

RÉSUMÉ

boundaries

Zsuzsa Takács: Remembering Imre Ámos

László Simon T.: "Even if Babylon climbs high into the sky" (The Search for Identity in the Shadow of Empires – A Contribution to the Interpretation of Gen 11,1-9)

In the history of the interpretation of the Babel-episode two main lines can be easily detected. On the one hand, you have the millenarian tradition focusing on the problem of the *confusio linguarum*. On the other, especially in many representatives of the historical-critical exegesis the pericope has been regarded as the story of human pride and divine punishment. The present study aims at reading this famous passage from a somewhat unusual point of view, since the Babel-episode can also be considered as a response to the overwhelming and not infrequently enthralling presence of great empires in the history of Ancient Israel from the 8th to the 5th century. The scribes, who were responsible for the edition of *Book of Genesis*, present Abram/Abraham (from Gen 11,27 on) as an *Identifikationsfigur* against the backdrop of the failure depicted in the Babel-episode.

Miklós Vassányi: From the Law to the Love of God (An Ethics of Mystical Theology in the Ambigua by Maximus the Confessor)

The essay examines the ethics in the mystical theology of Saint Maximus the Confessor. According to his two major theological writings, the *John-* and the *Thomas-Ambigua*, the concept of man as an ethical being of free will does not become meaningless even if in a state of the mystical union. This problem is dealt with in *Ambiguum 7*, which also speaks about the mystical love of God: the third state of the believers after the ethics of the natural law and the ethics of the written law. The doctrine of the three ethical stages is based on the *Ambiguum 10*.

György Tatár: The „Other Side“

This paper provides an examination of the famous debate between Hannah Arendt and Gershom Scholem concerning the banality of evil and the intellectual background of their disagreement. The focal point of the study is the way in which the Kabbalah is fighting against Platonism and its theoretical attempt to deprive the devil of the basis of its reality.

Hannes Böhringer: Oh, Philosophy!

Lajos Balázs: Ritual Spaces, Boundaries and Human Turning Points in Popular Culture

The essay attempts to encompass the mythical interpretation of the dialectics between man living close to nature and its environment. Based on the pragmatism of agriculture, the relationship between man and space can be understood in a twofold way: physically and spiritually. It is within the framework of this dual structure that the major turning points of human life – birth, marriage, death – receive their characteristic sociological and transcendental interpretation and justification by mirroring the peace of the cosmos.

Csuhai Klára: *Borderline Cases (Understanding a Syndrome)*

The increasing number of borderline cases presents a more and more serious problem to both the environment of the patients and the experts. In terms of their condition, the integrity of their personality and the difficulty of their adaptiveness they position themselves between neurotic and psychotic patients. According to psychoanalytical tradition based on extensive studies in developmental and childhood psychology, in the background of these symptoms there usually lies a specific disorder in the mother-child relationship. This type of disorder can lead towards a difficulty to distinguish and integrate objectivity and subjective experiences, which, in consequence, renders the personality structure unstable and aggravates social deficiencies.

György Karsai: *A Shepherd in the Royal Palace of Thebes (Oedipus Tyrannus, Third Epeisodion, vv. 911-1085)*

In Greek tragedies many characters are considered as secondary ones: e.g. the anonymous messengers simply announcing the arrival of their masters, and the dumb Pylades of the Sophoclean *Electre*. They appear on the stage, and take a certain part in the action, but can never have a major impact on the action. In the second half of the *Oedipus Tyrannus* we see two shepherds – a Corinthian and a Theban one – in front of the Theban palace, who, in spite of their „obligatory” anonymity, will deeply influence the fate of the main characters. The study examines the scene with the first shepherd, in most editions wrongly defined as *messenger*; the Corinthian shepherd’s discussions with the king and with his wife, Jocaste; the goals of his arrival, and his reactions to Oedipus’ behaviour. The study argues that the Shepherd – continuously transgressing the limits of the traditional roles of the anonymous characters in Greek tragedy – constitutes the *summary* of Oedipus’ life story: he is the incorporated synthesis of the king’s *Fate*.

Vince Zalán: *It Does not Happen, Though It Happens (On Chantal Akerman)*

The primary aim of the author is to draw an outline of the artistic character of the Belgian filmmaker. The tripartite study first surveys the beginnings of his career: the movie *Saute ma ville*, Akerman’s relationship to avant-garde movements and his New York period, first of all the *Hotel Monterey*. These early years provided ample space to develop a certain filmic language that is capable of grasping the act of watching itself. The most important techniques applied in that period were the fix-plan and the plan séquens. Next, the study gives an analysis of Akerman’s two most famous and – at the same time – most controversial films the *Jeanne Dielman, 23 Quai du Commerce, 1080 Bruxelles* and the *Les rendez-vous d’Anna*. Last, the essay describes the essayistic documentaries (*News from Home, Là-bas*) and the socially triggered one-problem-movies (*De l’autre côté, D’Est*).

Jákó Fehérvári: *Transition and Rites*