

**RESEARCH REPORT
IREX STG**

**Grantee: Paul Shore
Grant Year: 2002**

1. Topic: Jesuit interaction with Uniates (Eastern Rite believers acknowledging the authority of Rome) in Transylvania, 1693-1773. Countries visited: Hungary, Romania.
2. Relevance and contribution to field. The materials identified by the recipient during this study will be incorporated into a monograph detailing the interactions between Jesuits and the various ethnic and religious groups found in the region around Cluj, Transylvania in the 18th century. This study seeks to shed light on intercultural contacts in Transylvania during the early modern period, with special emphasis on the impact of Jesuit educational, dramatic and theatrical work on non-Catholic communities. During this trip the recipient identified and photographed heretofore unedited documents and publications of the period which will be incorporated into a study that seeks to place the activities of the Jesuits in a cultural context.
3. The recipient examined Jesuit generated documents in the library of the Pannonhalma Archabbey in Pannonhalma, Hungary, in the library of Jesuitica in the Benedictine school in Győr, Hungary, in the National Széchény Library in Budapest, and the Hungarian Academy of Science library in Budapest. Manuscripts and published materials were reviewed for evidence of Jesuit attitudes towards the various cultures encountered in the Cluj, Transylvania region during the eighteenth century, and also for information concerning dramas staged at Jesuit schools in Cluj during this period. In Bucharest, Romania the recipient examined a Latin history of Transylvania preserved in the Manuscript room of the Romanian Academy, and also reviewed a collection of Romanian language documents collected and published in the nineteenth century that

dealt with the ecclesiastical history of the region. The Academy library also contains rare Romanian secondary source materials, including biographical studies of noted Cluj Jesuits, bibliographies of works on and about Romanian culture, and literature deals with the diplomatic history of Transylvania. These materials will provide a perspective on Jesuit undertaking in the region seldom included in historical studies published in Western European languages. The context of this added perspective is the longstanding rivalry between Hungarian and Romanian historians regarding the proper place of Transylvania in Eastern European history. Since the overwhelming majority of Jesuits working in the region in the eighteenth century were Hungarian speaking, historians of the region have either drawn almost exclusively upon the records produced by the Jesuits, or if their perspective was unsympathetic to either Hungarian culture or Catholicism, have chosen to ignore this material. Romanian Uniate writers have generally taken an apologist position and produced little that drawn upon original sources. The present study seeks to achieve more of a balance between the Hungarian/Catholic and Romanian/Orthodox position.

4. Research findings and preliminary conclusions. The history of the Uniate Church's relations with Jesuits working in Transylvania in the eighteenth century will have to rely in a lopsided way on Jesuit documentation, since Uniate and Orthodox clergy of the period left few written records. Nineteenth century Romanian historians did produce a significant secondary literature that occasionally sheds light on the educational and missionary activities of Uniates who had been trained by Jesuits, but references to primary source documents are scarce. Beyond the Jesuit documents such as the "literae annue" or yearly letters, other records such as examinations, legal deeds and field reports by Jesuits help provide a more rounded picture of this encounter. The publications of Jesuit writers that deal with Romanian culture also shed light on the Jesuit understanding of this relationship, but are inevitably biased.

5. Suggestions for future research agendas. The history of the Armenian minority in Hungary and Romania merits study by western scholars. Some work has been done by Romanians and Hungarians, but largely without the benefit of historiographic techniques and approaches used in the West.