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# ABSTRACTS

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## **Elek Rezi: *Commemorating Sámuel Brassai***

This article presents the remaining tangible legacy of Sámuel Brassai (1797/1800–1897) and memorabilia that commemorate the intellectual legacy of the “last polymath”.

The paper first part assesses the subsisting personal objects of Sámuel Brassai, then moves on to list the fine art works dedicated to Brassai: busts, reliefs, memorial plaques, memorial columns. It next lists schools, associations, and streets bearing his name.

The significance of the study is to honor those who have preserved Brassai’s legacy.

**Keywords:** fine art, legacy, memorabilia; Brassai, Sámuel

## **Borbála Lovas: *The Discrete Charm of Saying Farewell: Calvinist Funeral Sermons in a Unitarian Sermon Collection***

Funeral orations by notable Transylvanian preachers marking the death of Zsuzsanna Károlyi (d. 1622), the first wife of Prince Gábor Bethlen, had a rather unexpected afterlives. Published alongside farewell poems in two volumes in 1624, the texts were copied in the middle to the end of the 17<sup>th</sup> century into a single volume (Manuscript 0636 in the Teleki-Bolyai Library in Marosvásárhely [Târgu Mureș]) by two Unitarian preachers, one identified as János Pákay (a preacher in Kide [Chidea] in the last decade of the century). Though the misshaped volume survives in poor condition, the infrequently studied contents includes a manual for preachers, excerpts, exempla, and sermons by well-known Unitarians (Ferenc Dávid, György Enyedi, and János Thordai), borrowed material from their Calvinist equivalents (István Melotai Nyilas, András Gyöngyösi, János Keserűi Dajka, József Gönci, János Szikszai Hellopoeus), and, strikingly, altered sermons that originated from the 1624 volumes. While János Pákay retained the original use of the material, adapting it for his own funeral sermon, his inventive fellow minister reused one to say farewell to his congrega-

tion after four years of service, moving from Tordatúr [Tureni] to Sinfalva [Cornești]. Marginal notes and explications at the end of the sermon reveal the preacher's disappointment that the people of Tureni were not as pious as expected. Study of the multiple contexts of the funeral sermons show a wider view of the 17<sup>th</sup> century textual universe from the elite court to the countryside congregation, and from the written (and printed) word to the spoken sermon.

**Keywords:** manual for preachers, seventeenth century textual universe, Unitarian funeral sermon, unknown minister, Teleki-Bolyai Library

### **Áron Szatmári: *God, Angel, Christ. Variations on Psalm 8.***

Imre Újfalvi (? – early 17<sup>th</sup> century), editor of the 1602 Calvinist hymn book, published Miklós Bogáti Fazakas's (1548–1592/early 17<sup>th</sup> century), Psalm 8., although the preface to the hymnal suggests that Újfalvi was not aware of Bogáti's *Psalterium*. Presumably, the source of the text is a sixteenth-century Unitarian hymnal that is no longer extant, and this article provides new evidence for this opinion.

Based on the textual variants of Bogáti's Psalm 8., there was a common original source on which both the Calvinist hymnal and the Unitarian editions relied. Furthermore, Újfalvi even omits a part of the Psalm which had been the subject of fervent theological debates for a long time. Based on contemporary works on theology and translations, it seems that Újfalvi had every reason to omit the part in question, as it does not conform to the theological views of his denomination. This is another argument for the supposition that the original source is a Unitarian text.

**Keywords:** Psalm Book of David, Antitrinitarianism, Psalterium, theological debate, Unitarian hymnal, Christology; Bogáti Fazakas, Miklós; Újfalvi, Imre

### **Dávid Szigeti Molnár: *Searching for the Dialogismus of János Szentmártoni Bodó: the Copy of the Lost Book in Szeged***

János Szentmártoni Bodó (†1648), who is sometimes remembered as the first poet celebrating the merits of work, was a Unitarian minister and poet; many biographies have been written about him. This article provides some new details of his life. Szentmártoni Bodó was born in Dicsőszentmárton (Tárnáveni), and his son was born after 1619. János Szentmártoni Bodó was also present at

the 1624 visitation in Aranyosszék, where he wrote most of his works. One of his works, the *Dialogismus* has been lost, only its title is known. This work is about the death and resurrection of Christ. It was printed in 1685 in Keresd (Cris). While there is no extant copy, Lajos Dézsi (1868–1932), the literary historian of the University of Szeged, copied a fragment of the print at the beginning of the twentieth century which survives to this day. Based on this it can be established that *Dialogimus* was written in prose and it is not a dialogue (it looks more like a catechism). This work could have been a lengthy text with considerable literary value. Several parts of the paper suffered severe damage over the years, but fortunately, most of the letters can be inferred. *Dialogismus* was probably not so radical, propagating Socinianism (the most moderate Unitarian tendency), and its printing sheds light on the religious policy of Mihály Apafi the 1<sup>st</sup> (1632–1690), the Prince of Transylvania.

**Keywords:** catechism, *Dialogimus*, lost work, minister, poet; Apafi, Mihály the 1<sup>st</sup>; Dézsi, Lajos; Szentmártoni Bodó, János