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The Folk Belief „without Shadow”. The Conceptual History of Superstition.

Keywords: folk belief, historical forming of the concept, Hungarian codes and glosses, research of beliefs

The ‚relief, protection’ meaning of the concept of *belief* had vanished during almost half of a millennium. Meanwhile, due to a semantic contamination in the 18th century, a value judgement was born in the (textual) field of the Hungarian discourse established around the concept, making its effect even today. The study outlines the historical forming of this concept of folkloristics, that of *belief* through reviewing 15th and 16th century Hungarian codes and glosses, various printed (literary, political, historical, religious) works and translations published between the 16th and the 21st century, as well as the results of source research in the field of beliefs.

György Takács

“Great Saint Mary Set a Big Table...”

Keywords: shamanism, incantations, popular beliefs, horse sacrifice, Hungarian and Romanian folklore, Csángós of Gyimes

We know a strange kind of incantations in the traditions of the Csángós of Gyimes, the valley of Úz, Moldva and in that of the Szeklers in the village Kibéd, which is about ‚setting a big table’, that is holding a feast for the demons carrying the various abscesses, ulcers, nodes – sometimes depicted as horse sacrifice on top of mountains. The host – who offers up a white horse – in these texts is usually the Blessed Virgin Mary. There’re about two dozen variations of these incantations known from the Hungarian folklore, both of Hungarian and Romanian language. But the Romanians also have some versions of their own. With regards to the history of the area’s settlements and population, as well as to the Hungarians’ and their relatives, the Ugric and Turkic nations’ shamanistic habits, we can point out, that these texts came into the Romanian folklore from the traditions of the Turkish ethnic groups (Huns, Avars, Bulaks, Pechenegs, Cumans, Tatars) appearing around the Carpathians, or from the Hungarian tradition. Then it got back from them to the Hungarian groups having close connection with them for centuries.

Enikő Balássy

The Spiritist in Popular Beliefs in Székelyhodos (Hodoşa)

Keywords: popular beliefs, supernatural powers, spiritist, fortune-teller, table-turning

The study presents the spiritist, a personage holding supernatural powers according to popular beliefs, with the aim to unveil the beliefs built around this figure in the small village of Székelyhodos, situated in the upper course of the Nyárád (Niraj) river. In Székelyhodos the spiritist is a distinct character. Although its actions are very similar to those taken by the fortune teller, orthodox priest, the seer etc., it has a very well defined scope and operates with unique techniques when establishing the connection between the profane and transcendental worlds. The popular beliefs concerning the spiritist are living part of the popular mythology. The sheer amount of texts gathered during the field research, the genre and contents of the texts and the attitude of the informants prove that these beliefs are still functional.

Lajos Balázs

A Different Approach to the Wedding Pretzel, or the Bride's Change of Sexual Identity in Csíkszentdomokos (Sândominic)

Keywords: wedding customs, the custom Pretzel, sexual initiation, sexual identity, symbols

As compared to the descriptions, interpretations so far of wedding customs, the present study offers a different hypothesis of the interpretation, model and function of the fate-changing custom. The critical comments start from two viewpoints: on the one hand, from the incomplete view due to which wedding descriptions, the known wedding types and related customs do not reflect clearly the woman's particular biological, sexual initiation, her change of sexual identity, by ignoring the fact that, as humans, we are dual – biological and social – beings at the same time, and we carry this opposition in ourselves. On the other hand, the study considers it a deficient and biased view according to which this most important fate-changing event can be experienced by only one of these two different aspects of our being. The author insists on the view that people should assume both sides in the face of themselves and of the whole community.

This work points at a former wedding custom in Csíkszentdomokos (Sândominic), named Pretzel (Perec), against public awareness and against previous research results in the field, and proves that this community's view of the turning-points of human life takes into consideration, within the wedding transition, the woman's entire personality. This is why, besides social fate change, it also integrated the issues of the bride's sexual turning-point, identity change into its wedding customs: in a particular way, with particular rituals and in a highly symbolic language.

Salló Szilárd:

The Existing Means of a Sheep Ranch in Csíkmadaras (Mădăraș, Harghita County)

Keywords: the means used by the shepherds in Csík, the means collection of the ranch, the traditional and the modern, the consumer behavior

In the present study I examine the totality of the existing means of a sheep ranch in Csík (Ciuc, Harghita County). By presenting and analyzing the means used by the shepherds, I try to picture the idiosyncratic characteristics of those shepherds' way of life who, while working are also living all summer long outside the ranch, in farming houses. Besides of reviewing and providing a functional description of the aforementioned means, I paid attention primarily to the individual/owner – object/possession report; I could focus on all these details on the basis of my observations at the ranch and by analyzing the personal narratives provided by the users of the utensils. After a comparative disquisition I tried to present the occurred changes regarding the aggregation of the available utensils at the disposal of the local shepherds; the disquisition covers in time a period from the beginning of the 20th century to our days. Paying attention to the means collection of the ranch, we finally get a diverse picture: one can notice that even if these utensils are materially different from each other, estimating after the usage of the means, both the traditional and the modern goods go well together. The consumer behavior has only had partial impact on the shepherds' way of life; the recycling diagram – also known from the consulting literature – describes well the shepherd's report to their possessions, in the sense that they themselves often associate subsidiary functions to some of their goods.

Tekla Tötszegi

**The Possibility of Analysing the Inscriptions on Objects within Ethnographic Research –
The Example of Furniture from Torockó (Rimetea, Alba County)**

Keywords: popular writing, written private texts, inscriptions on furniture, museum collections

The paper presents the partial results of the research with the topic *The Metamorphosis of Writing between the 19th and 21st centuries. Roles, Contexts, Forms and Significances of Writing in the Transylvanian Society*. Being part of the series of researches regarding to the written private texts and the use of the official texts in the private life, this project proposes to extend the research to some new empiric sources by use of the museum collections. During the research the information extracted from the inscriptions of the furniture items from Torockó (Rimetea, Alba County) have related to the personal information extracted from various historical sources (church records, census) in order to establish the chronology of the items and to identify the occasions they were purchased.

András Vajda

The Work of a Local Historian in Sáromberke (Dumbrăvioara): History about us (case study)

Keywords: popular writing, writing as a social fact, monograph of village, culture between popular and literary/scientific

The paper analyzes the monograph of Sáromberke (Dumbrăvioara, Mureș county), and its writer's authorship activity. The author, Dr. Mózes András was a reformed priest, professor of theology, church historian and penman in one person. The style and the quality of information of the monograph is determined by these attitudes and visions of the world, and turns into a receptacle of historical and ethnographical data and personal memories. The paper analyzes writing as a social fact, and observes its motivations and functions instead of its content. In our view the writer of the monograph is considered an intruder and accordingly, its writing is regarded as "third culture" which stands between popular and literary/scientific, holding possession those fields, where professional research did not reach.

Erika Vass

The Calvinist Hungarians Living in the Zsil (Jiul) Valley

Keywords: Reformed Church, Calvinist faith, diaspora, linguistic assimilation, identity

The article presents characteristic life strategies of Calvinist Hungarians living in the diaspora of the south of Transylvania through individual examples. It presents the major social problems of the community and emphasizes the processes of linguistic and ethnic assimilation, the questions of ethnic consciousness and the role of the church in shaping identity.

Veronika Lajos

Applied Anthropology among the Moldavian Csángós? Attempt to Re-interpret the Relation between Theory and Practice

Keywords: Moldavian Csángós, Identity and Ethnicity in the Moldavian Csángó Villages, applied anthropology, theory and practice, foreign labour migration

In my paper, I discuss the issue of how the approach of applied anthropology can be put into use in the Moldavian Csángó context. This issue is also a reconsideration of the relationship between theory (the non-coherent scholarly research made on Csángós) and practice (saving the Csángós). My aim is to investigate the subject in relation to the kind of ways the ethnographic-anthropologic knowledge can be used in assessing a particular socio-cultural problem of the local society. The latter is nothing else than the foreign labour migration causing a radical transformation of the social strata of Moldavian Csángó societies, concerning most of the Csángó settlements. The examples are taken from a village, Luizi-Călugăra, where I have conducted an ethnographic research since 2005. To explore such a complex issue I first investigate the domain to which the Csángó-saving practices and the concepts of development can be applied in relation to the Moldavian Csángós, as well as the range of possible assumptions behind them. Meanwhile, we gain insight into the lessons possibly learnt in the Csángó issue through the introduction of the approach of applied anthropology, both by the scholars and by those involved in saving the Csángós. Then I analyze the question of foreign labour migration and the knowledge of social science applied.