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Éva Luka

The Role of the Mother Giving Life and Dealing Death in the Development of the Folk Hero's Fate.

Keywords: *folk tales, the mother's archetype, life, death, rebirth, character development, hero*

In my paper, I analyze the appearance of the archetype of the mother in folktales through two female characters: the provident, protective, nurturing, life-giving mother and the evil, cruel, harmful, death-dealing stepmother, who also exhibits witch-like qualities. Both female fairy-tale characters have an essential role in terms of the hero's life, development, and destiny. In the analyzed folktales, the hero's life, death, and resurrection depend on these mothers. The hero must die and be reborn to leave behind his infantile ego, to strengthen himself physically, mentally, and morally, and to be able to assume his fate and responsibility for others and his existence. According to the narrative interpretation of the folktales, this is only possible if the hero is permanently separated from his loving mother, or if he permanently defeats his evil stepmother. In this way, he will be able to comply with the task entrusted to him, fulfill his destiny, and gain the happiness and rewards that come with adult life, which will elevate him to the highest level of existential existence: the exercise of royal power.

Péter Bálint

Some Biblical Sins in Folktales

Keywords: *folk tale, religious world view, sin, reward and punishment, Providence*

Divine providence is not only about rewarding the hero, but also about the punishment after committing various sins. Many forms of minor or more serious crimes are known in folk tales. The storytellers compare their own experiences with biblical sins, always considering God's judgment. The punishment, the judgment varies in the narratives depending on the historical period and the storyteller's interpretation.

Hanga Süketné Vadas

Shouted rhymes from Suatu (Magyarszovát) in the Context of an Individual Repertoire

Keywords: *“csujogató”, shouted rhymes, shouted wedding calls, rhythmic dance shouts, rhythmic dance calls, “rikatozás”, Transylvanian Plain (Mezőség), case study, repertoire analysis, context study, function analysis*

This article deals with a little-researched genre of folk culture in Mezőség: shouted rhymes, also known as rhythmic dance calls. Commonly known as *“csujogató”, “tánczó”,* or *“kiáltott rigmus”*, the local name in the village of Suatu, Cluj county, Romania, is *“rikatozás”*. As an individual repertoire study, this work examines the folklore knowledge of Masters of Folk Arts village singer and culture bearer Erzsébet Dezső. Looking at the time period from the 1950s to the 2000s, this work tries to describe the contexts and functions of the genre, the occasions of the cultural practice, and how those occasions and the use of the calls changed.

Melinda Székely

Norm and Punishment. The cry from the hill in Lacu from Câmpia Transilvaniei

Keywords: *Câmpia Transilvaniei, Saint George's Day, archetypal structures, sacred times, mistakes, purification, love, sacred mentality*

The study aims at the symbolic analysis of spring customs in the Transylvanian Plain (Cluj county). Shouting from the hill is a custom known to both Romanians and Hungarians in this area, who carry out this custom on April 24, Saint George's Day. In Lacu commune, the boys gather and shout from the two hills opposite the village all the evils related to the love life of the girls in the village. The other villagers listen to these cries with great interest all evening. The custom has the symbolic purpose of removing mistakes and collective purification of sins, because only this way can the new year begin, April 24 marking the beginning of the agricultural season.

The work is based on the studies related to the archetypal structures of Vilmos Tánczos, but it also brings references from the folklore studies of Romanian ethnographers, such as Romulus

Vulcănescu, Gabriel Manolescu or Ion Ghinoiu, who have studied the custom of shouting across the village among Romanians. From these comparisons emerge those similarities and differences, which appear in the structure of Hungarian and Romanian customs. Sacred time, night, chaos, order, collective purification, sin are the basic terms of this work.

Laura Iancu

Priest Györgyina and His Age

Keywords: Moldavian Hungarians (csángós), Györgyina priest, church politics, forced language change, communist dictatorship

The study describes the ecclesiastical relations and regulations affecting the religious life of Moldavian Catholic Hungarians in the years before and after the Second World War. To shed light on the subject, we recall a significant event of the period, namely the events of 1946–47 in Lészped, and the life story of János Györgyina, a powerful Moldavian Hungarian priest of the time. János Györgyina, a Franciscan monk, conducted his ministry in two languages (Romanian and Hungarian) in the 1950s, and continued to use Hungarian even after the church and the state had declared it forbidden, for which he paid with imprisonment. Györgyina is a victim of the dictatorship and church politics, and as such, he holds a unique place in the memory of Moldavian Hungarians.

Anna Bajusz

István Téglás's Ethnographic Research

Keywords: Téglás's ethnographic research, private museum, manuscript, Transylvanian folklore

István Téglás, active in the late 19th and early 20th century, was one of those Transylvanian researchers who, as a result of their passionate interest, became high standard professionals.

István Téglás was born in 1853 in Sfântu Gheorghe and died in 1915 in Turda, where he left behind a museum of several thousand objects, about a hundred published articles and a huge amount of manuscript material. The archaeological notes of Téglás were processed and published by István

Bajusz in 2005; a quarter of the manuscripts is of ethnographic nature, which has not yet been reviewed, so we have considered it timely to provide a summary of these.

His material collection can be reconstructed from the three surviving inventory books, which include 824 ethnographic objects, while his folklore research in the Hungarian, Romanian and Saxon areas are included in 56 notebooks. Particularly valuable are the hand-painted egg designs, weaving patterns, carved motifs, folk decorative styles and natural scenes, all captured in careful and elaborate drawings.

György Ruzsa

An Enigmatic Silver Icon Cover. Notes on the Silver Riza for the Icon of St. Feodossii of Chernigov from the Moscow Goldsmith Workshop of Alexei Stepanov

Keywords: *Russian Icons, Moscow Goldsmith Workshop of Alexei Stepanov, St. Feodossii of Chernigov, Russian Silver Icon Covers (riza), Christian Number Mysticism*

The study briefly presents the hagiography and iconography of St. Feodossii of Chernigov. It analyzes in detail the silver cover (riza) of the icon of St. Feodossii. The author also deals with Christian number mysticism in connection with this icon cover.

Éva Szacsuvay

Material Culture in Márai Sándor's Work

Keywords: *urbanization, modernization, literary text, material culture, material ethnography*

The study is an attempt to present the object of the civic world with the methods of material ethnography. In East-Central European culture, civic urbanization starts late and is characterized by keeping the objects of peasant life and supplementing them with the products of urban industrialists, with new objects of bourgeois life: display cases, bookshelves, study room objects. Object names selected from the literary text show the lack of ethnographic analysis in the industrialized environment of the turn of the 20th century. Sándor Márai's outstanding literary

activity is suitable for presenting the needs of urbanization and for attempting to reconstruct the process of peasant urbanization.

Judit Farkas

Rural Ecological Lifestyle from a Female Perspective

Keywords: *ecovillage, ecological way of life, radical rurality, women's perspective*

My study focuses on Hungarian women who moved to the countryside. More precisely, women who chose rural life in response to the contemporary ecological, social, economic, and ethical crisis, to implement a complete ecological life reform. I discuss their motivations; the difficulties they face and the benefits they gain; women's roles in eco-communities and the changes in these roles; their dreams and how they feel in this lifestyle now, after several years of rural life, and what they would do differently.

Since I have been researching Hungarian eco-villages and other rural eco-lifestyle communities for nearly fifteen years, I have had the opportunity to observe the development and changes of these processes, and many individual stories have unfolded before my eyes. In this study, I mainly present the stories of the women whose lives I have known since they moved out. I also included women who left the community.

Sugárka Tőke

Visual Representation of the Csíksomlyó Pentecostal Pilgrimage Based on the Online Press

Keywords: *pilgrimage, online press, framing theory, national unity, photography*

In my research, I examine the visual representation forms of the Pentecost pilgrimage in Csíksomlyó within the online press environment. Electronic images depicting the ritual events, participants, objects, etc., widely circulated in the online space, serve as crucial elements representing the event. However, the representations of the pilgrimage on various online platforms differ from each other. These differences are significant: not only of the pilgrimage event itself, but also of the news portals presenting the event. In my study I present the types of representations,

shed light on the nature of the differences, and simultaneously explore the cultural-ideological background of these variations.

Vilmos Tánczos

Notes on the Spatial and Temporal Strategies of Today's Pentecost Pilgrimage Feasts in Csíksomlyó (Șumuleu Ciuc)

Keywords: popular religiosity, the pilgrimage at Șumuleu Ciuc/Csíksomlyó, ritual behaviour, ritual drama, religious festival, heritage, cultural economy of the space

The Pentecost pilgrimage from Șumuleu Ciuc/Csíksomlyó is described in ethnographic literature as a religious ritual drama, including elements of local folk customs. Restarted in 1990, this event presents a radically changed cultural economy: the use of space, time and rituals has been radically modified, the non-religious meanings of the pilgrimage have become more accentuated. Today's pilgrimages can be understood as spectacular ritual events taking place in space and time, as visual "spectacles". The study presents the present-day transformation of the spatial and temporal structure of the pilgrimage from the point of a cultural economic approach.