



## A SIP OF TRADITION

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### ABSTRACT

One possible method of representation and conservation of values determined as Hungarikum is the cultural representation. The representation of cultural values can be realized on several levels and ways. The 'szikvíz' or soda water - the ordinary name - as a traditional Hungarian craftsman product is qualified as Hungarikum on the basis of Act XXX. of 2012. (henceforward: Act of Hungarikum) and as a registered product of *Euroterritoires Programme* (Countries of Europe Programme) is under community protection. Beyond that it can also be categorized as a food industrial heritage. The goal of my research is the national representation of the soda water as a highlighted food industrial product, which I intend to discuss at a wider interpretational horizon, within the perspective of value declaration. The venue of the research is the 77<sup>th</sup> edition of the National Agriculture and Food Exhibition (henceforward: OMÉK), which is one of the biggest and oldest agrarian and food industrial event in Hungary with great traditions, where the Hungarikum Pavilion got place in 2015 and amongst the represented products soda water was shown. After the modification of Hungarikum Act in 2015, this was the only occasion when food products, which are under national protection, were presented together. With the joint application of qualitative and quantitative filters I search for the answer for the question in my article: by what kind of techniques and strategies could the national representation of soda water, which advertised the profile of 77<sup>th</sup> OMÉK, be executed and what is the importance of this?

Keywords: soda water ('szikvíz'), hungarikum, National Agriculture and Food Exhibition (OMÉK), cultural heritage, integrated heritage protection

### 1. INTRODUCTION

One method of social practice of value protection is the cultural representation on different levels. The interpretational framework of present essay is the examination of questions concerning the establishment, protection and representation of cultural values. I focus on the national level of cultural values, which I have already examined at individual, local, regional, national, continental and universal heritage levels. [2] Starting from the hypothesis that this heritage level from the value protection and representation point of view, submitted as protection bears with high importance regarding the agrarian és food industrial Hungarikums and also the soda water. I have chosen one of the biggest and oldest agrarian and food industrial event in Hungary with great traditions, 77<sup>th</sup> OMÉK, as venue of the representation at national level. Simultaneously, I extended the research for the regulation of value formation with legal aids as the other form of national protection. My other assumption have been formulated correlating with the previous one. According to this the building of Hungarikum is a specially Hungarian and complex creating procedure in 21<sup>th</sup> century.

### 2. MATERIAL AND METHODS

Text My aim is to show the representation techniques and strategies through the example of a traditional Hungarian product, the popular and healthy soda water by the application of the methods of on-site data collection, fieldwork, the participant observation and critical analysis in the horizon of value formation. The research is basically defined by a multiscope approach and the parallel application of different quantitative and qualitative filters in the framework of interdisciplinary. Laws form an important common source, since they are active part of the Hungarikum creating procedure. The involvement of electronic sources into the research is also reasonable. Nowadays the preservation, protection and social utilization of the national values are becoming more and more emphasized as the answer for the states, which coalesce into international organizations on the basis of collective ideas and values in the speeding 20<sup>th</sup> century and



the globalization, which is gaining ground. So, every nation aims to review, document and present its own values. The Hungarian state also aims to collect, systematize and protect its values from the beginning of the 21<sup>st</sup> century through Hungarikum creation. In order to understand this typical Hungarian and complex procedure, it is reasonable to start with the definition of the legal term of Hungarikum, since the registration of a Hungarikum starts on the basis of this procedure. According to point b) of 1.§ (1) article of the Act on Hungarikum the Hungarikum is a „collective concept, which marks a value, which is worthy for distinction and highlight, which is the highest performance of the Hungarians with its character typical for Hungarians, unique and special, qualitative features.” [3]

The short concept definition is important because it leads to the problem of research of the values, which are registered as Hungarikum. In close correlation to this, the question arises: how does the value registration work? The identification of national values is in a pyramid, which builds up from the bottom to the top, in a multiple step system, the National Value Pyramid. On the basis of this system, every Hungarian citizen can propose the expansion of the elements of basic value collections by keeping the order. The national value can be proposed to the Hungarikum Committee among the highlighted national values, which are in the Collection of Hungarikums after admission. After a positive decision it is in the Collection of Hungarikums. According to the 12.§ (2) Article of the Act on Hungarikum the particles, which are on the UNESCO World Heritage List or at the Intangible Cultural Heritage List can be registered as Hungarikum by the special consideration of Hungarikum Committee without any proposal. The Millenary Benedictine Abbey of Pannonhalma and its natural environment, the Old village of Hollókő and its surroundings, the Early Christian necropolis of Pécs (Sopianae) are all examples for this kind of procedure. The graphic illustration, which could also be seen at the Hungarikum Pavilion at 77<sup>th</sup> OMÉK, depicts well the procedure of the registry of Hungarikum. (Fig. 1)

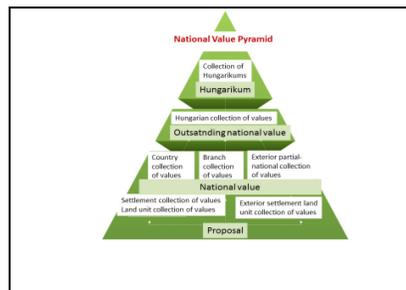


Figure 1. National Value Pyramid [4]

The previously mentioned facts help to keep track more easily with the way of demonstration of qualified value of soda water. It is worth to retrospect into the beginning of the 1960s, when soda water was demonstrated as basic edible and it became fixed price product until 1977, so it was available for everybody. [5] The soda water got into the *Codex Alimentarius Hungaricus* (i.e. Hungarian Food Book) in 2004 and it also got the certification of the *Traditional Speciality Guaranteed* product (henceforth: TSG). [6] Some years later it won the usage of the trademark of *Traditions-Tastes-Regions* (hereinafter: TTR) in 2010. This kind of brand serves as a national qualification system in the field of agrarian and food factory products. By this way soda water got into the *Euroterritoires Programme*, which main aim is to collect and protect in the whole territory of EU and on regional level also the outstanding edibles and agricultural products. [7] Then came into existence the Act of XXX. in 2012, which is on Hungarian National Values and „Hungarikums” and, which was modified multiple occasions. The act declares that the aim of the documentation and publication of our national values is not only the familiarization of the role of creation of the value and the care of the protection, but the strenghtening of the national consciousness and the national economy. [8] Under the legislation the „Hungarikum” Committee was established in October 2012, which had 16 members then. The committee registered soda water into the Collection of

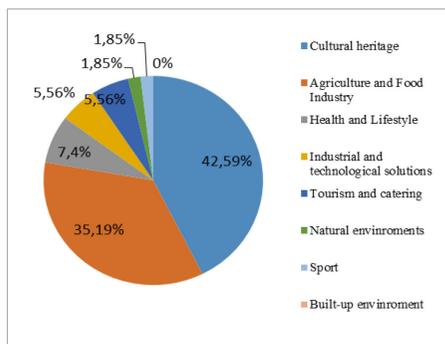


Hungarikums in 2013. During the procedure the elements of the product were ranked on the basis of punctual physical and chemical features. They also tried to define the enjoyment factor numerically. Important part of the regulation is the trademark of Hungarikum, which logo was born in September 2013. (Tabl. 1)

*Table 1. Professional categories of the Collection of Hungarikums*

Professional categories	Number of items (54)	Percentage
Cultural heritage	23	42,59%
Agriculture and Fodd Industry	19	35,19%
Health and Lifestyle	4	7,4%
Industrial and technological solutions	3	5,56%
Tourism and catering	3	5,56%
Natural environments	1	1,85%
Sport	1	1,85%
Built-up environment	0	0%

The Collection of Hungarikums consisted of 54 particles in the examined period of time, when 77<sup>th</sup> OMÉK was organized, which was expanded with further two elements till the cloze of this written material (19. June 2016) [9] I took the state of September 2015. as a basis during the analyzation and the diagram reflects this too. The 54 elements of the Collection of Hungarikums were listed into 8 partial fields, which can be seen on the diagram well. From the numbers it can be seen that actors believe that Hungarians can be prepresented through *Cultural heritage* (23 elements) and *Agriculture and Food Industry products* (19 elements). Soda water can be listed in the latter group. The values of these two categories are in absolute majority, because they are together more than  $\frac{3}{4}$  (77,78%). Five professional fields represent themselves in smaller amounts: so the *Health and Lifestyle* is 4, the *Industrial and technological solutions*, the *Tourism and catering* 3-3, the *Sport* and *Natural environments* are there with 1-1 elements. The elements of the five categories together do not reach the  $\frac{1}{4}$  of the total register (22,22%). If we take only the numbers into consideration, there is the danger that we pass over the importance of quantitative details. The category of *Sport* is a very good example for this. The lifework of Ferenc Puskás is presented in this category, which is one element mathematically, although the Hungarians are often identified with that. (Fig. 2)



*Figure 2. Professional categories of the Collection of Hungarikums*



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### 3. DESCRIPTION AND EVALUATION OF THE RESULTS

It is reasonable to take comparison between the procedures of the creation of „Hungarikum” and cultural heritage – taking the differences into consideration – because creation of „Hungarikum” – as a decent 21<sup>st</sup> century construction - did not have a defined concept apparatus, qualification system, it needed a sample, which was found in the framework of cultural heritage. As a result, it can be seen that those actors taking part in the creation of „Hungarikum” take over and adapt the concepts, techniques, practice of the creation of heritage, which they try to fix into their image. The central question is connected to the question how does the cultural representation get on at 77<sup>th</sup> OMÉK at the Hungarikum Pavilion in the case of soda water. The primary aim of the OMÉK 2015 was to introduce agriculture, which leans on environmentalist small and medium farms, family farms, growers, the values and result of agriculture to the public. The other intention was to aim the attention to the harmonious symbiosis of man and the environment and the consumption of products made from natural basic commodities. The framework of execution of these aims was *Natura 2000* programme, which is an ecological network established by European Union.

One of the novelties of the idea of OMÉK 2015 was the regional presentation. Through the central row, which symbolized the river Danube, all our country units got the place where they settle in reality. The visitor could theoretically walk around the routes on the *National Blue Trail* and the territories inhabited by Hungarians outside Hungary at the exhibition and fair. [10]

The Hungarian communities, who live outside the country took part at the most popular and one of the biggest agricultural and food industrial event this year. It is important for our topic because the common cultural representation of the mother country and those Hungarians, who live outside the country could be expanded. That meant the expansion and nationalization of the event of the country.

The soda water as a part of the gastronomy was represented at the exhibition and fair. Its cultural representation was executed at various levels and strategies.

The installation of the soda got place in three display cabinets, which consisted 4 shelves in the Hungarikum Pavilion. Besides the classic blue and green soda bottles, a soda filling machine was presented from which the visitors could taste the fresh soda water free of charge. The photos of Emese Lázár and Péter Rizmayer fitted into the general image well. The Hungarian National Professional Industry Committee (hereinafter: MOSZI) provided the professional background for the representation of soda water. The industry committee propagated the partial-training of the manufacturer of the product of fizzy drinks – fizzy drinks, mineral water, soda water production - too. Several topic based, propagating brochures and professional materials were part of the installation.

Among exhibitors the Sz. I. Ltd. represented the soda making manufacturers, which is lead by István Szabó, who is the head of the Industry Committee. The enterprise has been operating since 1986 in Budapest at district XI and selling soda water in traditional 1 liter, 1,5 liter plastic flasks and 25 liter stainless steel balloons. The company got the TSG and TTR trademarks, use the *Hungarian Product* (‘Magyar Termék’) logo and also fits for the conditions of HACCP (Hazard Analysis and Critical Control Points) international edible protection system. It is worth to mention here that according to MOSZI statistics at present almost 10 000 people work in 1500 soda water manufactures together with the background workers in Hungary. [11] All of them have GHK trademark. However very few soda water factory has HACCP certification. If we examine trademarks at national level, we can see that Hungarikum trademark is for the product, but the HACCP certification is for the manufacturer, who produce the product.

In the framework of the cross branding, the soda was not only alone, but it was represented together with other agriculture and food industry products too at the OMÉK 2015.

For example the *PICK wintersalami* and the *HERZ Classic wintersalami*, the food products from frattened goose, the *red onions from Makó*, the *ground paprika from Szeged* and *Kalocsa*, *Gyulai sausage* or *Gyulai double sausage*, *Csabai sausage* or *Csabai thick sausage* and *Tokaji aszú* etc. could be seen and purchased in the Hungarikum Pavilion. Not only food industrial and agricultural products were shown at the Hungarikum Pavilion, but other Hungarikums were presented, such as *Hungarian operetta* and *The Vizsoly*



*Bible* had its own stalls. The question emerged why the other values, which are not in this topic, are not presented. In my view one possible justification is that the organizers tried to present together the items, which are in the Collection of Hungarikums in a complex way, not isolated according to the integrated value protection perspectives. This fact proves the problems evolving from the categorizing of values registered as Hungarikums. While the UNESCO uses well defined concept of value in the field of heritage protection categories – world heritage, intangible cultural heritage – in elaboration and application, the creation of Hungarikums uses a more heterogeneous concept of value.

#### 4. SUMMARY

In conclusion it can be stated that one possible way of social practice of value protection is the cultural representation at various levels. On the basis of the numbers of visitors, its traditions and popularity the more than hundred years old event, OMÉK is capable for the national representation and the effective mediation for the society of values registered as Hungarikums. With the participation of communities from Charpatian Basin, who live outside our borders, the county level representation expanded to national, mediating the hungarian national values for more people. The fact that soda water is becoming more important is proven by the role it played in the advertisement campaign of OMÉK. In this article I tried to point out that value preservation can only be effective and productive if it protects our highlighted cultural values with more complementary tools and methods. The legal background gives the basis for this, since with the procedure of registration of Hungarikum and the legislation the first line of value preservation has been created. The 77<sup>th</sup> OMÉK helps the reservation of the qualified products, which are protected by law too. Furthermore it not only helps the survival of values, but they make profit in several fields of food industry. This was represented in the topic of soda water by submitted as protection at 77<sup>th</sup> OMÉK that it contributed to strenghtening of the role and importance of soda water, which has almost 200 years history, in everyday life.

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