

Congressus XI. Internationalis Fenno-Ugristarum  
Piliscsaba, 9-14. VIII. 2010

## **Pars II**

### **Summaria acroasium in sectionibus**



Piliscsaba, 2010

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Fotók: [www.btk.ppke.hu](http://www.btk.ppke.hu)

ISBN 978-963-88954-0-0 Ö  
ISBN 978-963-88954-2-4 (Pars II.)

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affect the interpretation of national identity and alteration of the tradition of national literature? In what kind of form does the need of national self-determination come forward in the contemporary Finnish literature? What stands as an identity forming force in today's literature from one nation's viewpoint? The lecture seeks answers among other things to these questions through concrete literature examples.

**Polgár, Anikó**

**Nitra**

## **TRADITIONS OF THE LITERARY HISTORY REGARDING MINORITIES**

My papers are focusing on the literary history of Hungarian minority in Slovakia and deals with the theoretical problems of literary history concepts. The discussed themes are:

- relation between *historia litteraria* and the modern concepts of the literary history writing
- the concept of the minority canon
- the values and the self-defending strategies
- the connection between periphery and centre
- institutionalization and pedagogical character of the minority concepts
- self-fashioning and self-representation in the literary history of the Hungarian minorities
- the inner tradition and the official canon.

The concepts of the literary history are made by temporal, poetical tightening, but the canonisation aspects of the national literary history is often determined by the areal principles. The forth of tightening increases and enlarges the local character and makes borderland or overlap between the locally or provincially engaged historiography and the mainstream literary history.

**Rodionova, Elena**

**Izhevsk – Budapest**

## **HEROES WITH MARGINAL CONSCIOUSNESS IN CONTEMPORARY UDMURT AND HUNGARIAN LITERATURE**

The term “marginal” is used as a rule in sociology, where it was born in the 1920-s. Since then it spreaded in economy, medicine, politology and, not in the last instance, in literary studies. These sciences are far away from each other, but all of them come from the initial use of the concepts “marginal” and “marginality”. When we talk about the marginal man, first of all we think about a person, who is in a border situation compared with the majority or who is outside of the social structure (in these cases these types of persons, as a rule, have lower status in society). Marginality can be temporary or this status can accompany people all of their lives. This term was used in the first half of last century to characterize emigrants, who got from their own culture into a new, strange environment. However, border situations are different. In my work I study those heroes, who found themselves between villages and cities, traditional and urban cultures.

This kind of topic is related with Udmurt and Hungarian literature. I have to mention, that almost every Udmurt prose-writer writes about the topic of 'city and village comparison' (O. Chetkarev, S. Matveev, V. Ar-Sergi and so on). In Hungarian literature this subject was topical in 1940-60-s (Illyes Gyula, Német László, Fejes Endre and so on). In the end of 20th – beginning of 21st century the "village topic" appeared in the works of Balázs József and it is also close to the young prose-writer Greccsó Krisztián. It is characteristic of the Udmurt hero, that he or she morally is in "neither/nor" situation (leaving of village and the unpleasantness of the city). A mental crisis accompanies as the hero is always trying to find escape from this situation. The Hungarian hero does not feel so lonely, abandoned by everyone after moving to a city, he or she is better-situated, tougher. In Udmurt literature the heroes lose not only their traditional way of life, but also they had to leave their ethnic environment. It is one of the reasons for a different appearance of marginality.

**Shkljaev, Aleksandr  
Izhevsk**

#### **THE FIRST ENLIGHTENERS AND NATIONAL SELF-CONSCIOUSNESS OF THE FINNO-UGRIC PEOPLES IN THE VOLGA AND URAL REGION**

The very beginning of the Finno-Ugric literature of the peoples living in the Volga and Ural region was marked by their first enlighteners such as M. Evseev, G. Yakovlev, I. Mikheev, I. Yakovlev, G. Lytkin and others. In the period when vulgar and class approach to science was dominating their literary heritage was consigned to oblivion. Only in the end of the 20<sup>th</sup> century, thanks to great efforts of Finno-Ugric scientists P. Domokosh, C. Lallukka, A. Uvarov and others the historical truth seemed to be re-established: literary works of the first enlighteners were published, dissertations were defended, monographs about the life and literary activity of the founders of the Finno-Ugric literature were written. Nevertheless in the condition of globalization, when the process of washing out of national self-consciousness becomes vivid, the number of those who are taught in their native language decreases and the circulation of periodicals reduces and national radio and TV programmes start to disappear. There is certain danger that even the very ideas of the first enlighteners can be forgotten and that is why nowadays their scientific and creative heritage can be considered from another side. We should remember that the founders of the Finno-Ugric literature revived national culture under the conditions of sharp discussions with their opponents and struggle with reactionary part of clergy officials and even teachers. They could bring up a brave group of rising generation that for the short period of time (just for ten years) made revolution in their literature.

The young generation of writers was unselfish, had deep knowledge of languages and treated their native culture as if it was the bud going to flourish like a one thousand petal flower.

The literary heritage of the first enlighteners even today helps Finno-Ugric intelligentsia in the struggle for mobilization and surviving of their ethnos.