

## SUMMARY

Similarly to the preceding ones, the 8<sup>th</sup> volume of the series *People and Contexts* reflects the traditional knowledge of Transylvanian people concerning this topic, as well as the work of the new researcher generation formed at the Hungarian Department of Ethnography and Anthropology, Cluj/Kolozsvár. The primary goal of the volume is to give access to thematically consistent folklore repertories. The subject of this volume is nuanced by three manuscripts (Sz. Salló 2006, 2007; A. Fodor 2008; É. Salánki-Fazekas 2010) interrelated through their theme and approach. Unlike the usual practice, the volume sets forth the collected folk material together with the contemporary interpretations of the researchers. The reason for this is the strong relationship between researcher and the researched topic, that is, the personal character of beliefs resulting from their contextual embeddedness.

As a result of the field work carried out at different locations (Aranyosrákos/ Vălenii de Arieș, Berettyószéplak/ Suplacu de Barcău and Lunca de Sus) during the last decade, a number of papers had been written under the guidance of Professor Vilmos Keszeg, based on which several interesting and valuable articles came out in print (Sz. Salló 2008, 2008a; A. Fodor 2009; É. Salánki-Fazekas 2011). However, there has been no possibility so far to publish the folk texts themselves. The epic constructions structured and recorded during the field work, which are set forth in the present volume, all illustrate the individual and collective set of beliefs. They display the way in which people's attempts to influence everyday life involve magical knowledge and actions, and through this they also throw light on human relations formed in connection with the belief in (and roles attributed to) mythical creatures.

Attila Fodor's article details the life of Sz., a woman from Vălenii de Arieș, and the collective beliefs connected to her person. Éva Salánki-Fazekas presents the set of beliefs of a gipsy woman from Suplacu de Barcău, pointing out the functions of beliefs in the conduct of her life. Szilárd Salló provides further data related to the typology of beliefs concerning witchcraft and bad-luck charms, as well as to the activity of diviners and healers.

As supplements to the repertories, the indexes of interviewees, of regional words, of place names and of photographs are included in the volume.

Following the practice of the previous volumes of this series, the editor's study appears as an epilogue interpreting the articles and giving a historical, theoretical and methodological overview of beliefs and the research of beliefs in Transylvania.

The secondary literature used by the authors and editor of the volume is included in a single index, facilitating the reader's orientation in the subject.

In his study entitled *Trends and Results in Pragmatic Research of Beliefs* Vilmos Keszeg presents three research interests related to the University of Kolozsvár/Cluj-Napoca: description of the role of specialists who practise the beliefs, the modifying role of beliefs in individual life courses, the aims and strategies of talking about beliefs. Dóra Czégényi compiled a rich bibliography of research into Hungarian popular beliefs in Romania.