

ETHNOGRAPHIC AND FOLK MUSIC TRADITIONS OF JOBÁGYTELKE (SÁMBRIAŞ) - II. PART -

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SUMMARY. The paper hereby entitled *Ethnographic and Folk Music Traditions of Jobágytelke (Sâmbriaş)* presents a village in Mureş county. I started my research on this village already during my high-school years, more precisely in the school year of 2012-2013. This was the period when I collected the pieces of information regarding the traditions and folk costumes of the village and the 23 tunes that Mr. András Sinkó (my teacher of ethnography at the time) helped me do the notation for. In the first year of my university studies I extended the paper. This was the period when I collected the children's songs, the nursery rhymes and the children's plays that used to be played by the old generation in the nursery and in elementary school. This year I attempted to set the existing information on scientific basis and to collect more information. This is when I dwelt on the origin and historical data of the village, on the community institutions meant to preserve traditions, on folk dance and the members of the folk dance ensemble. I succeeded in noting another 21 new tunes, 3 of which I wrote down from recordings made by the late Antal Balla. In the paper I used 28 other tunes as well, besides those collected by me. For these 28 other tunes I own acknowledgements for István Almási, PhD who kindly granted that I have access to his collection kept at the Folklore Archive of Cluj-Napoca. The paper hereby could not have been written without the kind help of Ilona Szenik, PhD. It is her merit that my research can rely on scientific grounds and that the tunes are organized and have musical analysis attached to them. And last, but not least I owe acknowledgements to my thesis coordinator, PhD Júlia Köpeczi-Kirkósa to PhD Zoltán Gergely, collaborator at the Folklore Archive of Cluj-Napoca and also to my informants from the village and to all the inhabitants of the village who readily informed me and introduced me to village life.

Keywords: folklore, folk music, research of folk music, musical analysis, folk costumes, folk dance, folk tradition

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3. Customs and tunes for various events

3.1. Customs related to age

3.1.1. Children's games, songs and nursery rhymes

Today children would learn games and songs mostly at school; therefore I gathered information rather from two elderly persons.

1. Skulking or pitpalac (Boldizsár Miklós, 77, Sâmbriaș, 2014.)

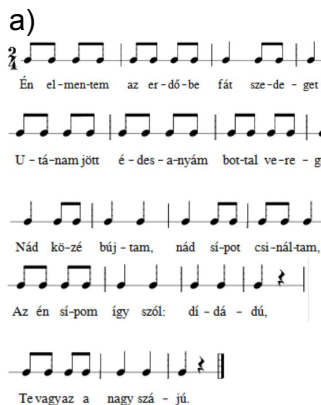
This is the regular *hide and seek*, played by several children who decide by a counting-out rhyme who will be the seeker. The seeker would cover his eyes and start counting while the others would conceal themselves into the environment. Then the seeker has to seek for his peers, but if he does not mind the home base and someone from among the others reaches home base without being noticed by the seeker, he is the winner. If the seeker locates somebody, that child will be the new seeker and if all players manage to reach home base without being noticed by the seeker he will be seeker again.

2. Counting-out rhymes (Irén Kiss, 67, Sâmbriaș, 2014.)

The rhyme would be chanted rhythmically, proceeding by quarters; on whomever the last quarter falls will be the seeker.²


E.g. 1

a)



Én el-men-tem az er-dő-be fát sze-de - get
U - tá-nam jött é - des - a-nyám bot-tal ve-re - g
Nád kö-zé búj - tam, nád sí-pot csi-nál-tam,
Az én sí-pom így szól: dí - dá - dú,
Tevagyaz a nagy szá - jú.

b)



Ki-fu-tott a gom-bóc a fa-zék - ból,
Tó, stó, stól, fa-za-kas - tól.
U - tá - na ment nany-nyó fa-za-kas - tól.

² The translation of the lyrics is: I went to the forest to gather some wood / My mother came to look for me, she would. / I hid between the reed and made a flute out of it / My flute goes: di-dah-doh / You are such a big mouth. // The dumpling ran out of the big hot pot / Nanny after it did go/Sto-sto-sto.

3. Squirrels (Irén Kiss, 67, Sâmbriaș, 2014.)

A larger group of children is needed for this game. It is usually played at school in elementary classes. Children divide into two groups. Some of them would face each other and join raised hands (these are the trees). Those left find a “tree” (they are the squirrels), but there is one tree less than squirrels so one person is left without a tree. When the teacher calls out “Hunter”, every squirrel quickly attempts to find a new tree and whoever failed is “out”. Trees gradually disappear and the winner is the squirrel that manages to stay the longest in the game.

4. Csip-csip csóka (Peck Peck Jackdaw) (Boldizsár Miklós, 77, Sâmbriaș, 2014.)

Csip-csip csóka, vak varjúcska,
Komámasszony kéreti a szekeret,
Nem adhatom oda, tyúkok ülnek rajta, hess!³

Children say the rhyme keeping the back of each other’s hands pinched and when they come to the part ‘shoo, shoo, shoo!’ the winner is the child who starts shaking his hands earlier.

5. Körben áll egy kislányka (There Is a Girl In Mid-Circle) (Irén Kiss, 67, Sâmbriaș, 2014.)⁴

E.g. 2

Kör - ben áll egy kis-lány-ka, Lás-suk ki lesz a pár-ja, Lás-suk kit sze -
ret a leg-job-ban, Az - zal for - dul ó gyor - san.

Sâmbriaș, Irén Kiss (65), 2014, coll. H.C.

³ The translation of the lyrics is: Peck, peck, jackdaw, blind little crow, / My fellow woman asks for her carriage, / I cannot give it away, / There are hens sitting on it, shoo, shoo, shoo!

⁴ MNT (CHFM) - Magyar Népzene Tára (Collection of Hungarian Folk Music). I. no. 1135.

Ezt szereti a legjobban,
Ezzel fordul ő gyorsan,
Vége, vége, vége a táncnak,
Vége a barátságnak.⁵

Children stand in a circle and one child stands in the middle of the circle; they go round holding each other's hands, while the child in the middle chooses a partner with whom she goes round in a separate circle in the middle during the second part of the rhyme. At the end of the rhyme the newly chosen person stays in the middle of the circle and the game starts over. Now she needs to choose a partner.

This is a so called "educational rhyme": it is an artistic rhyme, i.e. not of folk origin, it comes from the urban musical culture and it spread via the school and kindergarten.

6. Megy a gyűrű vándorútra (The Golden Ring Wanders About)⁶

E.g. 3

Megy a gyű - rű ván - dor - út - ra, e - gyik kéz - ből a má sik - ba. Cs - li - csa - la - má - dé,
A - ki tud - ja, meg ne mond - ja, mer - re van a gyű - rű út - ja.

csi - li - csa - la - má - dé, csi - li - csa - la - má - dé Sá - ri, hopp!

Sâmbriaș, Zsigmond Simó (80), 2014, coll. H.C.

Children form a circle and someone is in the middle. Those in the circle hand around a ring while the one in the middle has to find out who has the ring at that moment. The tune is of foreign, south Slavic (Croatian) origin.⁷

⁵ The translation of the lyrics is: There's a girl in mid-circle / Let us see who will be her pair / Let us see whom she loves best / It'll be that with whom she whirls fast. // This is whom she likes best / This is with whom she whirls fastest / This is the end of the dance / We are no longer friends.

⁶ The translation of the lyrics is: The golden ring wanders about / In whose hand is I'll shut my mouth / And even if you know where / Do not tell! It's everywhere./ Ding-dang-dong, ding-dang-dong, ding-dang-dong, Shut up! Stop!

⁷ MNT (CHFM) - Magyar Népzene Tára (Collection of Hungarian Folk Music). I. no. 1051.

7. Flowers (Irén Kiss, 67, Sâmbriaş, 2014.)

Customer: Squeak, squeak, hi there!

Florist: Who's there?

Customer: (the child says his or her name)

Florist: What are you looking for?

Customer: I want to buy flowers

Florist: What kind of flowers?

Customer: (he says the name of a flower, his or her favourite flower or a flower of the season)

– If there is a child bearing that flower's name, the customer has to stand behind the florist, if not the customer has to start over again:

Florist: That flower did not live.

Customer: Oh, that worm would eat even what's left of it!

(On the florist's table there are a few flowers, drawings of flowers or flowers cut out of paper. If the customer asks for a flower that the florist has he is the winner and he stands behind the florist, if not, he has to try again. This game offers an opportunity also for some handiwork if the children draw, cut out and colour the flowers themselves. It is also a good opportunity for them to learn the name of the flowers and maybe even what flower grows during which season.)

8. Aki nem lép egyszerre (Those Who Cannot Walk in Step) (Irén Kiss, 67, Sâmbriaş, 2014.)

*Aki nem lép egyszerre,
Nem kap rétest estére.
Mert a rétes nagyon jó,
Óvodásnak az való.⁸*

9. Egyedem, begyedem (Nieve, Nieve, Nick, Nack) (Boldizsár Miklós, 77, Sâmbriaş, 2014.)

*Egyedem, begyedem, tenger tánc,
Barta sógór mit kívánsz?*

⁸ The translation of the lyrics is: Those who cannot walk in step / Won't get strudel in the end. / For strudel is very good, / The best meal for a recruit.

*Nem kívánok egyebet,
Csak egy darab kenyeret.*⁹

10. Hol jártál, báránykám?¹⁰ (Where Have You Been, My Little Lamb?) (Irén Kiss, 67, Sâmbriaș, 2014.)

This is a question and answer game. Questions are sang to the first melodic line, answers to the second.

E.g. 4

Question:



1. Hol jár-tál, bá-ránykám?

Answer:



Kertek a-latt, asszonykám.

2. Mit ettél, báránykám?

– Friss zöld füvet, asszonykám.

3. Ki vert meg, báránykám?

– Szomszéd legény, asszonykám.

4. Hogy sírtál, báránykám?

– Ehem-behem,¹¹ asszonykám.

11. Van nekem egy kendermagos (I Have a Gadwall Spotted Little Hen) (Irén Kiss, 67, Sâmbriaș, 2014.)

Van nekem egy kendermagos, pettyegetős tyúkom,
Korán reggel, délben, este, mindig van rá gondom.
Tyúkom mondja: kot-kot-kot, gazdaasszony, gondoskodj,
Azt is mondja: kot-kodács, minden napra egy tojás.¹²

⁹ The translation of the lyrics is: Nieve, nieve, nick, nack, / The see would roll back, / Brother say what would you have? / Nothing, but a piece of bread.

¹⁰ The translation of the lyrics is: Where have you been, my little lamb? / Under the gardens, mistress. / 2. What did you eat, my little lamb? / - Sweet grass, my mistress. / 3. Who beat you, my little lamb? / - The youngster in the neighborhood, my mistress. / 4. How did you cry, my little lamb? / - Baa, baa, my mistress.

¹¹ MNT (CHFM) vol. I. no. 860.

¹² The translation of the lyrics is: I have a gadwall spotted little hen, / All day long I care for her. / My hen says: cluck-cluck-cluck, / If I get corn I'm in luck, / Then again says: cluck-cluck-cluck, / For my eggs just give a buck!

12. Miért sírsz kisbaba? (Baby, Darling, Why d'you Cry?) (Iren Kiss, 67, Sâmbriaș, 2014.)

Miért sírsz, kisbaba?
Azért sírok, anyuka:
télen igen hideg van,
nyáron igen meleg van,
ősszel esik az eső,
soha sincsen jó idő!¹³

13. Elindult a pettyes katicabogárka (The Spotted Ladybug Is on Her Way)¹⁴ (Iren Kiss, 67, Sâmbriaș, 2014.)¹⁵

E.g. 5

El-in-dult a pettytes ka-ti-ca-bo-gár-ka, Megnézni mi új-ság a ke-rek vi-lág-ban,
Hívta óta gyöngyvi-rág hívta őt a ró-zsa, I-de is, o-da is be-kuk-kant egy szó-ra.

14. Hol csavarogsz te kicsi krokodil (Where Has the Crocodile Escaped Again?)¹⁶ (Iren Kiss, 67, Sâmbriaș, 2014.)¹⁷

E.g. 6

Hol csa-varogsz te, ki-csi kro-ko-dil? É-des-a-nyács-kád o-da-ha-za sír.
Jó va-cso-rá-val vár-ja a fi-át, Kis kro-ki gyor-san ha-za si-et hát.

¹³ The translation of the lyrics is: Baby, darling, why you cry? / Mummy, winter's so cold and dry, / Summer is too hot, / In the autumn rain falls, / So nice weather never befalls!



¹⁴ György Kerényi: Népies dalok (Popular folk songs), Akadémiai Kiadó, Budapest, 1961, no. 95., lyrics: Ennek a kislánynak (This Girl)

¹⁵ The translation of the lyrics is: The spotted ladybug is on her way / To see the world. At home she could not stay / The daisies call her, the rose invites her in / She drops by everyone, she cannot stay still.

¹⁶ op.cit. No. 75, lyrics: Gyere be rózsám (Come in My Dear)

¹⁷ The translation of the lyrics is: Where has the crocodile escaped again / His mother is crying: he's not in for dinner / Crocodile, crocodile, come back home / And he does so for he likes eating best of all.

The number of syllables and the rhythmic pattern of the lyrics of example no. 13. is identical with the variant in the textbook; in the lyrics of no. 14. there are more syllables than the tune would permit in the closing measure of all four lines, which results in an increase of the number of

notes and a different rhythmic pattern ( replaced by ). The author is unknown. Their content is quite stiff and their childish outlook artificial, these are typical examples of unnatural educational tunes.

3.1.2. *The wedding*

As everywhere else, at Sâmbriaș the wedding was a very important event of people's lives. Marriage always had its stages and it usually differed somewhat in every village.

In Sâmbriaș as a rule the wedding party was organized by the groom's family and the engagement party by the bride's family. On such occasions relatives of the family helped and help in. Earlier these parties were not so easy to organize as today so families had to make serious efforts to do their share. Drinks were not a problem, since Sâmbriaș has always been famous for its quality cereal brandy. Brandy distilling is present here from times immemorial. Every house had a mini brandy distillery. But the meals had to be cooked and baked manually so every available hand was needed, every egg or chicken brought by the closer or more distant relatives or neighbours or friends was greatly appreciated. Cakes started to be baked and meals started to be made one week before the wedding then they were all taken to the Community Center where the wedding party was held.

Today there are few people who organize their weddings in such a traditional manner, for they consider that the preparations would take up more time and money than if it was organized in a restaurant so they usually choose the latter version, but the series of customs related to the wedding remained unchanged.

In the weeks before the wedding the couple to be wed chooses two young men called 'vőfély' to be inviting people to the wedding. The wedding day starts with the bride being taken symbolically out of her parents' house. The groom sets out from his parent's house accompanied by a singing band and heads to the house of the bride's parents. When they reach the bride's house the Master of Ceremonies called 'házigazda' comes forward and asks using rhymes and verses that the groom and his suite would be let into the house. In order to create a funny scene the master of the house pretends he does not know what is going on and holds them up, refuses to

let them into the house. But finally everybody enters the yard, then the house and the groom's suite asks for the bride to be brought forth. This will prove to be difficult as well, an elderly woman is brought out. The groom is displeased, he demands that his bride is younger. Then a little girl is brought forward. But that is not satisfactory for the groom either. Finally the third attempt is successful: "three is the magic number".

So the true bride and groom being present the ceremony of taking the bride away from her parents' house can begin. *The Master of Ceremonies* takes leave in the name of the bride from every member of her family. When this is over, they head out to the neighbouring village of Hodoş for the civil union. Earlier they went by wagons, but nowadays they go by cars, but when the wedding suit passes through the village wedding songs are sung all the way. After the civil union they return to the village for the wedding ceremony in the church. After the church ceremony the party starts.

Everybody enters the Community Center or today wherever the newlyweds organized the wedding party. Here the guests greet the newlyweds (a toast is given) then the party starts.

During the ceremonies the wedding suite sings several stanzas from the song entitled *Lakodalom van a mi utcánkban* (*There's a Wedding in Our Street*).

15. Lakodalom van a mi utcánkban (There's a Wedding in Our Street)¹⁸

E.g. 7

La-ko-da-lom van a mi ut-cánk-ban, Férj-hez megy a fa-lu leg-szebb lá-nya,

Hi-va-ta-los vagyok o-da én is, Nem men-nék el, ha száz-szor ü-zen-nék is.

Sâmbriaş, Kálmán Orbán (25), 2016, coll. H.C.¹⁹

¹⁸ György Kerényi: Appendix I. P. 130.

¹⁹ The translation of the lyrics is: There's a wedding in our street / The finest girl in the village has her wedding / They told me so, I am invited, see / But I would not go even if my life depended on it.

Earlier the party lasted until 4-5 AM and then it was over since everybody had farms to attend to. If breakfast was offered, people would eat it in a hurry or they would leave before it was served.

3.1.2.1. Peculiarities in clothing and hairstyle

The young couple was dressed entirely in the Szekler costume specific to Sâmbriaș. The bride wore a garland of flowers on her head made of tulips, lilies of the valley, red pelargonium or asparagus, depending on the season, while the groom wore a flower decoration on his hat.

Before the wagon of the bride there would ride 12 young men on horses on the way to the neighbouring village for the civil union; this symbolized protection: until the young girl was united to her husband officially and in front of God, she was heavily guarded from any harm.

During the ceremony of bringing out the bride from her parents' house and the civil union the bride wore her hair loose, a sign that she is still a maiden. After the church ceremony her hair was gathered into a bun, a sign that from then on she is a married woman. Everybody entered the Community Center and the young couple danced the first dance, which was called the *wedding dance*.

In the times when there was no Community Center weddings were celebrated in the house. If the wedding was held in the summer and the weather was fine people would dance even in the yard or in the barn.

Weddings were always held on Sundays, since people would not work on Sundays anyway and nobody had to get up early the next day to go to work, for their work was attending to the animals, cultivating the fields and twinning hats and those activities could be performed even if someone was a little tired and sleepy.

3.1.2.2. Speeches for the most important moments of the wedding

During my collecting work I made the acquaintance of Gáspár Bereczki, senior. He is the Master of Ceremonies at the weddings held at Sâmbriaș. He told me that the text he learnt and tells every time was written by his grand grandfather. Naturally in the course of the years he himself improved it and amended it with his own ideas. As he talks he relates the most important moments of the wedding ceremony: the groom leaving the parental house, the grooms farewell to his family, setting out to the bride's house, taking the bride away from her parents' house, the bride's farewell to her family, introducing the bride to the parents of the

groom, opening lines before the first course, saying grace before the meal, toasts (before the brandy, the soup, the main course, the stuffed cabbage, before the wine was served, during wine drinking, before the cakes were served and after dinner), then the bridal dance.

The groom leaving the parental house

“Kedves örömszülők, köszöntöm önöket! Híven és őszintén egy pár szóra kelek. Kedves gyermeküknek ma nyílt meg az élete, amely magával hord bút, bajt, örömet, mára volt kitűzve az a várva várt nap, melyen ő, mint férfi az élethez foghat. Vagyis az életnek sok küzdelmeihez, a segítő társat ténylegesíti meg, amit minden ifjú élete kezdetén, rózsás színben látja a jövőt reggelén. És jön a család, mennyi fájdalom lesz, az élet milyen pályán vezet véghez. Erre a hosszú ótra kérjük gyermeküket engedjék el kedves szülöttjüket, mert epedve várja a szép drága arája, ki vele az élet küzdelmét vállalja.”²⁰

The groom's farewell to his family

“Te kedves barátom, ifjú vőlegény! Nem tudod, hogy mire lépsz át ajtód küszöbén. Örömrre, vagy búra építéd házadat, szüleidről soha ne vedd le gondodat. Ó, mert ti gyermekek, ha ti ismernétek gyermeki elmével a ti szülőteket, soha nem lennétek durvák és gorombák, hogy ismernétek ti a szüleitek gondját. Mikor azért eped minden apa, anya, hogy az ő gyermekét jó sorsban láthassa, s azért tusakodik, hogy jó lépést tegyen ezen alkalommal, ami béke legyen. Mikor még oly kicsiny kis pályában voltunk, már akkor tervezte, hogy mi legyen a sorsunk, már akkor gondoltak fiúk jövőjére, hogy annak ne lenne szomorú vége. Csak akkor tudjuk meg az ők jószágát, amikor nekünk is jut ez a szép hivatás. Ha mi is mint szülők küzdünk és fáradunk, akkor szüleinkre tudom, rágondolunk, vagy amiként sokan akkor emlékeznek kedves szüleikre, mikor már nincsenek. S akkor hintenek virágot sírjaikra, mikor nem sokat ér kihűlt hamvaikra. Te kedves barátom azonban ne így tégy, hanem szeresd

²⁰ The translation of the text is: Dear parents of the groom, let me greet you properly! I want to have a few honest words with you coming from the heart. This is the day when the life of your dear boy is opened to sorrows, problems and joys. This is the long awaited day when he gets to start life as a man. Meaning that he would take a helper to the many toils of life. For every young man at the dawn of life sees life as a bed of roses. Then he has a family and his pain will start, he cannot know what path life will force him to take. Dear parents! I summon you now to let your son begin this journey. For his dear bride who wants to be next to him in the toil of life is waiting for him impatiently.

kedves szüleidet mindég. Mert egy csokor virág most többet ér, mint százezer annyinál, ami egy sírra tér. S mielőtt elmennénk e szülői háztól, a te szüleidnek keblére borulj, s csókold össze-vissza a munkás kezüket, kik gondoztak hűen s szerezték kenyeredet.”²¹

Taking the bride away from her parents' house

“Békesség és áldás szálljon e családra és kicsinytől-nagyig minden tagjára. Amint látják önök, nagy kérésről van szó mely halandó ésszel fel sem fogható. Egy ifjú, aki többször járt-kelt házuk előtt, e ház szép virága meghódította őt. Egy-két nyájas szóból többszöri társalgás, s végül megszületett egy szilárd barátság, melynek gyorsan az lett a következménye, hogy kedves lányuknak a kezét megkérte. És ő most epedve várja menyasszonyát, hogy véghez vihesse rég feltett szándékát. Mint meg volt beszélve aképp tehessük, kedves lányukat szeretettel kérjük, hogy a két ifjú pár: vőlegény, s menyasszony, a kitűzött céljához híven eljuthasson”²²

²¹ The translation of the text is: My dear friend, young lad to be married! You cannot know what awaits you on the journey of life. But whether your home will be one of joy or sorrow, never forget about your dear parents! For you children, if you could see your parents as childs with your adult minds, you would never be harsh or impolite to them, if you knew how many problems they have to confront. For every parent wants to see his children having a good faith and he toils that his children would choose well and they would have a peaceful life. Your parents were thinking of your future already when you were still a baby. They were thinking what your faith should be so that it would be a good one. You will understand this only when you will have children of your own. When we see ourselves what it means to be a parent, we start appreciating our parents or sometimes we appreciate them only when it is too late. And they take flowers to their graves, although that is not much good anymore. But you my friend, you should act differently and love your parents no matter what. For a bouquet of flowers given while they live is worth a thousand bouquets spread on their graves. And before you step out of this house to begin your own life, embrace them and kiss their toilsome hands that took care of you and worked so that you can eat.

²² The translation of the text is: Peace and blessing to this house and every member of the family! As you can see this is a big request, one that cannot even be comprehended by our mortal mind. Here's a young man who passed by your house several times and the beautiful flower in this house stole away his heart. First they exchanged a few polite words that quickly turned into meaningful conversation and finally a solid friendship was born out of these discussions and as a consequence this boy asked your daughter to marry him. And now he is longing to take away his bride and fulfill the intention to marry her as he intended on the day of the proposal. We act upon that old agreement and we kindly ask you to let your daughter go so that the young couple can reach their destination as groom and bride.

The bride's farewell to her family

“Csendességgel legyen tele ez a hajlák, csendességet kérek, hogy beszédem hallják. Hasztalanságra nincs idő mostan, kezdem hát beszédem ahol akarom ottan. Egy fiatal lány szüleit elhagyja, búcsuzó szavát nékem át is adta. Azért, hogy senkinek terhére ne legyen, búcsuzó szavait itt elkezdem: először is Istenhez nyújtom én szavamat, kedves édesapám, hozzád búcsuzásomat, mert te Isten után viselted gondomat, sajnálom tőled elválásomat. Ki engemet tápláltál, ruháztál, neveltél, légy azért megáldva a jó Istennél. Áldjon meg, mind azért a menynei Atya, aki jó lelkedet így boldogította. Örömapa legyél ezen tisztelt körben, hű páromat fogadd a szeretetedbe. Ez pedig ne essék nehézségedre, hogy mégis itt hagylak öregségedre. Így kell ennek lenni Isten rendelése, hogy az apa lányát mind másnak nevelje.

Kedves szülő anyám, hogy búcsúzzak tőled, ajkaim zokognak, szemeimbe könnyek. Két karom átölel, csókol a szám, azért vagy oly kedves, felejthetetlen anyám. Itt van az elválás keserű órája, mely esik lelkemnek nehéz fájdalmára. Áldjon meg az Isten, mert jó anyám voltál, mind a két kezedet, melyekkel ápoltál. Mint jó anya a lányával úgy cselekedtél, most pedig engem szárnyamra eresztettél. Látod kedves szülőm, látod, hogy elvisznek mellőled, bocsánatot most azért kérek tőled, mert ha elmegyek szülőm mellőled, jó gondolatom lesz mindig felőled.

Kedves testvéreim! A könnyeim hullnak, hogy nektek kell most búcsúszót mondjak, tőletek válásom esik nagy nehezen látom szemetekből, hogy könnyeztek ezen. Ha megsértettelek valaha titeket, vagy nem úgy cselekedtem, mint illő volt veletek, kérek hát tiket, meg ne ítéljetek és a hibáimért megengedjétek, hogy adja Isten nektek, hogy sokáig éljete. Számos esztendőket örömmel töltsétek, lobogjon egymáshoz fűző testvéri szeretetetek, hogy gyönyörködjön az Úr Jézus bennetek.

Hozzátok is szólok többi szeretteim, ti minden rokonaim és minden vendégeim. Kérlek az Istenre el ne felejtsetek, áldjon meg az Isten titeket. De most már válnunk kell, Isten hozzád, atyám háza, te szülői hajlák, melyben gyermekkorom nagyobb része zajlák, férjem hajlákával felcseréllek immár, Isten hozzád kedves, jó édesapám és édesanyám. Tisztelt násznagy úr, hogy ha otthon volnánk, ily szép társaságban tovább is mulatnánk.

Tudhatja maga is és tudhatja mindenki, hogy a menyasszonyt a vőlegény házához kell vinni. Elbocsájtásért könyörgök hát én, s a hozzám tartozók velem együtt szintén. Kedves menyasszonyunk, kiért én szót emelek, velünk bocsátani legyenek szívesek, mert ő már többé nem ide

*tartozik, hanem hű párjával minálunk lakozik. Miután tehát indulni akarnánk, egy-két pohárral még meginnánk. Húzd rá cigány azt a marsot, s induljunk, hogy a kitűzött célunkhoz híven eljuthassunk.*²³

Toast before the brandy

“Igen tisztelt urak, hölgyek és leányok, én a pálinkáról most valamit dumálok. Furcsa ez egy ital, nem tudom ki főzte, hogy oly hatásosan reám kente-fente. Ez mindenütt ott van, kísér ha kell, ha nem, ránk tokmálja magát, ha engedjük egyben. Ha gyerek születik ott jelentkezik, nélküle

²³ The translation of the text is: Quiet for a moment in the entire house, be silent for the words I have to say are important. We have no time for the petty talk, my meaning is of serious consequences. This young girl prepares to leave the house of her parents and she let me utter the words of farewell for her. So I commence to say what she told me before all the dear guests get tired of me: first I call out to the Lord, dear father, when I take leave of you for after the Lord you were the one who cared for me and I regret separating from you. You were the one who fed me, bought me clothes, educated me. Be blessed for all those things. May the Lord richly bless you for the kindness you had for me. Today you are the father of the bride, an honourable position. And I ask you on this occasion that you would receive my husband to be with kindness. And find it in your heart to forgive me for leaving you at the time of your old age. It has to be so, you know, that is every father's faith that they grow their daughters to be taken away by a stranger.

Dear mother! How can I take leave of you? My lips tremble and my eyes are full of tears. Let me hug you, let me kiss you, most unforgettable mother you are so dear to me! Here is the time for us to take leave, difficult and bitter as it is! May the Lord richly bless you for being a good mother and both your hands for taking so good care of me! You were good to me, your daughter and now you are even willing to let me go. See dear mother, I will be taken away from you now and please forgive me, but I have to go, still, even far away from you I will always think well of you.

My dear brothers and sisters! Tears come back to my eyes when I think of leaving you. It is so difficult to part with you and I can see the tears in your eyes as well. If I ever offended you or did wrong to you, please don't judge me and forgive me for every wrong I did to you and may the Lord bless you with a long life! And may that long life be full of joy! Let us always love each other as brothers so that the Lord Jesus would look kindly upon us.

And finally you, all the other relatives and all my dear guests! I beg you in the name of the Lord, do not forget me! May you be blessed as well! The time is here, we have to part. I leave behind my father's house where I spent most of my childhood. I go now to take my place in my husband's house. Good bye dear mother and father!

Dear Master of Ceremonies! Would we all be at our house we could continue to party with such fine company

But you know and we all know that the bride needs to be taken to her husband's house. So let us finish what we started here I beg you and all that belong to my suite! So let our dear bride go away with us - I ask you in her name - for she does not belong here anymore... Her new home in her husband's house awaits her. So let us prepare to set out to our next station, but before that a few glasses of wine are in order! So let the band start the singing and off about our business we are going!

kereszttség nem is történhetik. Itt a lakodalomban is előtolta magát, vele kezdődik a násznagyi vacsoránk. És ha nem vigyázunk, úgy elbánik velünk, hogy a vacsorához nem igen lesz kedvünk. A múltkor egy helyen megkínáltak velem, egy-két pohárral felhajték belőle, kínálnak tovább, no csak igyam, igyam, hát kezdett meglágyúlni lennt a horgasinam. Szemeim is szép lassan elhomályosodtak, beszélni ajkaim alig alig tudtak. S az eszem sem volt már a helyén, nem csoda, hogy a sárt megheverém. Szégyeltem mikor újságolták, hogy mint egy vadállat úgy fújtam a nótát.

S ettől kezdve nem tudom elhinni, hogy a pálinkát szükség fogyasztani. Nem is jó barátunk, hanem ellenségünk, bármily mennyiségben belőle beveszünk. De ha már ide is feltuszkálta magát, megragadok én is egy tele pohárkát. Kiiszom az új pár áldott öröme, és az üres üvegeket visszük a pincébe.”²⁴

Toast before the main course

“Kedves vendégeim, újra megérkeztem, egy kitűnő fogást előkészítettem. Jó finom bányahús pirosra van sülve, szopó borjúhússal össze van vegyítve. A szárnyas állatok közül legjobb a disznóhús, de csirke nélkül nem lenne elég dús. Hogy panaszt ne halljak, össze-vossza csaptam egy majorságcsordát odakinn az udvarban. Itt minden porció pirosra van sütvé, ki-ki a részét keresse ki belőle, vagdalják fel szépen, s ne faljon nagyokat, mert ha nagy a falat hamar torkon akad, s végül hogy a sült ne panaszkodjék, nehogy azt higgye, hogy őt a kutyák ették, borral kell jó bőven itt-ott meglocsolni, tessenek étvággal, s kedvvel fogyasztani.”²⁵

²⁴ The translation of the text is: Ladies and gentlemen! Young and old! Let me say a few words about this fine brandy. It is a wicked spirit, I don't know who made it, but its strength I already started to feel. It is a true spirit, present everywhere and if we are not careful it lures us away. If a child is born, it is there instant, baptism without it was never for an infant. It haunts here in the wedding also, here it is in front of us even before the first course. And if we don't take care it will soak us so bad our entire meal will have to be taken back. The other day they happened to invite me to drink a glass or two, then several more followed and I suddenly felt my feet were weakened. My eyes were foggy, my lips would not obey me. I was out of my senses, the ditch was the bed for me. I was ashamed when they told me I would sing songs as a wild beasts roars. After that occasion I serve brandy but rare. This is not a good friend, it's a cunning enemy, nothing good comes out of it drunk in any quantity. But since it appears here, right in front of me, I will boldly attempt one more drink of it. I do this to have the occasion to toast this dear couple, without whom today brandy would be rare.

²⁵ The translation of the text is: Dear guests! Here I am again. Another fine course is on the way. The roasted lamb awaits us mingled with a young calf's tender meat. The best of the poultry, pork is served next to it. And that is thickened again with some fine chicken meat. To make sure there is plenty for everyone I personally cut off the head of several turkey-

Toast before the wine

“Mikor Noé atyánk az Isten parancsára a vízözön előtt beült a bárkába, minden növényfajtából s állatból egyet vitt, hogy a vízözön nélkül ne nélkülözzön semmit. Ám de legbölcsebben mégis csak azt tette, hogy a szőlőtökét ki nem felejtette. Neki köszönhessük, hogy a bort lemerjük, melyből erőnket s kedvünket merítjük. Rajta jó uraim, töltsünk a pohárba, igyunk Noé apánk egészségére máma, hogy bort rendelt, legyen neki hála, hisz attól jön meg szívünk vidámsága. Ám az asszony népség a borból csak keveset használjon, rusnyább látvány nincs mint egy részeg asszony. Én az éjjel álmomban is csak egyet láttam, s attól még most is borsózik a hátam. Éljen az új pár, éljen a vendégkoszorú.”²⁶

Toast before the cakes

“Itt a finom lisztből a jó finom sütemény, nincsen benne sem mustár, sem ánizs, sem kömény.

Kívül-belül meg van ez cukrozva, mint a borbélylegény be van púderozva. Bátran lehet enni a gyomornak nem árt, szúrjon bele villát aki éhes mindjárt.”²⁷

The bridal dance

“Íme itt áll előttem az ékes menyasszony, koszorús fővel, hogy velünk mulasson. Táncoljon hát vele mindenki egy kúrtát, csak le ne

cocks. Every serving is well done or raw, choose whichever, cut up, would fit your jaw. And try not to put it down all at once for big pieces of meat can be terminal. And if you do not want that people would think all this fine meat was eaten by bulldogs, you'd better drink your wine with it before it warms.

²⁶ The translation of the text is: When our father, Noah obeying the word of God took a pair of every animal and every plant into the boat and saved humanity a lot of fine treat, We know exactly what's his greatest merit: that some of the vine he also took away with him. It is due to him we can make precious wine which makes our lives so strengthful and so fine. So gentlemen pour into the glasses, And drink it up all to the health of Noah, our father For the joy of our hearts it can only take further. Yet women are advised to drink moderate, for there is no worst site than a woman sloshed. I had a dream the other night of only one such woman and I still have nightmares continuously since then. Long live the young couple!

²⁷ The translation of the text is: Here are the cakes, tasty, made of flour, no mustard, no anise, no fennel, nothing sour. They are all sugary, sugar inside out, sugar powder makes them richer for the mouth. Have as many as you would, it is healthy, really, if you are still hungry, take a dozen readily.

*tapossa a cipője sarkát. Gondoljanak arra, hogy azt drága pénzért varrták. Tömjék meg hát pénzzel a bankját.*²⁸

3.1.3. Funerals

In Sâmbriaș there are no special customs related to funerals. There is a vigil the last two nights before the funeral day to which close and distant relatives and friends participate. Those who come to the vigil bring a wreath and silently wait: the closer relatives stand next to the coffin, while distant relatives in the yard; the priest holds both nights a short ceremony, then women continue to pray and men silently wait, then after a while everybody goes home.

The funeral is a longer ceremony first at the house of the deceased, then in the graveyard. At the end of the funeral the family invites those who attended the funeral for the burial-feast (which usually takes place in the Community Center where everybody is served a luncheon).

3.2. Special days

Sâmbriaș is a deeply religious village so most of its special days are connected to religion. Even today every celebration starts at the church and then it continues with a party. Nowadays parties are sometimes skipped because of too much work, but there are still plenty of interesting customs. Most of the old customs turned into tradition and they are still observed even though not so keenly as earlier.

1. Religious holidays are: the procession for going around the village, Christmas, New Year, Pentecost.

2. Folk customs involving music and dance: Christmas, Carnival, harvest, vintage.

²⁸ The translation of the text is: Here's our fair bride, wearing proudly her garlanded head. Let everybody have a short dance with her and mind you not to step on her footwear. For it cost a fortune... Oh and after the dance, do not forget what is due!

3.2.1. *Religious holidays*

3.2.1.1. Procession for going around the village

At Easter time on Easter Eve at 3 or 4 AM a lad from the village sets out drumming and goes through the entire village. This is the sign for the beginning of the procession around the village. At this time everybody in the village joins the drummer and go in a procession around the village holding religious flags and singing hymns. During the procession they pick hazel branches and spring flowers. They decorate the branches and the flags with the flowers. These are then brought to the village as a symbol of the spring revival.

According to Kálmán Orbán, jr. during the procession they sing songs about the Virgin Mary from the village to the fields. At every stage they carry a branch of catkin and sing the hymn entitled *Mennynek királyné asszonya* (*Queen of the Heavens*) (example no. 16.). On the way back they sing the hymn entitled *Mindenszentek litániáját* (*The Litany of All Saints*)

16. *Mennynek királyné asszonya (Queen of the Heavens)*²⁹

E.g. 8

Mennynek Ki-rály - né Asz - szo - nya, ö - rülj, szép Szűz, al - le - lu - ja. Mert kit mé - hed -

ben hor - doz - ni mél - tó vol - tál, al - le - lu - ja:

2. "Amint megmondotta vala, - föltámadott, alleluja! – Imádd Istent, hogy lemossa bűneidet, alleluja!"

V) Örülj és vigadj, Szűz Mária, alleluja! R) Mert bizonyval föltámadott az Úr, alleluja!³⁰

²⁹ *Szent vagy, Uram! (Holy, You Are Holy, Lord!)*, A Hymnary for Playing the Organ, Ósi és újabb egyházi énekkincsünk tára, Edited by: Artúr Harmat and Sándor Sík, A Szent István Társulat, Az Apostoli Szentségek Könyvkiadója, Budapest, 1993, p. 395., no. 224.

³⁰ The translation of the lyrics is: Queen of the Heavens, be glad dear maiden, hallelujah! / For the One you were worthy to bear in your womb, hallelujah!

17. Föltámadt Krisztus e napon (Christ Resurrected on This Day)³¹

E.g. 9



2. *Hogy minden ember vigadjon. R)*
3. *Értünk hálát ki szenvedett.*
4. *S megváltott minden lelket. R)*
5. *Mennek a szent nők sírjához, R)*
6. *Kenetet visznek Krisztushoz. R)*
7. *Fényes szép sngyalt látnak ott, R)*
8. *S hallának boldog szózatot. R)*
9. *Ti félénk asszonyemberek, R)*
10. *Galileába menjetek! R)*
11. *Tudják meg az apostolok, R)*
12. *hogy az Úr él s feltámadott. R)*
13. *Megjelent ő szent Anyjának, R)*
14. *Kesergő szent Magdolnának. R)*³²

2. As He promised, as He promised - resurrected, hallelujah! -/ Worship the Lord, for He will wipe away your sins, hallelujah!

V) Be glad, rejoice, Virgin Mary, hallelujah! R) It is sure He resurrected, hallelujah!

³¹ *Szent vagy, Uram! (Holy, You Are Holy, Lord!)*, A Hymnary for Playing the Organ, Ősi és újabb egyházi énekkincsünk tára, Edited by: Artúr Harmat and Sándor Sík, A Szent István Társulat, Az Apostoli Szentségek Könyvkiadója, Budapest, 1993, p. 214., no. 99.

³² The translation of the lyrics is: Christ resurrected on this day / 2. Every person should be gay R) 3. He took the string of death for us. R) / 4. And thus He saved every soul. R) / 5. Holy women visit his tomb, R) / 6. And take ointment for his body. R) / 7. They meet a shiny angel there / 8. And a good news is given them. R) / 9. You women with sinking hearts, / 10. Go to Galilea at once! R) / 11. Let the apostles know that He / 12. Resurrected and alive he is. R) / 13. He appeared to the Virgin Mary / 14. and to Mary Magdalene too. R)...

18. Te vagy földi éltünk vezércsillaga (You Are the Guiding Star of Our Earthly Life)³³

E.g. 10

Te vagy földi éltünk Ve-zér-csil-la-ga, é-des re-mény-sé-günk,
ke-gyes Szűz-a-nya. R)Té-ged ren-delt jó a-nyáknak az Is-ten Fi-a,
a-zért ál-dunk ör-ven-dez-ve, ó, Szűz Má-ri-a!

2. Te Hajnalcsillag vagy éltünk hajnalán, Hogy kövessünk annak egész folyamán. R)

3. Te Reménycsillag vagy éltünk tengerén, Átragyogsz minden bú és baj fellegén. R)

4. És ha elközeleg éltünk alkonya, Te vagy vigaszteljes Esti Csillaga. R)³⁴ R)

³³ *Szent vagy, Uram!, A Hymnary for Playing the Organ, Ősi és újabb egyházi énekkincsünk tára, Edited by: Artúr Harmat and Sándor Sík, A Szent István Társulat, Az Apostoli Szentségek Könyvkiadója, Budapest, 1993, p. 405., no. 236.*

³⁴ The translation of the lyrics is: 1. You are the guiding star of our earthly life our sweet hope, oh graceful Virgin R) You were ordained to be our loving mother by the Son of God so we bless you joyfully, oh Virgin Mary. 2. You are the Morning Star shining up at the dawn of our lives, to be followed at our every step. R) 3. You are the Star of Hope at the sea of our lives, shining through every sorrow and pain. R) 4. And if the twilight of our lives is near, You are the Evening Star come near. R)

19. Lelkem tiszta lánggal ég (My Heart Burns with a Pure Light)³⁵

E.g. 11

Lel-kem tisz-ta lánggal ég, ó, Má-ri-a, é-retted. Hogy sze-relmeddel föl-bá-
Ró-lad szólnom é-desség, szí-ve-m úgy meg-il-le-ted. ke-gyes-sé-ged-del hűn á-

to-rí-tál, Kő-szö-nöm, mint a-nyá,-nak, Ke-gyel-mes pát-ró-nám-nak.
pol-gat-tál.

2."Sok bajban és veszélyben segítettél, megvédtél.
Az Istentől énnekem sok-sok áldást megnyertél.
Ha fohászkoztam, hozzá szólottam,
Tőled mennyei jókhoz jutottam.
Köszönöm, mint anyámnak, kegyelmes pátrónámnak."³⁶

From the data published in the literature specialized on religious hymns it can be established that no. 16 and 17 from the examples above were present already in the hymn book entitled *Cantus Catolici* published in 1561. This collection of hymns to which also scores were attached is one of the oldest hymn books of the Hungarian Catholic Church. In the first edition the lyrics are in Latin, their Hungarian translation originates from much later.

The folk song entitled *Föltámadt Krisztus e napon* (Christ Resurrected on This Day) is the leading hymn of the Easter ceremony up to this day. The linear pattern of the tune in Doric key resembles some of the elements of the diatonic recitative style.³⁷

³⁵ op.cit. p. 225 no. 248.

³⁶ The translation of the lyrics is: 1. My heart is in flames for you, oh Virgin Mary / Your love made me bold and without any worry / When talking about you I rejoice / Your grace has touched upon my heart all. / Thank you, heavenly mother, dear patroness! // 2. You helped us through many problems and dangers, / You protected us.

You gained a thousand blessings for me from the Lord. / In prayer I addressed him / And I received a share of the heavenly goods. / Thank you, heavenly mother, dear patroness!

³⁷ Comparisons with versions from the folklore: Janka Szendrei – László Dobszay – Benjamin Rajeczky → Benjamin: *XVI – XVII. századi dallamainak a népi emlékezetben* (*The 16th and 17th Century Tunes of the Hungarians as Preserved in the Folklore*), Akadémiai Kiadó, Budapest, 1979. Example no. 16: p. 66 no. 1./146.; example no. 18: p. 140. No. II/94.

3.2.1.2. Christmas

One of the most important moments of the Christmas holiday is carol singing. On Christmas Eve boys say their holiday greetings to the girls, relatives and friends in the form of carols. As every other holiday, this also starts with a church ceremony. After that, in the evening the smaller children set out in groups carol singing, followed by the groups of young people. This is how it went and this is how it goes to this day.

“In our village carol singing is not so exaggerated as in the neighbouring villages. It does not last until morning. People observe each other’s time of rest.” (Mária Tóth).

The first three days of Christmas are spent in the family. People visit their neighbours and talk. At this time of the year everybody pays more attention to the others. People who no longer have families to celebrate with are invited by other people for luncheon.

In earlier times, on the fourth day of Christmas, *the Day of the Massacre of the Innocents*, early in the morning lads would visit the girls and before they got there they twinned a snappy whip out of willow branches and spanked the girls with that saying: “Massacre of Innocents, long live the girls and the maids, may they have fortunes and many gains.” On those days, knowing what is coming the girls would take on two or three thick and heavy skirts so the whipping would not be so bad. Today this custom is less important, it is hardly practiced.

Carols

20. Mennyből az angyal (Angel from Heaven)

E.g. 12

Mennyből az angyal el-jőthozzá-tok, pász-to-rok, pász-to-rok, hogy Bet-le-hem-be

si-et-ve men-ve lás-sá-tok, lás-sá-tok.

Sâmbriaș, Éva Bereczki (21), 2016, coll. H.C.

*Istennek Fia, aki született jászolban, jászolban,
Ő leszen néktek Üdvözítőök valóban, valóban.*

*Mellette vagyon az édesanyja, Mária, Mária;
Barmok közt fekszik, jászolban nyugszik Szent Fia, szent Fia.*

*A kis Jézuskát egyelnőképpen Imádják, imádják,
A nagy Úristent ilyen nagy jóért Mind áldják, mind áldják.³⁸*

This is a Hungarian Christmas carol that is equally known both in rural and urban areas, to the members of all denominations, popular wherever Hungarians live; it is sung both as a hymn, as a carol and a song of the Nativity Play. According to László Dobszay in the Patay Gradual Book of the 17th century there is a version of the tune of this carol without specifics about the rhythm.³⁹ The Hungarian lyrics of the carol was collected for the first time in the 19th century.⁴⁰

A note in vol. II of the Magyar Népzene Tára (Collection of Hungarian Folk Music) makes reference also to a version with Romanian lyrics. The tune and lyrics of this carol published in his book of Romanian carols by Sabin Drăgoi is even closer to the Hungarian version.⁴¹

Later collections do not confirm the popularity of this carol among the Romanians.⁴²

E.g. 13

Andante ♩ = 88

Dobra, jud. Hunedoara

Din cer in - ge - rii se po - go - ri - ra La noi pas - tori, la noi pas - tori, Cand vii -
le - am de grab' sa mer - gem, Sa - lve - dem Sal ve - dem.

³⁸ The translation of the lyrics is: Angel from Heaven came to you, shepherds, shepherds! / Thus going to Bethlehem in haste, see it, see it. // Son of God, who was born in a manger, in a manger, / He is going to be your savior indeed, indeed. / His mother is besides him, Maria, Maria. / Lying beside oxens, his holy son rests in a manger, his holy son.

³⁹ MNTK (Magyar Népdaltípusok Katalógusa (Catalogue of the Hungarian Folk Song Types) - CHFT) IV. Based on type no. 465.

⁴⁰ MNT (HCFM) vol. II. Based on tune and notes no. 395-401.

⁴¹ Sabin Drăgoi: 303 colinde cu text și melodie (303 Carols with Lyrics and Music). Scrisul Românesc, Craiova (1925) no. 112.

⁴² The translation of the lyrics is: Angels from heaven have come down / to us, the shepherds, to us / Telling us to go in a haste / to see Him, to see Him.

21. A kis Jézus megszületett (Baby Jesus Is Born)⁴³

E.g. 14

A kis Jé-zus meg-szü-le-tett, ör-vend-jünk! Bet-le-hem-ben fek-szik ron-gyos
El-kül-döt-te ő szent Fi-át Is-te nünk.

já-szol-ban, A-zért van oly fé-nyes-ség a vá-ros-ban.

Sâmbriaș, Éva Bereczki (21), 2016, coll. H.C.

This is one of the Christmas hymns in the Christian tradition. The tune and the lyrics were both included into István Gerecs's (1803-1903) cantor book written by Gerecs probably sometime in the first half of the 19th century. István Gerecs was a teacher and a cantor in the village of Peregu Mare. Gerecs wrote the lyrics in his book still using a quill-pen and he also noted down the tune in a perfect score.

I did not manage to get to the origin of the tune and the lyrics. The lyrics is composed of verses of 11 syllables in four versed stanzas, usually with a rhyme pattern of *a a a a* and with melodic lines whose rhythm is made up of eighth notes - this version was popular already in the 1500s. The carol entitled *A kis Jézus megszületett (Baby Jesus Is Born)* is a more complete musical experience if all the seven and a half stanzas of the lyrics are sung.⁴⁴

⁴³ The translation of the lyrics is: Baby Jesus is born, let us all share the joy / Our dear Lord, has sent his holy Son to be adored. / He lies in Betlehem in a sloppy manger / Therefore shed light on the town so many angels.

⁴⁴ István Volly, *Karácsonyi és Mária – énekek (Christmas Carols and Hymns to the Virgin Mary)*, Az Apostoli Szentszék Kiadója, Budapest 1982, note no. 160., pp. 320 – 321.

22. Csendes éj (Silent Night)**E.g. 15**

Csen - des éj, szent sé ges éj, Min den nek nyugt a mély Nincs fennt más csak a szent szü le pár,
 drá - ga kis - de dük ál - ma - i - nál, Szent Fi - ú a lud - jál, Szent Fi - ú a lud - jál.

Sâmbriaș, Kálmán Orbán (25), 2016, coll. H.C.

This is one of the most popular and more frequently sung Christmas carols. Its original German lyrics (Stille Nacht) was written by Austrian Catholic priest Joseph More (1792 - 1848) in 1816; the tune was composed by Austrian organ player Franz Xaver Gouber (1787 - 1863). Its popularity increased gradually from the beginning of the 20th century and its lyrics were translated into many languages.⁴⁵

3.2.1.3. New Year and Epiphany

There are no particular customs for New Year's Day. People rest and visit their relatives.

On the day of Epiphany the local priest visits every house in the village along with high church officials and blesses the houses. Distinctly from the custom in the neighbouring villages, in Sâmbriaș people would offer on this occasion braids of straw to the church which the priest would sell to the *straw hat manufacturers*⁴⁶ and the price they pay is used for the maintenance works of the church.

3.2.1.4. Penticost

In Sâmbriaș from time immemorial it is customary to attend the pardon of Șumuleu Ciuc in a pilgrimage. Going for a pilgrimage meant that they walked from Sâmbriaș to Șumuleu Ciuc and on the way they continuously prayed and sang hymns. It took a week to reach Șumuleu Ciuc on foot from Sâmbriaș.

⁴⁵ http://www.hymnary.org/text/silent_night_holy_night_all_is_calm_all

⁴⁶ This is what people who buy the braids of straw are called.

When they reached Şumuleu Ciuc the villagers first went to offer their worship to the holy sculpture of the Virgin Mary and to thank her for protecting them on the road. And they asked for her continued protection on their families, cattle and crops. If some souvenir was brought home from Şumuleu Ciuc it was considered an important relic by all the villagers. It was kept in an easy to reach place and whoever came down with illness was touched with the souvenir and they truly believed that it will cure the sick person. There were also occasions when a neighbour who did not own a souvenir from Şumuleu Ciuc got sick and the souvenir was lent to him so that he would get well again.

This custom is practiced even today, but somewhat differently. The former youth is now the older generation and their children and grandchildren do not walk such long distances, but go by car or take the bus to Şumuleu Ciuc.

3.2.2. Folk customs involving music and dance

3.2.2.1. The Carnival

The Carnival lasts from 6th January to the beginning of the Great Lent. The last important event of the Carnival is the Burial of the Sardine. The most important event of this period is the "procession of masks". The "procession" consists of the following: a man with a rod and a married couple. The man with the rod is dressed as the Devil and puts a stocking on his head so he would not be recognizable. He holds a rod in his hand on which there is another stocking full of ash.

The married couple is dressed in traditional folk costumes, but sometimes the man would wear the women's clothing and viceversa. The most important thing is that there would be a great contrast between the two forming the couple. So sometimes the "groom" is short, fat and old and the "bride" is tall, skinny and young or the other way around.

Besides these three there are two "guides" who put a big kerchief over their clothes and join the procession. Everybody in the village attends their specific straw hat twinning guilds. The "procession" ask to be received at each guild and makes a merry atmosphere:

"Good evening! I met three robbers on the road. Will you let them in so that they would get warm and make a dance or two?" Naturally they are let in everywhere since this is the main event of the evening. They sing, they dance, and they make jokes as long as they wish. Everybody needs to dance with the young couple. Those who do not sing or dance when asked to will have to do with the devil and its ash-rod. He will spank the unwilling with the ash-rod. *"If someone did not sing or refused to dance, the devil*

would come and spank him or her with the ash-rod, it was ashy all around.” (Iren Kiss) When the “procession” had enough fun they went on to another guild. Earlier they took a basket and collected there goodies (apples, pears, nuts, sausages) from every guild and later in the evening or the next day they would eat them.

3.2.2.2. Greetings to name's days

E.g. 16

23. Most érkezünk ez helyre (Here We Come)

Most ér - kez-tünk egyhely-re, Sá - ri kő-szön - té-sé-re,
A ver - se - met, é - ne - ke - met, mon - dom ked - vem - re.

Sâmbrias, Iren Kiss (69), 2016, coll. H.C.

*Áldás szálljon reája, lelkünk legjobb lányára (fiára),
Mi eljöttünk köszönteni neve napjára.*

*Százszor is eljövünk még, ha az Isten éltet még,
Tudjuk, hogy élsz még sokáig, mert szeret az ég.*

*Sári napja ma vagyon, eldöcögtünk a fagyon (a napon),
Adjanak vagy hat-hét garast, kolbászt mellé hat araszt.⁴⁷*

⁴⁷ Example no. 23 is widely known in all areas inhabited by Hungarians as name a day greeting and as a nativity play, László Dobszay considers its origin being in the 18th century judging from the style of the tune and from the lyrics. MNTK (CHFT) IV. p. 300, 766.

last stanza⁴⁸

E.g. 17

Egy kis bort a be-lem-be, ka-lá-csot a kezem-be, Is - ten él-tes-se so - ká, Is - ten
 él - tes - se so - ká, Él - jen, él - jen so - ká!

In the II volume of the Magyar Népzene Tára (Collection of Hungarian Folk Music) there are also variants in the minor key; in the notes to variant no. 897 there are references to Bartók and to the collection of Romanian carols of Drăgoi. In Bartók's collection, at no. 115 there are variants in major and minor; Drăgoi also presented a variant in minor at no. 172.

E.g. 18

Allegretto

Noi a-cum, or - ta - ci - lor, Si voi buni, de - e - ci - lor, La - u - dati Si can-tati
 si va bu - cu - rati.

Drăgoi: 303 colinde no.172.⁴⁹
Săngeorgiu de Pădure, county of Mureș-Turda

⁴⁸ The translation of the lyrics is: Here we come to greet Sarah on her name day / Let me tell you what my heart wants me to say / Heaven bless you heavily on this day, / We came here to celebrate your name day. / May you have many happy returns of the day! / And you will for heaven loves you for more than one day! / Sarah's day, it's Sarah's day! On the ice (in the sun) we came today! / Let us have 6-7 pennies and a sausage for our bellies!// last stanza: Give me some wine and some cake, May you full a hundred make / Happy, happy name day / May all your days be gay!

⁴⁹ The translation of the lyrics is: We, the shepherds, let's rejoice, You, the learned, let's rejoice / Praise him, sing to him and be marry all!

In the volume of Bartók's collections: ⁵⁰

E.g. 19

24. Csendüljön, csendüljön (Let's rejoice) ⁵¹

E.g. 20

Sâmbriaș, group, 1977, coll. Antal Balla, noted down by: H.C.

⁵⁰ The translation of the lyrics is: We, the shepherds, let's rejoice, You, the learned, let's rejoice / Praise him, sing to him and be marry all! / Start singing dear lads / For the hosts will give us cakes.

⁵¹ The translation of the lyrics is: Let's rejoice, let's rejoice and be marry today / Bless you, our dear fellow, ... / For your nameday we sing / Long live ..., long live! / May the Lord bless him (her) and give him (her) days / Long live, ..., long live!

25. Itt jártunk (Here We Were)⁵²

E.g. 21

Itt jár-tunk már, lás-suk al-szol - e, I - lyen későn ál-mo-do-zol - e, Mert nem kell
 ál-mod-nod és kellj fel á - gyad-ból, Mert mi hoz-zád jöt - tünk, hogy té-ged kő - szönt - sünk.

Sâmbriaș, group, 1977, coll. Antal Balla, noted down by: H.C.

One of the variants of this tune is published in vol. II of the MNT (CHFM) at no. 937. The first part of the tune has nine syllables, after the repetitions, the second part is divided into pair-bars of six syllables. According to Dobszay its style places it into the 18th or maybe even the 17th century.⁵³

26. Csillag ragyog, hajnalodon (Stars Are Still Shining at Your Dawn)

E.g. 22

Csil-lag ra-gyog, haj-na-lo - don Kelj fel, kelj fel A te ne-ved-
 nap ja el - jött, kö-szön-té-sed - re el-jöt-tünk, Hajnal e - lött, hajnal e - lött.

Sâmbriaș, group, 1977, coll. Antal Balla, noted down by: H.C.

⁵² The translation of the lyrics is: Here we are, oh here we are / We check if you're sleeping tight / Are you still dreaming, just get up quickly / For we came to celebrate thee!

⁵³ MNTK(CHFT) IV/231b

*2. Ha te engem fogadsz szívesenpálinkát
Mert ha be nem megyünk, más házat keresünk
Megyünk ott, hol jöttünk,
Megyünk ott, hol jöttünk.⁵⁴*

3.2.2.3. Harvest

The most important agricultural work of the summer is the harvest. This is the time when the wheat sown in the autumn is collected. It is an old belief that if wheat is sown in September, on the week of Saint Michael's day the crop will be plenty.

"Today with this constant change of weather one cannot plan anymore. There are instances when the wheat is sown only around Christmas time and it will turn into a better crop than if it would have been sown in September." (Mária Tóth)

Harvest was a group work. They called it the "work and dance". Whoever had more land summoned together the relatives and neighbours and they did the agricultural work that was needed. The same happened at harvest time as well.

When the work was done, the summoner called the musicians and in a week or two when the young people had the time and were in the mood for it a party was thrown to celebrate the harvest.

"We went to work for Aladár, the musician and in return he played at our dances for two or three Sundays." Irén Kiss)

As all the other activities performed for a long time this "work and dance" also has turned into tradition by today. Harvest is done from the 9th to 11th of July every year. In 2010 it was organized also for the tourists.

The program organized for the tourists followed entirely the traditional sequence of the "work and dance" with all its specifics. The sequence is as follows: summon for group work, going out to the field while musicians are playing, harvest, handing over the crops, the dancing party and finally the mass of thanksgiving for the harvest. Besides that there was a *Straw Hat Party* organized in honour of the tourists the first night when they could watch the dances of Sâmbriaș and get to know the villagers and each other. In 2010 the musicians were András Vavrinecz, István Adorján and András Nagy.

⁵⁴ The translation of the lyrics is: Starts are still shining at your dawn / Dear ... we came in the morn' / To greet you on your name day / Just before the day breaks. // If you are glad to see me as a guest / Brandy / For if we do not enter, we will look for another party / And we will go back where we came from, / And we will go back where we came from.

Villagers are very welcoming. They would take in tourists both on the occasion of the “work and dance” and of the dance camp.

The first and most important stage of harvesting is to secure the musicians. Those who go out to harvest form a queue dressed in costumes behind the musicians: the children, the young girls, the older women, the young lads and finally the older men. Everybody holds a sickle in his or her hand. They cut the wheat with a sickle, since mechanical harvesting destroys the stalk of the einkorn and they cannot make hats out of it. When everybody is ready to go the musicians start playing and everybody heads out to the fields.

At first everybody cuts the wheat and they gather it into sheaves. Later, when there are several sheaves men would put long poles into the ground and they would put the sheaves on them. If they get bored or tired they rest by dancing, since musicians continuously play. Finally a wreath of einkorn is twinned and a young couple (they do not need to be married) takes it in front and they are followed by the other members of the party and this is how they return to the village after the tiresome day. To the sound of the music that resonate far those villagers who did not go out to the harvest go out in front of their porches and throw a cup of water on the workers arriving from the field “so they would cool down”, they say, but in fact that is again a remnant of an ancient rite of fertility that has been lost to the conscience of the people. This is how they go up to the Community Center where the mayor himself welcomes them. They hand over the wreath of einkorn to the mayor and he hangs it on the wall of the Community Center, then they sit down at the table and have dinner followed by a party to celebrate the successful harvest.

Nowadays this is only a single-day activity to preserve this old tradition, but earlier they did this for several days. They did not have a party every night, but when they finished the harvest “*they threw a big party lasting for three days and three nights.... this was their reward for doing the hard work of the harvest.*” (Mária Tóth)

The tunes sang during the “work and dance” have been arranged into the collection of folk songs according to their musical traits, for only the lyrics is tied to harvest itself. None of the tunes are specific to the ritual.

3.2.2.4. Vintage

Vintage is done sometime around the saint’s day of the village, on the Nativity of the Blessed Virgin Mary (September 8th). Lads who have not been military recruits yet organize a *vintage party*. The vintage party is the

same as in old times with the exception that since mandatory military service was abolished it is organized by the members of the folk dance ensemble. This was a party that was not restricted to the villagers, but also inhabitants of the neighbouring and further villages were invited. This is the only celebration during the entire year which requires more serious preparations.

The Community Center is decorated the day before the party. They tie a square shaped stand in the middle of the main hall at such a zarda that it could still be reached and then they wrap it in wattle bark and hang bunches of grapes on it. On the day of the vintage party the vine wardens dress up in traditional costumes and attend the vintage mass and the pardon procession and then they go home and have lunch and after that the party starts:

The vine wardens meet in a place agreed in advance: girl wardens come by wagon, boy wardens by horse and they pass through the village singing loudly and inviting people to the vintage party to be held that evening. On this occasion the villagers come out to their gates and watch the procession of the vine wardens. In some places they are even offered cookies, wine or brandy and then they go on to the neighbouring village of Hodoș. When they return to Sâmbriaș, everybody goes home to have dinner and then off to the Community Center. This is when the vintage party starts. Stealing or buying some grapes is allowed. The musicians continuously advertise the price of a bunch of grapes. If someone does not wish to buy the grapes he or she can also attempt to steal it, but if the wardens catch him or her red handed the thief has to pay for the stolen grapes its regular price or double.

The most important event of the party is the dance of the vine wardens. It begins at midnight. The dance of the wardens means in fact that the vine wardens dance through the traditional dance suite: the *csárdás*, the stork (bourgeois dance), the turn step and the hopper. If they are called back by the audience they dance the hopper again. Then the party goes on until dawn.

Gólya (Stork)⁵⁵**E.g. 23**a) Sâmbriaș, the vine wardens, 2015, coll. H.C.⁵⁶

Bu-da-pes-ten a nagy-sá-ga ma-ga mo-so - gat A szo-ba-lány ö-le-li a nagysá-gos u -
rat Gó - lya, Gó - lya, Sár - ga lá - bú gó - lya ma - dár.

b) The national anthem of the United States – Chorus

E.g. 24

Glo - ri, glo-ri Al-le - lu - ia Glo - ri, glo-ri Al-le - lu - ia Glo - ri, glo-ri Al-le - lu -
ia

It must have been imported by people who returned from the United States; the tune and the dance are popular in the Szeklerland and in the region called Kalotaszeg.

Georg Martin mentions it discussing the dances of Kalotaszeg in the part dedicated to the “new bourgeois dances”; the same comment is valid also for this dance in Sâmbriaș. Some of the bourgeois pair dances of the 19th century have also been adopted by the villagers. These have been enriched with specific folk elements and there are quite nice variants. Bourgeois pair dances (for example the Stork) have gained intense folkloric

⁵⁵ Based on the notes in the manuscript of Ilona Szenik

⁵⁶ The translation of the lyrics is: At Budapest the lady washes the dishes herself / The maid instead has the task the lord to entertain / Well, stork, well, stork, Yellow, yellow, yellow footed stork.

traits due to the vivid dance life of folks; this dance spread through the entire country, a spread to which the German population of the region probably also contributed.⁵⁷

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