

in Eastern Slovenia, and the transformation of their roles. She concludes that, while anti-witches might easily be accused of witchcraft, witches could never gain a reputation as anti-witches. In this way, she also illustrates how the distinction survives in popular thinking and practice, despite the fact that the boundaries between these two opposing figures appear blurred throughout the course of European history.

The last two studies in the volume focus on ordeals. G. Péter Tóth examines the trial-like processes of the river ordeal, or liturgical trial by water, in the light of witch-hunting sources. He also interprets witch trial practices in the context of the sociopolitical and religious world view of the age. In his view, the publicizing of crime – the identification of criminals, penitence, atonement, and punishment itself – was a central principle in early modern society. He also traces the practice back to Christian liturgical practices, arguing that ducking was a replication of the baptismal ceremony and was a version of it, transformed by means of demonology. Lastly, Laura Iancu presents the paraliturgical concepts – and other notions merely tolerated or ignored by religion – of Christian ordeal among the Moldavian Catholic Hungarians following the more inclusive category of local, experienced religion, and she goes on to compare these with the official practices defined by religious studies. In her summary, she calls attention to the fact that the phenomenon should also be examined beyond the religious domain, in the crossfire of the local population's complex world view: thus, for example, it would be worth demonstrating the relationships, or differences, in connection with local secular legal procedures and their interpretation.

On the basis of the foregoing, the studies in the present volume, in terms of both their quality and their theoretical and methodological fastidiousness with respect to the religious and ethnological concepts they propose, can be said to be at the cutting edge in both Hungarian and international terms. Apart from the caliber of the authors and the results they have achieved, Éva Pócs's meticulous and attentive editorial work must also be commended. Readers with an interest in religion, religious anthropology, and cultural history are all certain to find this colorful volume of value.

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PETI, Lehel: *"Krisztus ajándéka van bennünk." Pünkösdzizmus moldvai román, roma és csángó közösségekben.* ["The Gift of Christ is within us." Pentecostalism in Romanian, Roma, and Csángó Communities in Moldavia]. 2020, Budapest – Kolozsvár: Balassi Kiadó – Erdélyi Múzeum Egyesület. (Vallásantropológiai tanulmányok Közép-Kelet-Európából 9.) 164 + 24. ISBN 978-963-456-068-5, ISSN 2416-0318

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This collection of studies is the outcome of long-term research carried out by the author in three Pentecostal communities in Western Moldavia (Romania). Between 2013 and 2017, Lehel Peti carried out fieldwork in villages where these communities operate (the names and locations of the settlements are not revealed in any publications by the author) and published four studies analyzing different aspects of their establishment and

functioning. Following an introductory chapter, the book contains the re-edited, slightly modified versions of these studies, two new, previously unpublished studies, two maps, and 46 color photos.

The introduction, *The Pentecostal network in a region characterized by changes resulting from modernization*, outlines the main characteristics of the regional “Pentecostal network” and the three communities that, while geographically close, differ from one another in terms of their ethnic, denominational, and sociocultural background, their rituals, and their relationship with the transcendent, and that emerged in different historical contexts. The oldest of the three congregations was established in the Socialist era in a village with a majority Orthodox Romanian population. The second congregation has operated since the 1990s within the large Roma population of an Orthodox Romanian settlement; while the third and youngest group functions in a village with a Roman Catholic (*Csángó*) majority. Together with some other congregations in this Eastern Romanian micro-region – which were not thoroughly researched by the author – these communities form a loose network. The three communities examined here are particularly close, as they can all trace their origins back to the “base community” in the Orthodox village and are also connected by mutual visits on the part of their leaders and members, as well as occasional participation in each other’s rituals.

The second chapter, *Gifts of the Holy Spirit and charismatic rituals in the Pentecostal communities of a micro-region in Western Moldavia*, is divided into two parts. The first part contains a detailed overview of the fieldwork, the history of the emergence of this local Pentecostal network, and the three communities and their social environment. In the second part, the author discusses the various adaptations of the “gifts of the Holy Spirit” (e.g. glossolalia / speaking in tongues, prophecy, exorcism, healing, and divination), which are elements of central importance in the groups’ ritual practices and worldview. However, the practice of the charismatic rituals related to the gifts is closely interwoven with the power mechanisms within the groups, and also with the personal worldview and religious experiences of the leaders. As a consequence: 1) the interpretations and importance of these gifts vary in the three communities; and 2) beyond their religious functions, the gifts of the Holy Spirit also create a “battlefield,” in which the leaders’ struggle for legitimacy, influence, and control is played out.

The next two chapters cover different aspects of the conversion of the local Roma to Pentecostalism. After a brief presentation of the local Roma community and the livelihood strategies of the Roma, the chapter *Reasons for and functions of converting to Pentecostalism in a Roma community in Moldavia* focuses on individual motivations for conversion through the presentation of five case studies. These personal stories highlight the circumstances surrounding the conversion of four men and one woman, and also show the importance of conversion from the individual’s point of view. Based on further interviews of this kind, and by means of comparisons with previous studies/theories explaining the conversions of Eastern European Roma to Pentecostalism, the author investigates the reasons for and functions of conversion in this Roma community. He demonstrates how Pentecostalism was able to integrate two important religious-magical aspects of the Roma’s worldview – that is, demonic possession and divination – and argues that conversion to Pentecostalism has significantly changed the Roma’s life conduct, their self-image, and their relations with the local Romanian community. *Migration and Pentecostalism in a mendicant Roma community in Eastern Moldavia*

elaborates on the foregoing topics by analyzing the migration patterns and related economic strategies of the Roma community and the relationship between migration and conversion to Pentecostalism. Since the accession of Romania to the EU in 2007, the subsistence strategies of most Roma in the region have been built on two types of migration: migration focused mainly on Northern European countries, based on begging in the streets; and migration to Western European countries with the intention of long-term settlement. Local Roma people often have their first contact with Pentecostalism in these countries, and, since the establishment of their own congregation, Pentecostalism has provided an institutional community framework for them both abroad (thanks to “traveling” religious specialists and the emerging diaspora communities) and at home. As the author shows, the mobility of many individuals and families depends on these institutions. Pentecostalism also contributes to the “modernization” of the Roma community as a whole by encouraging more rational economic behavior and by changing the attitudes and mentality of both the converts and those who have only a non-formal contact with the church.

The chapter *Conversion narratives of the founders of two charismatic communities in Moldavia* provides a detailed insight into the emergence of the Pentecostal communities in the Orthodox Romanian and Csángó villages. In his analysis of the religious conversion of the founders of these two congregations, the author highlights the series of crises they experienced, their doubts and uncertainty, their mystical/supernatural experiences and their interpretations of them, their first encounter with Pentecostalism, their conversion, and the establishment of the two local Pentecostal churches. The focus on the individual experiences and motivations of the two men also reveals the main causes and contexts of the differences in the two congregations’ religious worldview and rituals — that is, the different ways in which they communicate with the transcendent, their different relationship to the most important elements of the Pentecostal worldview (i.e. the various “gifts of the Holy Spirit”), and the ritual behavior based on them. On the one hand, these differences are the result of the different ethnic, denominational, and sociocultural backgrounds of the two communities and the fact that they emerged in different historical periods. On the other hand, the divergent conversion history of the founders, and their individual religious experiences and interpretations, also played a central role in forming the worldview and ritual practices of these religious groups.

The chapter *‘Examined by the Holy Spirit.’ Migration, conversions, and the birth of new Pentecostal communities in Moldavia* examines conversions and the formation of Pentecostal communities in the context of migration. The population of this Eastern Romanian region is significantly involved in work migration — while, in the Socialist era, locals had seasonal or long-term jobs in other parts of the country, there are currently high numbers of people taking on jobs in Western Europe. As a result, many conversions are connected to migration in one way or another. Based on the analysis of narratives and interviews, the author identifies four main stages in these conversions: 1) finding an “alternative” community in a situation where the person is far from home and social relations are limited; 2) “being examined by the Holy Spirit” — preparation for the charismatic religious experience; 3) being converted and adopting certain narrative strategies regarding the conversion; and 4) integration into a local Pentecostal community or the establishment of a new one on returning home. One interesting finding of this study is that women and men interpret their conversions in very different ways and emphasize

different factors in their narratives. Another important conclusion is that women play a significant role in the religious changes in their families: the author also gives examples of sequential conversions within the individual's extended family.

The last chapter in the volume, '*...you can feel it, you can feel God*'. *The role of glossolalia in two different Pentecostal congregations*, analyzes the practice of glossolalia (speaking in tongues), its ritual environment, and the main religious beliefs behind it. As a significant marker of the new religious identity, this "gift of the Holy Spirit" is of central importance for new converts — after a period of preparation, they usually receive this "gift" for the first time during a dedicated public ritual, thus it is basically a "mandatory" element of the conversion process. Nevertheless, the members of the Csángó community rather practice it individually, as a special and personal means of communication with God.

"Although this book is not a monograph in the classical sense (...), it resembles a monographic analysis in several of its features," claims the author (p. 14). As the three studied communities form a religious "network" and are connected to one another in many ways, the studies in Lehel Peti's book analyze religious and social phenomena that are closely related, and a new religious community/network that overrides cultural, social, and ethnic boundaries. Thus, despite the different focus of the studies, they complement one another nicely.

Nevertheless, the book comprises separate studies that each analyze different aspects of Pentecostalism in this micro-region, and that can be read individually. This implies a fair amount of repetition (e.g. the explanation of the context, the ethnic and denominational background, key concepts, and terminology at the beginning of each chapter), although the author has certainly shortened these parts compared to the original publications.

The order of the studies reflects the progress of the research: later chapters often supplement earlier ones or shed new light on previously mentioned phenomena. The last chapter, for example, expands on a topic that was discussed in the second chapter. Pieces of information do not always fit together as an organic whole (although the author's cross-references are definitely of great help to the reader), and – as it is not a monograph – not all aspects of religious life and religious community building are discussed in the same depth with respect to the three communities. Despite this fragmented character of the volume, after reading all the studies one obtains a detailed picture of the history of these groups; the historical and sociocultural contexts in which they emerged; the relationships and hierarchy among the leaders; the role of the leaders' personal religious experiences and worldview in the formation and ritual practices of their communities; and the causes, circumstances, and processes of conversion. The book is also rich in ethnographic data and quotations from interviews, and the chapters contain a number of case studies. Based on an extensive literature, the author draws many parallels with other Pentecostal communities in Romania and worldwide, and points out some significant differences as well. Documenting both the local diversity and the universal patterns (e.g. in conversion narratives) of Pentecostalism is a very important achievement of this volume.