társulat dokumentumai. Documents of the Candle-bearers' Confraternity.* Devotio Hungarorum 3. Szeged.
- 1996a Zarándokutak a XVIII. századi útlevelek alapján [Pilgrim Routes after Passports from the 18th Century]. *Magyar Egyháztörténeti Évkönyv 2.* 191–200.
- 1997 A református vallási néprajzi kutatások 15 éve Magyarországon [15 Years of the Calvinist Researches on Religious Life in Hungary]. *Theológiai Szemle 1997/5.* 275–280.
- 1997 Religion, Identity, Assimilation. *Acta Ethnographica Hungarica 42.* 1–2. 139–147.
- 1998 *Az Élő Rózsafüzér kunszentmártoni társulata. Living Rosary Confraternity in Kunszentmárton.* Devotio Hungarorum 5. Szeged.
- 2000 Gästebücher an Wallfahrtsorten, in Krankenhäusern und Hotels – neue, schriftliche Formen und Quellen, ritualisierter Verhältnissen. In: Klára KUTI – Béla RÁSKY (Hrsg.) *Konvergenzen und Divergenzen. Gegenwärtige volkskundliche Forschungsansätze in Österreich und Ungarn.* Budapest, 29–42.
- 2001 „Örvendez ég és föld...” Ökrös József akrosztichonos énekesi [Songs with Achrosticon of József Ökrös]. In: BARNÁ GÁBOR szerk. „Nyisd meg, Uram, szent ajtódat...” Köszöntő kötet Erdélyi Zsuzsanna 80. születésnapjára. Szent István Társulat, Budapest, 113–154.
- 2004 Folklorisztikai témájú szakdolgozatok 1961-től (a szegedi egyetemen) [Diplom Works in Folkloristics at the Szeged University since 1961], in: *Ritusok, folklór szövegek.* Paulus Hungarus – Kairosz, Budapest, 373–378.
- BARNÁ, GÁBOR (ed.)
- 2002 „Mária megsegített” – „Maria hat geholfen” I-II. Devotio Hungarorum 9. Szeged.
- BÁRTH, JÁNOS
- 1990 A katolikus magyarság vallásos életének néprajza [Ethnography of Religious Life of the Catholic Hungarians]. In: *Magyar Néprajz VII.* DÖMÖTÖR, Tekla (ed. in chief) Budapest, 331–424.

BARTHA, Elek

- 1980 *A hitélet vizsgálata egy zempléni faluban* [Religious Life in a Village in Zemplén]. Debrecen.
- 1995 *Halotti búcsúztatók a dél-gömöri falvak folklórában* [Funeral Songs in the Folklore of the Villages in South-Gömör]. Debrecen.
- 1990 A görög katolikus magyarság vallási néprajza [Ethnography of the Religious Life of Grec Catholics] In: DÖMÖTÖR, Tekla (ed. in chief). *Magyar Néprajz VII.* Budapest, 425–442.
- 1992 *Vallásökológia. Szakrális ökoszisztémák szerveződése és működése a népi vallásosságban* [Ecology of Religion]. Debrecen.
- 1998 Néphit, népi vallásosság [Folk Beliefs and Folk Piety], in: VOIGT Vilmos (ed.) *A magyar folklór.* Osiris, Budapest, 470–504.

BÁTKY, Zsigmond – GYÖRFFY, István – VISKI, Károly (eds.)

- 1933–1937: *A magyarság néprajza I-IV.* [Ethnography of the Hungarians] Budapest.

BESZÉDES, Valéria (comp.)

- 2000 *A Jó Isten dicsőségére. Írások a vajdasági magyarság népi vallásosságáról.* [To the Glory of God. Writings on the Religious Life of Hungarians in Vojvodina] s. l.
- 2001 *Ünnep ez minékünk. Írások a szabadkaiak népi vallásosságáról* [Essays on the Folk Religion of the Inhabitants of Szabadka/Subotica]. Szabadka.

BONOMI, Jenő (Eugen)

- 1933 *Az egyházi év Budaörs német község nyelvi és szokásanyagában* [The Church Year in the Language and Tradition of Germans in Budaörs]. *Német Philológiai Dolgozatok* 53. Budapest.
- 1936 *Budaörs, ein vergessener Wallfahrtsort.* Budapest.
- 1939 *Makkos Mária* [Makkos Mária. A Place of Pilgrimage]. Budapest.
- 1940 *Búcsújárás Solymárra* [Pilgrimage to Solymár]. Budapest.
- 1941a *Der Wallfahrtsort Csobánka.* Budapest.
- 1941b *Die Kultstätte der Vierzehn Nothelfer in Pilisvörösvár.* Budapest.
- 1941c *Wachsofbergaben und ihre Hersteller im Ofner Bergland. Deutsche Forschungen in Ungarn 1941.* 2–4.
- 1970 *Ungarndeutsche Wallfahrten nach Mariazell/Österreich im 20. Jahrhundert. Jahrbuch für ostdeutsche Volkskunde Bd. XIII.* 136–190.
- 1971 *Deutsche aus dem Ofner Bergland in Ungarn auf Wallfahrt. Jahrbuch für ostdeutsche Volkskunde. Bd. XIV.* 239–277.

BOSNYÁK, Sándor

- 1977 *A bukovinai magyarok hitvilága I.* [Folk Beliefs of the Hungarians in Bukovina] *Folklór archívum* 6. Budapest.

BRUNNER, Walter – HELMUT EBERHART – FAZEKAS István – GÁLFFY Zsuzsanna – ELKE Hammer-Luza – HEGEDŰS András (eds.)

- 2003 *Mariazell és Magyarország. 650 év vallási kapcsolatai* [650 Years of Contacts Mariazell and Hungary]. *Strigonium Antiquum VI.* Esztergom – Graz.

CsÁKI, Árpád – SzŐCSNÉ GAZDA, Enikő

2001 *Az orbai református egyházmegye vizitációs jegyzőkönyvei I. 1677–1752* [Minutes of the Orba Calvinist Church District]. Sepsiszentgyörgy.

CsUKOVITS, Enikő

2003 *Középkori magyar zarándokok* [Hungarians on Pilgrimage in the Middle Ages]. Budapest. Csúszó 2003

DAXELMÜLLER, Christoph

1988 Volksfrömmigkeit, in Rolf W. Brednich (Hg.): *Grundriss der Volkshunde. Einführung in die Forschungsfelder der Europäischen Ethnologie*. Berlin, 1988, 329–351.

1990 Volksfrömmigkeit ohne Frömmigkeit. Neue Annäherungsversuche an einen alten Begriff, in Eberhart, Helmut – Hörandner, Editha – Pöttler, (Hg.) *Volksfrömmigkeit*. Wien, 21–48.

DIÓS, István (ed.)

1993 *Katolikus Lexikon. I-IX*. [Catholic Encyclopedia] Budapest.

DIÓSZEGI, Vilmos

1959: A sámánhit emlékei a magyar népi műveltségben [The Survivals of the Shamanism in the Hungarian Folk Beliefs]. Budapest.

DIÓSZEGI, Vilmos (ed.)

1971 *Az ősi magyar hitvilág. Válogatás a magyar mitológiával foglalkozó XVIII-XIX. századi művekből* [The Old Hungarian Religion]. Gondolat, Budapest.

DOBSZAY, László

1983 *A siratóstílus dallamköre zenetörténetünkben és népzeneinkben* [The Lament-Style in the Hungarian Music History and Folk Music]. Akadémiai Kiadó. Budapest.

DÖMÖTÖR, Tekla

1964 *Naptári ünnepek – népi színjátás* [Calendar Festivals – Folk Dramas]. Budapest.

1974 *Népszokások költészete* [Poetry of Folk Customs]. Budapest.

DÖMÖTÖR, Tekla (ed. in chief)

1990 *Magyar néprajz VII. Népszokás, néphit, népi vallásosság* [Hungarian Ethnography VII. Folk Customs, Beliefs, Popular Religion]. Budapest.

ELIADE, Mircea

1994–1996 *A vallási hiedelmek és eszmék története I-III*. [History of the Religious Beliefs and Ideas]. Budapest.

1996 *Szent és profán* [Sacred and Profan]. Budapest.

ERDÉLYI, Zsuzsanna

1976 *Hegyet hágek, lőtőt lépék. Archaikus népi imádságok* [Archaic Folk Prayers]. Budapest.

1991 Az archaikus imádságzáradékok történeti kérdései [Historical Notions on the Closing Formulas of the Archaic Prayers]. In: *Boldogasszony ága. Tanulmányok a népi vallásosság köréből*. Erdélyi Zsuzsanna (ed.). Budapest, 51–142.

- 1999 *Hegyet hágék, lőtöt lépék. Archaikus népi imádságok* [Archaic Folk Prayers]. 3rd, enlarged edition. Pozsony.
- 2001 *Aki ezt az imádságot... Élő passiók* [Living Passions]. Pozsony.
- FEHÉR, Zoltán
- 1975 Bátya néphite [Folk Beliefs in Bátya]. *Folklór archívum* 5. Budapest.
- FEJŐS, Zoltán
- 1979 Az átmeneti rítusok. Arnold van Gennepe elméletének vázlatja [Rites des passage. Sketch of the Theory of Arnold van Gennep].. *Ethnographia* XC. 406–414.
- 1985 Hiedelemrendszer, szöveg, közösség I-II. [Belief-System, Text, Community]. *Néprajzi Közlemények XXVII*. Budapest.
- FEJŐS, Zoltán – KÜLLŐS, Imola (ed.)
- 1990 *Vallásosság és népi kultúra a határainkon túl* [Religious Life and Folk Culture Beyond the Hungarian State Borders]. Budapest.
- FERENCZI, Imre
- 1960 Az animizmus világa és a magyar erdőkultusz [Animism and the Hungarian Forest-Cult]. *Műveltség és hagyomány I-II*. Debrecen, 5–31.
- FRAUHAMMER, Krisztina
- 1999 *Levelek Máriához / Briefe an Maria*. Devotio Hungarorum 6. Szeged.
- FÜGEDI, Erik
- 1981 Kapisztránói János csodái. A jegyzőkönyvek társadalomtörténeti tanulságai [Miracles of John de Capestran. Social Historical Lessons of the Minutes], in: *Kolduló barátok, polgárok, nemesek*. Tanulmányok a magyar középkorról. Budapest, 398–418.
- GALAVICS, Géza
- 1992 Főúri búcsú járás a XVII. században. (A búcsújárás mint a néprajz és a művészettörténet közös kutatási feladata) [Pilgrimage of Aristocrats in the 17th Century], in *Közelítések*. Néprajzi, történeti, antropológiai tanulmányok Hofer Tamás 60. születésnapjára. Mohay, Tamás (ed.) Debrecen, 65–69.
- GEERTZ, Clifford
- 1966 Religion as a Cultural System, in M. Banton (ed.): *Anthropological approaches to the Study of religion*. London, 1966, 1–46.
- GOHL, Ödön
- 1912 Magyar egyházi emlékérmék III. Helyi vonatkozású kegyeleti érmék [Church Memorial Medals III. Medals with Local Connection]. *Numizmatikai Közöny* XI. 90–110.
- GRIMM, Jacob
- 1835 *Deutsche Mythologie*. Dietrich. Göttingen.
- GRYNAEUS, Tamás
- 1972 Engi Tüdő Vince: a legenda és a valóság [Vince Engi Tüdő: The Legend and the Reality]. *A Móra Ferenc Múzeum Évkönyve 1972/73–2*. 155–184.

GULYÁS, Éva

1976 Jászdózsai hiedelmek [Folk Beliefs in Jászdózsa]. *Folklór archívum* 4. Budapest.

GUNDA, Béla

1941 Református vallási néprajz [Calvinist Religious Ethnography]. *Református Élet* VIII. 1–2.

1998 Az egyéniség és a személyiségkutatás kibontakozása a néprajztudományban [Development of Ethnological Research of Individuality and Personality]. In: *Szentemberek – a vallásos élet szervező egyéniségei*. BARNÁ Gábor (ed.) Szegedi Vallási Néprajzi Könyvtár 1. Szeged, 13–25.

HANNONEN, Pasi – LÖNNQVIST, Bo – BARNÁ, Gábor (eds.)

2001 *Ethnicity and Power*. Jyvässkylä, 2001.

HOPPÁL, Mihály

1987 Ipolyi Arnold élete és műve [Life and Work of Arnold Ipolyi]. In: *Ipolyi Arnold Magyar Mythologia. A hasonmás kiadás függelékei*. Európa Könyvkiadó, Budapest, 5–46.

HELLE, Mária

1996 Czéh Sándor mosonmagyaróvári nyomdász-kiadó illusztrációinak mintakönyve az 1836 és 1875 közötti évekből [Sample Book of Illustration of the Printer Sándor Czéh in Mosonmagyaróvár]. Balassi Kiadó, Budapest.

ILLYÉS, Endre

1931 *A magyar református földművelő nép lelki élete, különös tekintettel vallásos világára* [Spiritual and Religious Life of the Hungarian Calvinist People]. Szeged.

1936 *A magyar református földművelő ifjúság lelkigondozásának története* [History of the Psychical Cure of the Hungarian Calvinist Peasant Youth]. Debrecen.

1941 *Egyházfegyelem a magyar református egyházban* [Discipline in the Hungarian Calvinist Church]. Debrecen.

L. IMRE, Mária

1995 Szakrális táj és kultusz a pécsi egyházmegyében I. Csodaforrások és szentkutak [Sacred Landscape and Cult in the Diocese Pécs]. *A Janus Pannonius Múzeum Évkönyve* 39. 197–211.

IPOLYI, Arnold

1854 *Magyar Mythologia* [Hungarian Mythology]. Pest.

JÁDI, Ferenc – Tüskés, Gábor

1986 A népi vallásosság pszichopatológiája. Egy hasznosi parasztasszony látomásai [Psychopathology of the Folk Religion. Visions of a Peasant Woman in Hasznos]. In: Tüskés Gábor (szerk.) „Mert ezt Isten hagyta...” *Tanulmányok a népi vallásosság köréből*. Budapest, 516–556.

JÁNOSI, Gyula

1935 *Barokk hitélet Magyarországon a XVIII. század közepén a jezsuiták működése nyomán* [Baroque Religious Life in Hungary in the 18th Century after the Activity of the Jesuits]. Pannonhalma.

1939 *Barokk búcsújáró helyeink táji vonatkozásai* [Local Connections of Baroque Pilgrimage-Places]. Pannonhalma.

JÓZSA, László

1999 *Megszentelt kövek Kápolnák, szobrok, keresztek és temetők Kunszentmártonban* [Sacrificed Stones. Chapels, Statues, Crosses and Cemeteries in Kunszentmárton]. Szegedi Vallási Néprajzi Könyvtár 4. Szeged.

JUHÁSZ, Kálmán

1921 *A licenciátusi intézmény Magyarországon* [Licenciates in Hungary]. Budapest.

KÁLMÁNY, Lajos

1885 *Boldogasszony, ősvallásunk istenasszonya* [Our Lady, Goddess of the Old Hungarian Religion]. Akadémiai Értekezések a nyelv- és széptudományok köréből. *Akadémiai Értekezések a nyelv- és széptudományok köréből*, XII. kötet 9. sz. Budapest.

1887 *Mythologiai nyomok a magyar nép nyelvében és szokásaiban. A hold nyelvahagyományainkban* [Mythological Traces in the Language and Customs of the Hungarians]. *Akadémiai Értekezések a nyelv- és széptudományok köréből*, vol. XIV. 5. nr. Budapest.

1891 *Kosmogonische Sagen in der Volksüberlieferung. I. Die Schöpfung. II. Der Sündenfall. Ethnologische Mitteilungen aus Ungarn. II. évf. 3–11.*, 139–143.

1893a *A csillagok nyelvahagyományainkban* [Stars in the Hungarian Folk tradition]. *Néprajzi tanulmány*. Szeged.

1893b *Világunk alakulása nyelvahagyományainkban* [Shaping the World in the Hungarian Language Tradition]. *Mythologiai tanulmány*. Szeged.

1893c *Gyermekijesztők és rablók nyelvahagyományainkban* [Frighteners of Children and Robbers in the Hungarian Language Tradition]. *Mythologiai tanulmány. Ethnographia*, IV. 225–247, 314–322.

1895 *A magyar halászok vízi ellenségei* [Water-Enemies of the Hungarian Fishermen]. *Ethnographia* VI. 102–105.

1917 *Összeférhetetlen Tátosainkról* [On Unsociable Shamans]. *Ethnographia* XXVIII. 260–266.

KANDRA, Kabos

1899 *Magyar Mythológia* [Hungarian Mythology]. Budapest.

KARDOS, László

1969 *Egyház és vallásos élet egy mai faluban* (Bakonycsernye – 1965) [Church and Religious Life in a Modern Hungarian Village]. Budapest.

KARSAI, Géza

1937 *Hittudomány és néprajz* [Theology and Ethnography]. *Sep. Theologia* 1937. Ns. 3. and 4. Budapest

KATONA, Lajos

1896 Ethnológiánk eredményei és feladatai [Results and Tasks of the Hungarian Ethnology]. *Ethnographia* VII. 246–253.

1897 A magyar mithológia irodalma [Literature of the Hungarian Mythology]. *Ethnographia* VIII. 54–73, 266–279. 1982 *Folklór kalendárium* [Folklore Calendar]. Budapest.

KERÉNYI, György (ed.)

1953 Jeles napok [Folk Festivals]. *Magyar Népzene Tára* III. Budapest.

KERNY, Terézia

2000: Szent László tisztelete és középkori ikonográfiája [Veneration and Middle Ages Iconography of St. Ladislas]. In: HANKOVSKY Béla J. OP – KERNY Terézia – MÓSER Zoltán *Ave rex Ladislaus*. Paulus Hungarus – Kairosz, Budapest, 30–42.

KLANICZAY, Gábor

1983 Benandante – kresnik – zduhac – táltos. Samanizmus és boszorkányhit érintkezési pontja Közép-Európában [Contacts between Shamanism and Witch-belief in Central-Europe]. *Ethnographia* XCIV. 116–134.

1986 Boszorkányhit, boszorkányvadás, boszorkányüldözés a XVI–XVIII. században [Witch-Belief, Witch-Arraignment, Witch-Hunting in the 16th–17th centuries]. *Ethnographia* XCVII. 257–295.

1990 *A civilizáció peremén* [At the Margin of Civilization]. Budapest.

2000 *Az uralkodók szentsége a középkorban* [Holiness of Rulers in the Middle Ages]. Balassi, Budapest.

KLANICZAY, Tibor – KLANICZAY, Gábor

1994 *Szent Margit legendái és stigmái* [Legends and Stigmas of St. Margaret]. Irodalomtörténeti füzetek 137. – Argumentum, Budapest.

KLANICZAY Gábor – KRISTÓF Ildikó – Pócs Éva (comp.)

1989 *Magyarországi boszorkánypercek*. Kiseb forrás kiadványok gyűjteménye. 1–2. [Witch-Trials in Hungary.] Budapest.

KNAPP, Éva

1995 Társulatok, rekatolizáció és társadalmi átalakulás: a kassai példa [Religious Societies, Counter Reformation and Social Transformation in Kassa in the 17th Century]. *Századok* 129. 791–814.

2001 *Pietás és irodalom*. Irodalomkínálat és művelődési program a barokk kori társulati kiadványokban [Literature and Cultural Programme in the Publications of Religious Societies of the Baroque Age]. Universitas, Budapest.

2001a „Gyönyörű volt szál alakja.” *Szent István király ikonográfiája a sokszorosított grafikában*. [Iconography of St. Stephen in the Multiplied Graphic] Budapest.

KOMÁROMI, Andor

1910 *Magyarországi boszorkánypercek oklevéltára* [Archives of the Witch-Trials in Hungary]. Budapest.

KÓNYA, Sándor

2004 *Harmatozzatok, egek! Népiünk vallásos énekei Észak-Bánságban* [Hungarian Church Songs in the Northern-Banat]. Zenta.

KOREN, Hans

1936 *Volkskunde als gläubige Wissenschaft*. Salzburg.

KÓSA, László

1990 Protestáns egyházas szokások és magatartásformák [Hungarian Protestant Customs and Behaviors]. In: Dömötör Tekla (ed. in chief). *Magyar néprajz VII. Népszokás, néphit, népi vallásosság*. Budapest, 443–481.

KOVÁCS, Béla

1997 Esterházy Károly püspök egyházlátogatásainak jegyzőkönyvei. Heves és Külső-Szolnok vármegye 1766–1767 [Minutes of the Canonical Visitations of Bishop Károly Esterházy. County Heves and Külső-Szolnok]. *Az egri egyházmegye történetének forrásai 1*. Eger.

KOVÁCS, István Gábor

1985 Bucsánszky Alajos útja a kalendárium- és ponyva-tömegtermeléshez [Way of Lajos Bucsánszky to the Mass-production of Calenders and Popular Literature]. *Magyar Könyvszemle vol. 101*. 1. nr. 1–17.

KOTICS, József

1986 *Kalendáris szokások a Medvesalján* [Calendar Festivals in Medvesalja-Region]. Gömör néprajz a III. Debrecen.

KOTULA, Franciszek

1976 *Znaki przesłoi*. Warszawa.

KOVAČEVIČOVA, Soňa – SCHREIBER, Bedrich

1971 *Ludové plastiky*. Bratislava.

KRISTÓF, Ildikó

1998 „Ördögi mesterséget nem cselekedtem” A boszorkányüldözés társadalmi és kulturális háttere a kora újkori Debrecenben és Bihar vármegyében [The Social and Cultural Foundation of Witch-Hunting in Early Modern Debrecen and Bihar County]. Debrecen, 1998.

KRÍZA, Ildikó

1993 *Felsőnyéki halotti búcsúztatók* [Funeral Songs in Felsőnyék]. Budapest.

KRÍZA Ildikó (ed.)

1990 *A hagyomány kötelékében. Tanulmányok a magyarországi zsidó folklór köréből* [In the Bonds of Tradition. Essays on the Jewish Folklore in Hungary]. Budapest.

KUNCZE, Leo

1883 *Systematik der Weihmünzen*. Győr

KUNT, Ernő (Hrsg.)

1990 *Bild-kunde, Volks-kunde*. Beiträge der III. Internationalen Tagung des Volkskundlichen Bildforschung Komitee bei SIEF/UNESCO. Miskolc.

S. LACKOVITS, Emőke (ed.)

1991 *Népi vallásosság a Kárpát-medencében 1*. [Popular Piety in the Carpathian Basin] Veszprém.

- 2000 *Az egyházi esztendő jeles napjai, ünnepi szokásai a bakonyi és Balaton-felvidéki falvakban*. [Feasts, Festivals of the Ecclesiastical Year in the Balaton-Region] Veszprém.
- LAMMEL, Annamária – NAGY, Ilona
1985 *Parasztbiblia* [Peasant-Bible]. Budapest.
- LENGYEL, Ágnes
1999 A szakrális nyomtatványok kutatásáról és jellemző jegyeiről [On Researches and Characteristics of Sacral Prints]. In: KESZEG Vilmos (ed.) *Írás, írott kultúra, folklór*. Kolozsvár, 160–182.
- LENGYEL, Ágnes – LIMBACHER, Gábor
1997 *Népi vallásosság a Palócföldön* [Popular Religion in North-Hungary]. Balassagyarmat.
- LENGYEL, László (ed.)
1987 *Devóció és dekoráció. 18. és 19. századi kolostormunkák Magyarországon* [Devotion and Decoration. 18th and 19th Centuries Cloister-Works in Hungary]. Eger.
- LIMBACHER, Gábor
1995 A kápolnák néprajzi kutatásáról [On the Research of the Chapels]. In: BARNÁ Gábor (ed.) *Vallásos népélet a Kárpát-medencében*. Népismereti tanulmányok és közlések. Budapest, 17–31.
- LISZKA, József
1995 „Szent képek tisztelete”. *Dolgozatok a népi vallásosság köréből* [Veneration of Holy Pictures. Essays on the Folk Religion]. Dunaszerdahely.
- LOVÁSZ, Irén
2001 *Szakrális kommunikáció* [Sacral Communication]. Budapest.
- LOVIK, Sándor – HORVÁTH, Pál (eds.)
1990 *Néphit, népi vallásosság ma Magyarországon* [Folk-Belief and Folk-Religion Today in Hungary]. Budapest.
- MANGA, János
1946 A kánai menyegző változatai [Variants of the Kana-Wedding]. *Ethnographia* LVII. 49–64.
1948 *Magyar katolikus népélet képekben* [Catholic Folk-Life in Hungary in Pictures]. Budapest.
- MARCZELL, Béla
1997 Naptár és néphagyomány. Csallóközi népszokások [Calendar and Folk-Tradition. Folk Customs in Csallóköz]. Dunaszerdahely.
- MÁRKUS, Mihály
1941 Evangélikus néphagyományok [Lutheran Folk Traditions]. *Keresztényen Igazság* VIII. 141–164.
- MOHAY, Tamás
1998 A térszerkezet változásai a csíksomlyói búcsúban. *Néprajzi Értesítő*.
- NAGY, Ilona
2001 *Apokrif evangéliumok, népkönyvek, folklór* [Apocrif Gospels, Popular Prints, Folklore]. L'Harmattan, Budapest.

NAGY, Zoltán

1934 *A magyar litográfia története a XIX. században* [History of the Hungarian Lithography in the 19th Century]. Budapest.

NOVAK, Vilko

1983 *Slovenske ljudske molitve*. Ljubljana.

OROSZ, György

1997 *Égi levelek. Isten és a pápa üzenete* [Letters from the Heaven. Message of the Lord and Pope]. Nyíregyháza.

1998 „Csodálatos álmot láttam...” A „Legszentebb Istenszülő álma” című nagyorosz egyházi népénekekről [I saw a Wonderful Dream. On the Church Song: The Dream of Mary]. In: *Eksztázis, álom, látomás*. Pócs Éva (ed.). Budapest, 433–453.

ORTUTAY, Gyula (ed. in chief.)

1980 *Magyar Néprajzi Lexikon III. K-Né* [Hungarian Ethnographical Encyclopedie]. Budapest.

PAPP, Bernadett

2004 „Szent levél, melyet a mi Urunk Jézus Krisztus csodálatosképpen az ő földjén lakó népeihez küldött” Az Istenanya pokoljárása és más apokrif iratok egy ponyván [The Way of Mary into the Hell and Other Apocrif Writings in a Popular Print]. In: BARNÁ GÁBOR ed. *Ritusok, folklór szövegek* (Rites, Folklore Texts). Budapest, 333–358.

PÁSZTOR, Lajos

1940 *A magyarság vallásos élete a Jagellók korában* [Religious Life of the Hungarians in the Jagiellonian Age]. Budapest.

PÉTER, László

1952 Kálmány Lajos élete és munkássága [Life and Work of Lajos Kálmány], in *Történeti énekek és katonadalok*. Budapest.

PIŠUTOVÁ, Irena

1969–1979 *Ludové maľby na skle I-II*. Bratislava.

PÓCS, Éva

1964 Zagyvarékas néphite [Folk Beliefs in Zagyvarékas]. *Néprajzi Közlemények X*.

1980 Népi vallásosság [Folk Religion]. In: ORTUTAY Gyula (főszerk.) *Magyar Néprajzi Lexikon III. K-Né*. Akadémiai Kiadó, Budapest, 731–733.

1989 *Tündérek, démonok, boszorkányok* [Fairies, Demons, Witches]. Budapest.

1990 Néphit [Folk Beliefs]. *Magyar Néprajz VII. Dömötör, Tekla* (ed. in chief) Budapest, 527–692.

PÓCS, Éva (ed.)

1998 *Eksztázis, álom, látomás. Vallásetnológiai alapfogalmak tudományközi megközelítésben*. Tanulmányok a transzcendensről I. [Exstasy, Dream, Vision. Religious Ethnological Phenomena in Interdisciplinary Approches]. Budapest.

2001 *Lélek, halál, túlvilág. Vallásetnológiai alapfogalmak tudományközi megközelítésben* [Soul, Death, Hereafter. Religious Ethnological Phenomena

- in *Interdisciplinary Approches*]. *Tanulmányok a transzcendensről II.* Budapest.
- 2002 *Mikrokozmosz – makrokozmosz. Vallásetnológiai alapfogalmak tudományos megközelítésben.* *Tanulmányok a transzcendensről III.* [Microcosmos – Macrocosmos. Religious Ethnological Phenomena in Interdisciplinary Approches] Budapest.
- POGÁNY, Péter
- 1959 *Folklór és irodalom kölcsönhatása a régi váci nyomda működése nyomán 1770–1830.* [Interrelation of Folklore and Literature in the Work of the Printshop of Vác, 1770–1830]. Budapest.
- 1978 *A magyar ponyva tükröje* [Mirror of the Colportage-Literature]. Budapest.
- POZSONY, Ferenc
- 1998 *Szól a kakas már.* Szász hatás az erdélyi magyar jeles napi szokásokban [Saxon Influences on the Hungarian Calendar Customs in Transylvania]. Csíkszereda.
- 2000 *Adok nektek aranyvesszőt* [I Give You a Golden Twig]. Csíkszereda.
- PUSZTAI, Bertalan
- 1996 *Ütköző identitások* [Conflicting Identities]. *Magyar Egyháztörténeti Évkönyv 2.* 201–216.
- PUSZTAI, Bertalan (ed.)
- 1999 *Szent és profán között. A szeged-alsóvárosi búcsú.* *Between the Sacred and the Profan. The Pilgrimage Feast of Szeged-Alsóváros.* Szeged.
- RÁCZ, István
- 1997 *Protestáns patronátus* [Protestant Patronage]. Debrecen.
- 2002 *Egyház és társadalom* [Church and Society]. Debrecen.
- RÓHEIM, Géza
- 1925 *Magyar néphit és népszokások* [Hungarian Folk Beliefs and Customs]. Budapest.
- 1954 *Hungarian and Vogul Mythology.* New York.
- SÁVAI, János
- 1997 *Missziók, mesterek, licenciátusok* [Missions, Masters, Licenciates]. *Documenta Missionaria II/1.* Szeged.
- SÁVAI János – GRYANEUS Tamás
- 1994 *Tüdő Vince betegei. Egy szeged-alsótanyai gyógyító ember feljegyzései* [Patients of Vince Tüdő. Notes of a Healer in Szeged-Alsótanya]. *Devotio Hungarorum 1.* Szeged.
- SCHIEBER, Sándor
- 1974 *Folklór és tárgytörténet I.* [Folklore and History of Objects]. Budapest.
- 1984 *Folklór és tárgytörténet II.* [Folklore and History of Objects]. Budapest.
- SCHRAM, Ferenc
- 1968 *Búcsújárás Magyarországon* [Pilgrimage in Hungary]. *Teológia II.* 94–100.
- 1972 *Turai népszokások* [Folk Customs in Tura]. Szentendre.
- 1983 *Magyarországi boszorkányperek I-III.* Budapest.

SCHREIBER, Georg

1933 *Das deutsche Volkstum und die Kirche*. Köln.

1939 *Die Schwäbische Türkei*. Düsseldorf.

SCHWARTZ, Elemér

1928 Vallási néprajz [Religious Ethnology]. *Ethnographia* XXXIX. 165–168.

1933–1937 A magyar népvallás keresztény elemei [Christian Elements of the Hungarian Folk Religion], in: BÁTKY Zsigmond – GYÖRFFY István – VISKI Károly (eds.) *A magyarság néprajza IV*. Budapest, 450–452.

1934 A néprajz új útjai – a katolikus néprajz [New Ways in Ethnology – Catholic Ethnology]. *Katholikus Szemle* 408–416.

SILLING, István

1995 *Kínján esék esete*. Vajdasági archaikus népi imádságok [Archaic Folk Prayers in Vojvodina]. Újvidék.

SÓLYMOS, Szilveszter OSB

2000 *Szent Benedek-keresztes érme* [Medall with St. Benedict-Cross]. EFO Kiadó, Budapest.

2002 *Kegyérmek Pannonhalmán. Kuncze Leó bencés gyűjtése* [Devotional Medalls in Pannonhalma. The Collection of Leo Kuncze]. Pannonhalmi Főapátság. Pannonhalma.

SOLYMOSSY, Sándor

1933–1937 Hitvilág [Folk-Beliefs], in: BÁTKY Zsigmond – GYÖRFFY István – VISKI Károly (eds.) *A magyarság néprajza IV*. Budapest, 342–449.

SÜMEGI, György

2000 *Kiskunsági Madonnák* [Marian Sculptures in Kiskunság-Region]. Bibliotheca Cumanica 3., Kiskunfélegyháza.

SZABÓ, Irén

2003 *Gesztusok a görög katolikus vallásosságban* [Gestures in the Greek Catholic Religiosity]. PhD Dissertation. Manuscript, Budapest

SZACSVAY, Éva

1996 *Üvegképek* [Glas-Pictures]. Budapest.

SZÁNTÓ Konrád – ZOMBORI István

1997 *Székesfehérvári egyházmegye*: Egyházlátogatási jegyzőkönyvek katalógusa 3. Budapest.

1998 *Kalocsai főegyházmegye*: Egyházlátogatási jegyzőkönyvek katalógusa 1. Budapest.

1999 *Pécsi egyházmegye*: Egyházlátogatási jegyzőkönyvek katalógusa 7. Budapest.

2000 *Esztergomi főegyházmegye I-IV.*: Egyházlátogatási jegyzőkönyvek katalógusa 9. Budapest.

SZÉKELY, László

1936 *Szenthelyek, ünnepnapok* [Sacred Places, Feast Days]. Kolozsvár.

1943a *Ünnepelő székelyek* [Celebrating Székelys]. Csíkszereda.

- 1943b *Áhítat a falun* [Devotion in Villages]. Csíkszereda. s.d. (1995) *Csiki áhítat. A csiki székelyek vallási néprajza* [Devotion in Csík. Folk Religiosity of the Szekelys in Csík]. Budapest.
- SZELESTEI N., László (ed.)
1979–1993 *Magyarországi egyházi könyvtárak katalógusai. 1–10.* [Catalogues of Church Libraries in Hungary]. Budapest.
- SZENDREY, Ákos
1948 *A magyar néphit kutatása* [Research of the Hungarian Folk-Beliefs], *Különnyomat a Magyar Népkutatás Kézikönyvéből.* Budapest.
1986 *A magyar néphit boszorkánya* [The Witch-Figur of the Hungarian Folk-Beliefs]. Budapest.
- SZIGETI, Jenő
1990 *A protestáns kiségyházak népi vallásossága* []. *Magyar Néprajz VII. DÖMÖTÖR, Tekla* (ed. in chief), Budapest, 482–497.
- SZILÁRDFY, Zoltán
1984 *Barokk szentképek Magyarországon* [Baroque Holy Pictures in Hungary]. Budapest.
1995 *A magánáhítat szentképei a szerző gyűjteményéből. Kleine Andachtsbilder aus der Sammlung des Verfassers I.* Devotio Hungarorum 2. Szeged.
1997 *A magánáhítat szentképei a szerző gyűjteményéből. Kleine Andachtsbilder aus der Sammlung des Verfassers II.* Devotio Hungarorum 4. Szeged.
2003 *Ikónográfia – kultusztörténet. Képes tanulmányok* [Iconography – Cult-History]. Balassi Kiadó, Budapest.
- SZILÁRDFY, Zoltán – TÜSKÉS, Gábor – KNAPP, Éva
1987 *Barokk kori kisgrafikai ábrázolások magyarországi búcsújáróhelyekről* [Small Baroque Pictures on Hungarian Pilgrimage-Places]. Budapest.
- TAKÁCS, György
2001 *Aranykertbe' aranyfa. Gyimesi, hárompataki, úz-völgyi csángó imák és ráolvasók* [Golden Tree in Golden Garden. Prayers and Incantations from Gyimes, Hárompatak, Úz-Valley (Transylvania)]. Budapest.
- TÁNCZOS, Vilmos
1995 *Gyöngyökkel gyökereztél. Gyimesi és moldvai archaikus imádságok* [Archaic Prayers from Gyimes- and Moldva-Region]. Csíkszereda.
1999 *Csapdosó angyal. Moldvai csángó archaikus imádságok és életterük* [Archaic Prayers from Moldva]. Csíkszereda.
- TÁTRAI, Zsuzsanna
1990 *Jeles napok – ünnepi szokások* [Calendar Feasts – Festivals], in: DÖMÖTÖR Tekla (ed. in chief) *Magyar Néprajz VII. Néphit, népszokás, népi vallásosság.* Budapest, 102–262.
- TENKE, Sándor (ed. in chief)
1999–2001 *Magyar Református Egyházak javainak tára. A határontúli református gyülekezetek templomai, felszerelési tárgyai, könyv és iratanyaga. Kárpátaljai Református Egyház I-IV.* [Inventar of the Hungarian Calvinist Church.

Churches, Treasures, Books and Archivs in Hungarian Calvinist Congregations. Calvinist Church in Transcarpathia, Ukraine] Budapest.

THOEMMES, Elisabeth

1937 *Die Wallfahrt der Ungarn an den Rhein*. Aachen.

TOMISA, Ilona

1992 *Visitatio Canonica. Az Esztergomi Főegyházmegye Barsi Főesperességének egyházlátogatási jegyzőkönyvei 1647–1674* [Minutes of Canonical Visitation]. Budapest.

1998 „... együtt... a processiót járják ...” Körmeneti zászlók Magyarországon [Procession-flags in Hungary]. Budapest.

TÓTH, János

2002 *A barkai Skapuláré Társulat története. History of the Scapular Confraternity in Barka*. Edited, the introduction and index written by Gábor Barna. Devotio Hungarorum 8. Szeged.

TÜSKÉS, Gábor

1980 Útmenti és temetői kőfeszületek Abaliget-Orfú környékén [Way-Crosses and Stone-Crosses in Cemeteries]. *Ethnographia* XCI. 98–113.

1981 Religiöse Volkskunde in Ungarn. Literaturbericht und Problemaufriss. *Jahrbuch für Volkskunde*, Neue Folge 4, 207–224.;

1982 La recherche sur la religiosité populaire en Hongrie. In: *Documentation sur l'Europe Centrale* 20, 119–137.

1986 A népi vallásosság kutatása Magyarországon. Tudománytörténeti áttekintés [On the Researches of the Folk Religiosity in Hungary]. In: Tüskés Gábor (szerk.) *“Mert ezt Isten hagyta...” Tanulmányok a népi vallásosság köréből*. Budapest, 18–62.

1993 Búcsújárás a barokk kori Magyarországon a mirákulum irodalom tükrében. Budapest.

TÜSKÉS, Gábor – KNAPP, Éva

1992 Laikus vallásos társulatok [Laic Religious Societies]. *Néprajzi Látóhatár* I. 1–2. 8–36.

2001 *Népi vallásosság Magyarországon a 17–18. században. Források, formák, közvetítők* [Folk Religion in Hungary in the 17th-18th Centuries. Sources, Forms, Mediators]. Budapest.

2002 *Az egyházi irodalom műfajai a 17–18. században* [Genres of the Ecclesiastical Literature in the 17th-18th Centuries]. Irodalomtörténeti füzetek 151. – Argumentum. Budapest.

UJVÁRY, Zoltán

1969 Az agárkultusz kutatása az európai és a magyar folklórban [On the Researches of Agrarian Cults in the European and Hungarian Folklore]. *Műveltség és hagyomány* XI. Debrecen.

VAJKAI, Aurél

1942 Népi orvoslás a dunántúli búcsújáróhelyeken [Folk Medical Practice at Pilgrimage-Places in West-Hungary]. *Magyarégtudomány* I. 116–139.

1948 *A magyar népi orvoslás kutatása* [On the Research of Folk Medicine in Hungary]. Budapest.

VARGA, ZSUZSA

1969 *A népi vallásosság tárgyainak gyarapodása* [Growth of the Religious Objects]. *Néprajzi Értesítő* LI. 90–96.

1970 *A Hagyomány Gyűjtemény gyarapodása* [Growth of the Tradition' Collection]. *Néprajzi Értesítő* LII. 125–129.

1973 *Népi funkciójú képek, szobrok kutatásáról* [On the Research of Pictures and Statues in Folk Function]. *Néprajzi Értesítő* LIII. 152–164.

1974 *Népi funkciójú képek, szobrok kutatásáról* [On the Research of Pictures and Statues in Folk Function]. *Néprajzi Értesítő* LII. 454–465.

VARGYAS, LAJOS

1984 *A honfoglaló magyarság hitvilágának legfejlettebb rétege a nyelv és a folklór tükrében* [The Most Developed Stratum of Folk-Beliefs of Hungarians in the Age of the Settlement in the Mirror of the Language and Folklore] In: *Keleti hagyomány – nyugati kultúra*. Budapest, 1231–143.

VEREBÉLYI, KINCŐ

1993 *A hagyomány képei* [Pictures of Tradition]. Debrecen.

2002 *Korok és stílusok a magyar népművészetben* [Ages and Styles in the Hungarian Folk Art]. Budapest.

1998 *A magyar folklór* [Hungarian Folklore]. Osiris. Budapest.

VOLLY, ISTVÁN

1982 *Karácsonyi és Mária-énekek* [Christmas- and Marian Songs]. Budapest.

ZSIGMOND, GYŐZŐ

1999 *Égitest és néphagyomány* [Celestial Bodies and Tradition]. Csíkszereda.