

**Erdélyi Múzeum 2008. 1-2**  
**Abstracts**

**Fodor Attila A 21<sup>th</sup> Century Analysis of Funeral Poems in the Aranyosszék Region.** This paper attempts an analysis of the funeral poems created in the historic region Aranyosszék (Aranyos Seat), following those historical moments that lead to the creation, spread, development and, later, the decline and cessation of this genre.

Through the presented inquiry, it first of all reviews the history of funeral poems. Based on the results of previous researches, it draws attention to the environment in which these poems were written and to the occasions they addressed, as well as to the identities of the persons who wrote them.

Further on, it reflects upon the relationship between the protestant churches on the one side and funeral speeches, respectively funeral poems, on the other. Here we find a review of the prohibitions and canons that appeared since the 17<sup>th</sup> century, meant to ban these poems from the liturgical practice. At the same time, the paper conducts an inquiry on the causes behind the prohibition of these poems that later almost completely dropped out of use.

Finally, analyzing the Transylvanian, and within that, regional (Aranyosszék) peculiarities of the genre, the article covers the results of the author's researches conducted between 2003–2006 in the settlements of the Aranyosszék region. Referencing the content of the gathered material (more than 50 poems), this part offers a review of the former (and possibly current) practice of writing such poems.

**Salló Szilárd "Urszita"-Type Hexing in Gyimes.** In the present study the author analyzes how the urszita-type of hexing can be placed among the other superstitious beliefs in Gyimesfelsőlök, which are the antecedents of this kind of hex and how, and in what form it can be found in other places.

The study tries to find the answer to the question why people belonging to that community explain the different problems with this hex. One of the author's informants stated that this kind of hex is the most dangerous of all. The author tries to find out whether this is a general opinion or not and investigates who the fortune-tellers are among the members of community and who are the persons connected with the phenomenon of urszita-hexing. The aim of the study is also to observe if in most of the cases these fortune-tellers are or aren't part of this community.

**Balogh Andrea The Connection between the Bourgeois Concept and Identity in Two of Sándor Márai's Novels.** By reconsidering the difference between ethnographical description and literature, and here the author mostly refers to Clifford Geertz and Laplantine's works, the research of some literary texts as an ethnographical description would be possible. Taking into consideration these concepts the author has studied two of Márai Sándor's novels: *The Confessions of a Bourgeois (Egy polgár vallomása)* and *Kassa Patrol (Kassai őrzéskönyv)*.

The study contains the following points of views and themes: 1) the author has examined the bourgeois concept in Márai's two novels, comparing it with the definition of a bourgeois in social science, 2) the author has observed that the identity of the narrator in both novels, his special opinion about bourgeoisie and about art is in fact the author's artistic conception, and this answers to the literary critics' question why Márai remained at the tradition of classic modernism throughout his career: because of his attachment to the bourgeois value. 3) And thus the author tries to prove that a literary text can be the topic of an anthropological study because of the documentary value of the bourgeois description.

**M. Bodrogi Enikő Commemoration as a Cultic Manifestation: the 300<sup>th</sup> Anniversary of the Unitarian Church Institution in Transylvania.** This study is part of a larger research of mine. My purpose is to draw up a structure of Unitarian collective identity as reflected in the periodical entitled *Keresztény Magvető*; being the oldest theological Journal in Transylvania, it has been published since 1861. The study deals with the 300<sup>th</sup> anniversary of the Unitarian Church in 1868, celebrated in Torda (a Unitarian „sacred place” as this was the place where the freedom of faith was declared for the first time in the world and under the influence of the first Unitarian bishop). There are three reasons for my attempting a thorough analysis of this event. First: this commemorative event was of crucial importance, being the first one that could be freely celebrated. Second: representatives of all the Hungarian Christian denominations in Transylvania, as well as those of Unitarians from abroad could take part in this important event. And last but not least, the commemoration can be considered as one of the very few events able to consolidate the phenomenon we call *collective identity* from different points of view: religious (Unitarian and Protestant, that is Christian), national (Hungarian) and regional (Transylvanian). In my research I used as primary source the articles published in the 4<sup>th</sup> volume (1868) of *Keresztény Magvető*.

**Szikszai Mária Icon and Miraculous Healings.** The cult of icons and the miraculous healings due to these icons were subject to many essays. I which discussed the custom of offering votive objects, analyzed the stories about the miraculous healings, and placed the icons and the stories related to them in a broad, historical and cultural context. This study is about a Holy Mary and the Child painting on the High Altar of the Catholic Church in Cluj. We discuss the narrative structure of the stories written between 1699 and 1818, presenting miraculous healings due to the weeping of this icon.

**Biró Annamária Saxon Self Definitions after the 1790/91. Diet's Regulations.** In the paper we tried to find the answer for how the Saxon responded for the injuria of the Josephine and the 1790/91 diet's regulations. The analysis of the solely printed texts was mainly lingual: which are instruments of enemy formation and self definition as well as the elements of argumentation for proving the righteousness of the privileges. The always situational self definition offers the Saxon different strategies which they parlay as well as they can.

**Varga P. Ildikó Considerations on the Hungarian Translations of Kalevala.** The first Hungarian translation of Kalevala was the achievement of Ferdinánd Barna in 1871. This was followed by the translations of Béla Vikár (1909), Kálmán Nagy (1972), István Rácz (1976) and Imre Sente (1987).

The study is dealing with the comparative analysis of the last three Hungarian Kalevala translations.

The first part contains a review on the Hungarian literature treating the problems of translation, while the second compares the mentioned translations on the basis of three selected sections.