TRADITIONS RELATED TO BIRTH IN DIOSIG

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Abstract:There are plenty of traditions related to the birth in the cases of Calvinist communities in Western Romania. In Diosig, where the Calvinist roots are very solid in the case of the ethnic Hungarian community, these traditions belonged to the naturally developed folk culture of the community. In this paper, we present two major traditions, the way they used to be a three generations ago, and how they tranformed and gained their current form. The paper gives beyond the discussed items a general insight into the religious transformation of an ethnic Hungarian Calvinist Romania in North-Western Romania.

Keywords:Birth, religious traditions, secularization, folk traditions

Introduction

Our study presents the first major turning point of human life, the habits associated with birth in the Calvinist community of Diosig, Bihor county in Romania from the middle of the last century to the present. Our primary goal is to reveal the beliefs, rules, and social role of this period, that is, the way the community responds to the birth of a child. We also discuss the social processes that this non-routine life situation initiates and the tasks that community members, especially the family, perform. In the course of the research, we made interviews, so we present this period from the days after birth to the end of the crossing holiday, based on the information recorded during the discussions with the informants, in chronological order.

The period after the birth

The first and most important of the turning points of human life is birth, which also means entering the community. The post-birth period was a distinct period for both the mother and the child, and for the narrower environment, "on the one hand, to avoid any negative impact, and on the other hand to create the conditions for the protection, undisturbed development and construction of the parent and the infant. "The most critical period was the six-week post-birth period because the belief was that the child was still defenseless.`` (Zakarias, 1994, p.266). The freshly-born mother was considered sick, she had to lie in the bed for at least six weeks During this time, grandparents, close relatives and neighbors provided help to their mothers in the housework, which was strictly held. It was customary for the family to provide food for the freshly born woman during this period.

Someone brought always something to eat for the family, so that the young woman wouldn't cook, but have some food to just relax because she had to rest for six weeks. (Sz. K.)

In this period, the child was protected from the evil spirit by various objects and gestures, and various preventive procedures were used to avoid trouble, eg. red dagger tied to his arm; it was customary to embed the child symbolically at the first meeting for defense, or to sit on the mother's bed because it took the mother's milk and her child's dream.

When the trouble happened, it was somehow tried to remedy. The symptoms of the child were crying, stomach pain, bad sleep. For example, if a child cried for a long time after the departure of a visitor, it was said that they were eye-blinded, and then they burned coal, which consisted of igniting matches, extinguishing them in water, and watering it with the baby.

They said that if they did not sleep, then we had to take the spell out of charcoal, I did it for K, I remember because he didn't sleep for a while. (Sz. K)

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If he was bad looking his eyebrow came together he wasn't allowed to the child, they said he would beat the child by his eyes. (Sz. I.)

The six-week period was the accepted childhood period in the village, but the time span (today just like before) could be influenced by several factors: post-natal health, the presence or absence of outside help (the amount of home tasks is closely related to this), expectation of the environment (mother, mother-in-law, husband), adherence to tradition, and the number of existing children in the family. Because of this, not everyone knew or wanted to keep the sixth week. According to one of my contributors, the size of the period, the six weeks from the ethnic Romanians, was taken over by the ethnic Hungarians.

During the six weeks the mother could not go out with her child outside the gate, who did not respect this tradition was criticized by the older villagers. It was customary until the 1980s, and was mostly held after the birth of the first child. After the birth of the second child, it was harder to follow, the mother went out of the house with the larger child, while the smaller child was kept in for six weeks.

Even in the consciousness of the elderly, the habits of birth, superstitions and beliefs that were part of their lives are still alive, forming a coherent, whole system, guiding and regulating the period around birth. (Lackovits, 1993). Most of the time, they still hold the six-week crib, but fewer and fewer superstition-related traditions, for example. we rarely see a baby in the village who has a red duct on his wrist and charcoal extinction is almost not used at all any longer, etc.

Reintegration into the church-the so called ,,Egyhazkelo``

By the time of the reintegration, the mother leaves the bed and returns to her normal social situation. At that time, the mother's first journey led to the temple after the birth, so she could not leave the house until she went to church and was then released from the limitations of the crib period. According to the law of Moses, the woman "shall remain at home after the birth, and shall not touch any holy thing, nor enter into the holy place, until the days of purification be fulfilled". The habit was known throughout the Hungarian language and had two functions: one is the nature of thanksgiving for the child, and the other is the end of the mother's unclean womanhood. There was a such tradition in Diosig too in this case, the mother usually attended worship with the female members of the family to give thanks to God for healing and her child's health. It always happened on Saturday's worship. Then, in the temple, the young woman wore the black dress she wore at her civil wedding.

It wouldn't have been possible to go out on the street door. It was after 6 weeks when I went to church for the first time, sure it was unusual even when I walked up and came home very tired. I had to go to black, in black shawl. (Sz. G.)

Nem lett volna szabad még az utcaajtón se kimenni. 6 hetes voltam én is mikor először mentem templomba, biztos, hogy még akkor is szokatlan volt, mert innen oda gyalog felmenni meg hazajönni nagyon elfáradtam. Feketébe kellett menni, fekete kendősen fekete jegyruhába. (Sz. G.)

The habit is still alive today, with mothers taking part in the church, freshly born mothers after the end of the crib period. The dress has changed, typically wearing a festive dress, but not black.

Baptism

The baptism is a ceremony, a customary event of outstanding social development in the transitional ritual of birth. The baptism is the spiritual and social essence of birth as a turning point. The baby is essentially changed: it will become a pagan Christian and become a social being. The newborn will be introduced into the society, into the community system, which the community acknowledges and recognizes. .

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His first encounter with a church officially takes place at that time, which means admitting the Christian church to the community of the church. Even though the child is a passive participant in the baptismal, but in his religious community, he is the foundation of his religious socialization. This act was a one-time event of human life, with rare exceptions. Baptism is the external universal sign of the New Testament, and the Calvinist Church regards it as an alliance with God, which is based on Biblical foundations. (Balázs: 2013). There was no unified church-set date for the baptist, though most often after the six-week-old cot, but before the age of one, they baptized the baby. In the last decades, this period has been even worse. It was only in justified cases at the time of the infant bed, that is, when the infant's medical condition did not allow him to be baptized later. If the child remained unpunished, the pastor would not be buried. In such a case, the family organized his funeral, and his tomb could only be located outside the cemetery. This has not been the case lately.

Parents, godparents and the narrower family participated in the baptism. In most cases, two married couples are asked for a cross. In older times, the parishioners were more likely to be related, even if there was no close relationship.

They were offended if they were not chosen from the family. (Sz. I.)

At the same time, brothers and sisters are asked to have a different (married) couple for a cross. There is no clear rule today that baptized parties should be married. According to the Calvinist rule, a godmother and a godfather are required, but they do not have to be married. Baptismal records, however, show that apart from rare exceptions, couples were baptized and baptized today. It is also rare for the same crossbreed to have more children in a family

Today, the godparents are asked about the future religious education of the child, but according to the research, this task falls on the parents, grandparents, only very rarely do the godparents participate. (Kapros: 1986). In addition to parents and godparents, the pastor and the entire church bear responsibility for the baptized child, because baptism in the Calvinist Church takes place in the worship community, as a part of worship. Then the parents, the godparents bring the child. Most of the preaching does not include baptismal parents or baptisms with the child, only during baptism.

The baptismal gift was also the duty of the baptist to pay the church. Since 2014, baptism has been free of charge for church keepers (who are not church keepers, they pay 1 year contribution). Parents often accompany the child's life course and are given an independent role in the life events of the child, there are all the major holidays that affect the child (birthday, name day, confirmation, graduation, etc.), and they are asked to marry them when they marry .Az első keresztszülő az, aki keresztelésnél kézben fogja a gyermeket.

It is only given to the mother when the child begins to cry during the ceremony. The first task of a christening parent is to buy the baptismal dress for the child, and even the baptismal gift has now expanded, giving the parents the most money, the amount of which has increased significantly over time. Cross-parents have a prominent role in other life-events, and are more burdensome on them(Gazda: 1980).

Long before, in Diosig, baptism took place the church in the morning worship. On Sundays and in winter all this was done on the parochy. The child was most often baptized at the age of 2-3 months. At the beginning of communism, in the 50s, there were cases when children were baptized late.

Nowadays, the church-keeping ethnic Hungarian population is baptized on Sunday in the morning worship, in accordance with the existing ecclesiastical rules. Baptism is announced two weeks before, two Sundays in the temple. According to the present pastor, all Hungarian families are no longer demanding baptism, so the number of Calvinist souls will be reduced year by year. Even 30-40 years ago, we found few examples of baptisms, today it can be said among the Hungarians, the past minister reports.

The church ceremony is always followed by a festive ceremony. In the past, only the family attended this event, and today we can find an example for a small event and a 100-person baptism

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ceremony. For the smaller ones, which are usually arranged in the family house, parents, godparents, grandparents, siblings are invited.

Conclusion

As for the traditions realted to the birth, we presented the reintegration into the church`s life and baptism in more detail because of their religious affiliations. Interviews have highlighted that the rigid habits and rules associated with birth have changed in response to the lifestyle and environmental effects of a world that has changed for more than half a century, these have been loosened in recent decades, and superstitions seem to disappear. The habit of the women reintegration is still alive, but it has been modified in such a way that, after the six wekks long period spent in bed after birth, the mother goes to church, attends worship, but today her first way does not necessarily lead the church. The baptismal tradition, however, is traditionally preserved today, considered important in the village, even by those Calvinist families who are not active members of the Church.

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