

26, 1-849, 2004
ISSN: 1137-439X

Festivities, rituals and identities

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Homobono Martínez, José Ignacio (Univ. del País Vasco/Euskal Herriko Unib. Fac. de CC. Sociales y de la Comunicación. Dpto. de Sociología. Apdo. 644. 48080 Bilbao): **Fiesta, ritual y símbolo: epifanías de las identidades** (Festivity, ritual and symbol: epiphanies of identities) (Orig. es)

In: *Zainak*. 26, 33-76

Abstract: Festivities are a complete social reality, with a ritual and symbolic, sacred and profane expression that is connected to collective identities. They also structure the calendar and space; they are subjected to studies in social sciences and particularly in anthropology. Here a balance of the research on festive rituals is established in the Iberian level over the last few decades, paying particular attention to the research carried out on the Basque festive system.

Key Words: Festivities. Rituals. Identities. Pilgrimages. Patron saint, rural and urban festivities. Carnivals. Popular religiousness.

Delgado Ruiz, Manuel (Univ. de Barcelona. Institut Català d'Antropologia. Baldiri Reixac, s/n. 08028 Barcelona): **Tiempo e identidad. La representación festiva de la comunidad y sus ritmos** (Time and identity. The festive representation of the community and its rhythms) (Orig. es)

In: *Zainak*. 26, 77-98

Abstract: Festivities establish as a possibility the same as violence and war convert into one sole evidence: generalised exchange, communication taken to its highest level, it is the substance of society, that energy the uncontrolled effusion of which is what the community fears more than anything else. Communities protect themselves from communication by making it sacred.

Key Words: Festivities. Identity. Social feverishness. Time. Return. Repetition.

Larrinaga Zugadi, Josu (Eusko Ikaskuntza. M^a Díaz de Haro, 11-1. 48013 Bilbao): **Perspectivas modélicas de agrupaciones festivas en Bizkaia** (Model perspectives of festive groups in Biskaia) (Orig. es)

In: *Zainak*. 26, 101-119

Abstract: An outlook on the three models or perspectives of the youth associations in Biskaia, analysing different levels of traditional or modern relations to study. The first has a particular character or circumscribed to a concrete area, and the second, is general and common to the whole territory. Meanwhile, the third reflects a case that is updated within the so-called framework of socio-cultural animation.

Key Words: Temporary and spatial environment. Festive groups. Organisational structure. Guiding norms and functions entrusted.

Manzanos Arreal, Paloma (Eusko Ikaskuntza. San Antonio, 41. 01005 Vitoria/Gasteiz): **Manifestaciones religioso-festivas de las vecindades, gremios y cofradías en la Vitoria de la Edad Moderna** (Religious-festive demonstrations of neighbourhood groupings, guilds and confraternities in Vitoria during the Modern Age) (Orig. es)

In: *Zainak*. 26, 121-135

Abstract: Neighbourhood groupings and guilds in Modern-Age Vitoria had strong religious characteristics (patron saint festivities, processions, etc.), which brought about close social relationships and encouraged community ties. Such events, tinged with festive - profane features, were also the origin of conflicts within the community itself, provoking hatred and disputes among its members.

Key Words: Modern Age. Vitoria. Festivities. Religiousness. Neighbourhoods. Guilds. Confraternities. Daily life.

Ariznabarreta Zubero, Abel (Laratzu Taldea. 48141 Dima): **Dimako (Bizkaia) elizatearen barrutiko auzuneak, kofradiak eta ermitak** (Neighbourhoods, confraternities and hermitages in the surroundings of the church at Dima (Bizkaia)) (Orig. eu)

In: *Zainak*. 26, 137-148

Abstract: The feelings of character of one's own identity and, at the same time, the feelings of belonging to what constitutes a social and spiritual community together with the neighbourhood relationships that are established within such a community, strengthen the personality of the neighbourhood. Meaningful elements thereof are the hermitage and the institution that we know by the name of *Kofradia*, which administratively institutionalises precisely that space that is occupied by the neighbourhood.

Key Words: Neighbourhood. Confraternity. Hermitage.

Asensi Díaz, Jesús (Virgen de Lourdes, 8-15-1. 28027 Madrid): **Corporaciones y Figuras Bíblicas en la Semana Santa de Puente Genil** (Corporations and Biblical Figures in Easter in Puente Genil) (Orig. es)

In: *Zainak*. 26, 149-167

Abstract: In Puente Genil (Córdoba), in Easter, some 325 biblical personages ("figuras") from the Old and New Testament parade between the various processions. These "figures" are grouped in some 60 Biblical Corporations or civic and religious associations that have headquarters called "*cuarteles*" (barracks), where their members meet and in which they eat and drink and carry out rites like "removing the old *cuaresmera's* (Lent woman's) leg", sing the "*saetas cuartereras*" (easter songs) and others.

Key Words: Biblical Corporations. Biblical Figures. *Rostrillo*. Martyrdom. *Uvita*. *Saeta Cuarterlera*. Lent.

Cornejo Valle, Mónica (Univ. Complutense de Madrid. Fac. de CC. Políticas y Sociología. Dpto. de Antropología Social. Campus de Somosaguas. 28223 Madrid): **Las Fiestas del Cristo en Noblejas (Toledo), organización colectiva y recreación identitaria** (The Holidays of Christ in Noblejas (Toledo), collective organisation and identity recreation) (Orig. es)

In: *Zainak*. 26, 169-187

Abstract: From an analysis of local festive mores, this article presents a theoretical and methodological proposal for the study of identities. It shows the way in which several styles of collective organisation provide very different models of identity, from the reciprocal recognition of the participants, to the appearance of politically conditioned symbolic complexes.

Key Words: Holidays. Identity. Ethnography. Castilla - La Mancha.

Jimeno Aranguren, Roldán (Univ. Pública de Navarra/Nafarroako Unib. Publikoa. Área de Historia del Derecho. Dpto. de Derecho Público. Edificio Las Encinas. Campus de Arrosadía. 31006 Pamplona/Iruñea): **San Gregorio Ostiense y su cofradía: revitalización festiva para la construcción comunitaria** (San Gregorio Ostiense and his confraternity: festive revitalisation for the construction of a community) (Orig. es)

In: *Zainak*. 26, 189-208

Abstract: This work analyses the Confraternity of San Gregorio Ostiense (Sorlada, Navarre). After a summary historic description of this institution, its current organisation is described together with its role in the design and development of the festivity of the Saint, the festive identity and collective memory, making special mention here of certain symbols and elements used to produce the ethnic identity.

Key Words: Festivity. Festive sociableness. Festive partaking of food. Religious ritual. Confraternity. Identity. San Gregorio Ostiense.

Aguirre Sorondo, Juan (Eusko Ikaskuntza. Miramar Jauregia. Miraconcha, 48. 20007 Donostia/San Sebastián): **Para una etnografía de lo sagrado** (For an ethnography of sacred matters) (Orig. es)

In: *Zainak*. 26, 211-220

Abstract: A short tour of the main theories on the bases of sacred fact, before wondering about its persistence, displacement or extinction in contemporary societies, with special attention paid to the Basque society.

Key Words: Sacred. Profane. The displacement of what is sacred. The “big time”. Sacred vulgarisation.

Arana Murillo, Anuntxi (Eusko Ikaskuntza. 51, Quai Jaurégiberry. F-64100 Baiona/Bayonne): **Jaietako eskeen erredundantziaren zentzua** (The meaning of the redundancy of festive petitions) (Orig. eu)

In: *Zainak*. 26, 221-238

Abstract: Both in summer and in winter petitions are a constitutive element of many festivities. The petitioners collect money and species to organise the festivity and to finance it, but this need does not explain the popularity of petitions or the reason thereof. They appear to be heralds to another world, that come to collect the donations and to grant their/ favours, since the living cannot forget their dead.

Key Words: All Saints (Halloween). Christmas. Carnival. Easter. San Juan. Petitions. Gifts. The coming of the dead.

Leizaola Calvo, Fermín (Sdad. de CC. Aranzadi. Dpto. de Etnografía. Alto de Zorroaga. 20014 Donostia/San Sebastián): **El ritual de “Su Berriya” y otros rituales con fuego en Euskal Herria** (The ritual of “Su Berriya” and other rituals with fire in the Basque Country) (Orig. es)

In: *Zainak*. 26, 239-245

Abstract: This communication almost exclusively attempts to describe certain aspects of the rite of the transmission of New Fire –su berriya- from the moment of its blessing at the temple gates to the various systems and materials used to carry the fire to the kitchens in the rural areas of the Basque Country.

Key Words: Fire. Rite. Protection. Tinder.

Marcos Arévalo, Javier (Univ. de Extremadura. Fac. de Formación del Profesorado. Área Antropología Social. Avda. de la Universidad, s/n. 10071 Cáceres): **El fuego ritual y la purificación. Caracterización de las fiestas de las candelas en Extremadura** (Ritual fire and purification. Characterisation of the festivities of the candles in Extremadura) (Orig. es)

In: *Zainak*. 26, 247-257

Abstract: The text of the article has been structured and three parts: in the first the author deals with the social and anthropological aspects of the festivities; apart from the formal and manifest elements of the festivities, the author especially deals with non-explicit functions and meanings; in the second part, the author strives to characterise candle festivities and their ethnographic models in Extremadura. The author dedicates the last back to reflecting on popular symbols and beliefs related with these festivities.

Key Words: Festivity/Ritual. Candelaria/Purificas. Ritual/Purifying fire. Premonitory candle.

Castro Latorre, Isabel (Univ. de Sevilla. Grupo de Investigación Etnomedia. Dpto de Antropología. María de Padilla s/n. 41004 Sevilla): **Liturgia del olivo: funciones y significados en la Semana Santa de Sevilla** (Liturgy of the olive tree: functions and meanings in Easter in Seville) (Orig. es)

In: *Zainak*. 26, 259-274

Abstract: In our days, the olive tree still performs certain functions and has certain symbolic and ritual meanings that have their clearest exponent in Easter in Seville, a festivity that is associated with the Mediterranean festive celebrations of the Spring equinox and with the renovation of the animal and vegetable cycle.

Key Words: Vegetal legend. Festive liturgy. Real leadership. Sacrificial rites.

Pérez Saenz, Joseba (Eusko Ikaskuntza. San Antonio, 41. 01005 Vitoria/Gasteiz): **Identidad y fiesta patronal: los muñecos** (Identity and patron saint festivity: puppets) (Orig. es)

In: *Zainak*. 26, 275-292

Abstract: in Easter in Puente Genil (Córdoba) some 325 "biblical figures" parade, and their attire is made up of the "saints' headdress, the garments and the "martyrdom". They represent characters from the Old and New Testaments, grouped in "Corporations" that were described in 1950, by Julio Caro Baroja, after much evolution. Now they are civic and religious associations, for men only, which are governed by strict statutes, and the headquarters of which are called "barracks".

Key Words: Puppets. Patron Saint Festivities. Identity. Summer Festivities. Dummies. Folklore.

Cardaillac-Hermosilla, Ivette (Univ. Michel de Montaigne Bordeaux 3. Institut d'Études Ibériques et Ibéro-Américaines. Domaine Universitaire. F-33607 Pessac Cedex): **El moro en fiestas y rituales: ¿Un elemento de multiculturalismo en el País vasco-navarro?** (The Moslems in festivities and rituals: An element of multiculturalism in the Basque Country and Navarre?) (Orig. es)

In: *Zainak*. 26, 293-311

Abstract: The presence of the Moors in the Basque Country and Navarre brings us back to historical facts which are remote but which currently manifest themselves in toponymy, in surnames, but also in rites and festivities in which the opposition between Moors and Christians appears repeatedly, and which reproduces the universal duality between good and evil. In the pastoral, the Muslims are Orientals or Turks.

Key Words: Moslems. Festivities. Rites. Folklore.

Itçaina, Xabier (CERVL-IEP Bordeaux. 11, Allée Ausone. Domaine universitaire. F-33607 Pessac): **Temporalités rituelles et changement social. La circulation du sens dans le calendrier festif d'un village basque** (Ritual temporality and social change. The circulation of senses in the festive calendar in a Basque village) (Orig. fr)

In: *Zainak*. 26, 315-336

Abstract: In a classical manner, the rituals of the calendar provide information on the society that creates them. Order and disorder in tradition are analysed here in the monographic framework of the village of Itxassou (Lapurdi). This text defends a dynamic focus of the so-called "traditional" uses, of the conditions in which they appeared, of decadence and reinvention of this qualification.

Key Words: Political Anthropology. Ritual. Carnivals. Corpus Christi. Patron saint festivities. Votive festivities. Social change. Sociology of the gift.

Henningsen, Gustav (Danish Folklore Archives. Christians Brygge 3. DK-1219 Copenhagen): **El carnaval danés en su contexto europeo** (The Danish carnival in its European context) (Orig. es)

In: *Zainak*. 26, 337-346

Abstract: The thousands of people who participate in the frenetic carnivals in Copenhagen and Aarhus during the Pentecostal period are simply repeating a long-standing European tradition; the only thing that changes is the date. Current carnivals take place anywhere between Copenhagen and Rio de Janeiro, but, taking into account the cold temperatures in Denmark during the Carnival season, they are now held in Pentecost, and it has thus lost its sense as a religious ritual.

Key Words: Carnival. Festivities. Violence. Copenhagen. Denmark. Brazil.

Martínez Montoya, Josetxu (Univ. de Deusto/Deustuko Unib. Fac. de Filosofía y CC. de la Educación. Unibertsitateen Etorbidea, 24. 48007 Bilbao): **La fiesta patronal como ritual preformativo, iniciático e identitario** (The patron saint festivity as a preformative, initiation and identity rite) (Orig. es)

In: *Zainak*. 26, 347-367

Abstract: This essay analices the role played by *patron-saint festivities* in Basque villages and hamlets. Such celebrations may be understood a performance-type ritual, in which the neighbourhood's time and space are renewed. The author analyses, from a semiotic perspective, the various symbolic elements that turn the members of rural neighbourhoods into dependent and permanent communities one belongs to.

Key Words: Performance-type ritual. Identity celebration. Communal neighbourhood meals. Community time and space. Realisation coordinates. Symbolic constructivism.

Cantero, Pedro A. (Univ. Pablo de Olavide. Dpto. de Trabajo Social y CC. Sociales. Carretera de Utrera, s/n. 41013 Sevilla): **El Ojo del Cíclope. Las fiestas religiosas de Andalucía, entre el simulacro, el orden y el negocio** (The Eye of the Cyclops. The religious festivities of Andalusia: somewhere between sham, order and business) (Orig. es)

In: *Zainak*. 26, 369-384

Abstract: In the past, festivities appeared like an interruption in which normal everyday activities lost their strict order. Since performance is now the undiscussible means of measuring developed societies, their diffuse boundaries are currently limited, preferring the more adjusted limits of festive shows, in order to control better the disorder generated by all festivities and making the event profitable.

Key Words: Festivity. Show. Festive engineering. Media. Acceleration. Order. Disorder. Emotional religiousness.

Rodríguez de Gracia, Hilario (Univ. de Castilla-La Mancha. Campus Tecnológico de la Antigua Fábrica de Armas. Avda. de Carlos III, s/n. 45071 Toledo): **El Corpus de Toledo. Una fiesta religiosa y profana en los siglos XVI y XVII** (The Corpus Festivity in Toledo. A religious and profane festivity in the 16th and 17th centuries) (Orig. es)

In: *Zainak*. 26, 385-410

Abstract: Religious versus profane festivity. Sequences: holy and profane elements. The festivity within the shrine. The procession goes out to the street. The staging of sacramental acts. Dances.

Key Words: Corpus. Festivity. Toledo. 16th Century. 17th Century. Religiousness.

Medina Luque, F. Xavier (Institut Europeu de la Mediterrània (IEMed). Girona, 20. 08010 Barcelona): **El ámbito festivo como vehículo de proyección exterior: la recreación de la fiesta como elemento de la identidad vasca en Cataluña** (Festivities as a vehicle for foreign projection: the recreation of the festivity as an element of Basque identity in Catalonia) (Orig. es)

In: *Zainak*. 26, 411-421

Abstract: Festivities are a privileged instrument for the recreation of identity and for the outward projection of "what we are". We shall be reviewing here the promotion of Basque festive elements in Catalonia as an element of social cohesion and collective identity in the Basque diaspora and as a showcase that projects are constructed group image towards the rest of society.

Key Words: Festivity. Identity. Basque Country. Catalonia. Diaspora.

Mellado González, Jorge (Avda. Virgen de Guadalupe, 12-7º I. 10001 Cáceres): **Rituales religiosos en las "Fiestas del emigrante" en el noroeste de Extremadura** (Religious rituals in the "Migrants' Festivities" in north-western Extremadura) (Orig. es)

In: *Zainak*. 26, 423-433

Abstract: As from an extensive field work, geographically limited to north-western Extremadura, in this work, the author shows assorted demonstrations of "Migrants' Festivities", by means of an initial classification, as well as through a succinct analysis of its constitutive elements and some short notes on identity conflicts that are generated in the dual communities that emigration has provoked.

Key Words: Anthropology festivities. Emigration. Cultural change. Identity. Popular religiousness.

Durán Cabrera, Consuelo (Seguridad Alimentaria Colectiva. General Dávila, 266 - Bajo. 39006 Santander): **La fiesta como base de la regeneración social: La Vinajera** (Festivities as a basis of social regeneration: The Vinajera) (Orig. es)

In: *Zainak*. 26, 435-443

Abstract: The structure and components of the "Vinajera", festivity held on the first Sunday every year in the Cantabrian village of Silió, induce us to connect them to the masquerades belonging to the winter festive cycle in European rural societies and an excellent example of the use of a festive rite as the basis to once again make community feelings dynamic and cohesive within the social group involved.

Key Words: Festivity. Masquerade. Mask. Dance. Jano. Vijnana. Zarramaco.

Roscales Sánchez, Mary (Eusko Ikaskuntza. Miramar Jauregia. Miraconcha, 48. 20007 Donostia/San Sebastián): **Las Mayas-niña de la Junta de Voto: representación simbólica de la pureza como virtud de género** (The Mayans - a girl in *Junta de Voto*: a symbolic representation of purity as a gender virtue) (Orig. es)

In: *Zainak*. 26, 445-457

Abstract: Formerly, in the festivity of Cruz, *Junta de Voto*, it was customary that girls would participate in the ceremony by presiding small altars under the morphological representation of the ancestral Maya girls. Such rituals reveal processors of socialising role production-reproduction with respect to the all of the girls/women, perceived as a subculture of the traditional social order, in relation with the religious phenomenon.

Key Words: "Mayo/Maya". Woman-Virgin. Symbolic ideals. Naturalist patron saint. Anthropomorphisation. Androcentric. Passage rites. Patriarchal values.

Montesino González, Antonio ("Glocalia". Taller de Antropología social de La Ortiga. Bonifaz, 10 - 4º. 39003 Santander): **Los Pasiegos de Las Machorras. Religiosidad popular y estrategias identitarias** (The *Pasiegos* (peasants of the Pas valley) in Las Machorras. Popular religiousness and strategies identitarias) (Orig. es)

In: *Zainak*. 26, 459-480

Abstract: The festivity of *las Nieves de las Machorras*, celebrated by the *pasiegos* that settled in the province of Burgos, represents a complex ritual system organised around the symbolic and emblematic dimension of the figure of the Virgin, through which there is a periodic reinforcement of identities and sociabilities of age groups, gender groups and the festive community as a whole.

Key Words: Identity. Passage rites. Communal neighbourhood meals. Pasiegos. Las Nieves dances. Communal / Catholicism. Archaic individualism.

Homobono Martínez, José Ignacio (Univ. del País Vasco/Euskal Herriko Unib. Fac. de CC. Sociales y de la Comunicación. Dpto. de Sociología. Apdo. 644. 48080 Bilbao): **El monte de las romerías. Ernio y la polisemia de sus rituales** (The mountain of pilgrimages. Ernio and the polysemics of its rituals) (Orig. es)

In: *Zainak*. 26, 481-521

Abstract: Pilgrimages to Mount Ernio (Gipuzkoa) have a very extends calendar, wide spaces in which they are held and a numerous participation. They are as a vehicle for symbolic actions of popular religiousness, without church mediation; because Ernio's sacredness resides in the mountain itself. The process of secularisation boosts its profane dimensions: the partaking of food, traditional dances and identification with nature; upright from other dimensions that are characteristic of a civil, ethnic and national religion.

Key Words: Ernio. Pilgrimages. Mountain. Popular religiousness. Rituals. Symbol. Secularisation.

Enríquez Fernández, José Carlos (Tendería, 4 – 6º dcha. 48005 Bilbao): **Cultura popular, Charivari y fiesta. Los procesos de regulación represiva de las tradiciones lúdicas de las clases plebeyas vizcaínas (siglos XVII-XIX)** (Popular culture, Charivari and festivities. The restrictive regulation processes of playful traditions amongst the Biskaian plebeian classes (17th and 18th centuries)) (Orig. es)

In: *Zainak*. 26, 525-545

Abstract: This essay focuses on the analysis of the process of regulation, delegitimisation under oppression of Charivaric and festive traditions in Basque popular culture throughout the long period between commerce with salt and the triumph of liberal and bourgeois society. This process was dramatic and it experienced many a response from peasants and artisans, who appealed to the community custom values that government the various levels of life in common.

Key Words: Punitive hegemony. Jauntxa class. Festive and folkloric culture of rustic and artisan classes.

Rilova Jericó, Carlos (Zabaleta, 47–6.C. 20002 Donostia/San Sebastián): **“Calado el sombrero, sin cuello clerical, y con voces imperiosas”. Del Carnaval de 1595 a la Feria de Santa Lucía de 1740** (“The hat well ensconced, without clerical neck, and with imperative voices”. From the 1595 Carnival to the Fair of St. Lucia in 1740) (Orig. es)

In: *Zainak*. 26, 547-565

Abstract: This work examines the scarce possibilities of the Catholic church in the modern age to control festive spaces in the concrete case of Vasconia, in spite of its wishes after the Council of Trento, due to the attitude of the clergy that represents it: it is generally dissolute and in most in the worst excesses in this peculiar social space.

Key Words: Trento Reform. Clergy. Holiday. Excesses. Basque Country and Navarra, 16th and 17th centuries.

Azkue Antzia, Koldo (Eusko Ikaskuntza. Miramar Jauregia. Mirachoncha, 48. 20007 Donostia/San Sebastián): **Rituales identitarios en las fiestas navideñas** (Identity rites during the Christmas festivities) (Orig. es)

In: *Zainak*. 26, 567-578

Abstract: The objective is to distinguish between “custom” and “rite”. Christmas ritualised actions within the Basque cultural field are analysed, distinguishing their various purposes. As a result, there is a proposal of adaptation consisting of overcoming magic – religious or social intentions, emphasising in its place the identity and aspects, in such a way that there is a balance between reasons and purposes, benefiting our cultural identity.

Key Words: Rite. Custom. Identity. Christmas.

Martínez Magdalena, Santiago (Eusko Ikaskuntza. Pl. Castillo, 43 bis-3.D. 31001 Pamplona/Iruñea): **La “religiosidad popular” como elemento caracterizador en el folklore de la Ribera tudelana de Navarra** (“Popular religiousness” as a characteristic element in the folklore of the Tudela area in Navarre) (Orig. es)

In: *Zainak*. 26, 579-605

Abstract: The Tudela region in Navarre has been folklorically characterised by a discourse that has underlined anthropogeographical differences (with respect to the Navarran mountains and the connection with Castile and Aragon) in diverse aspects of popular life: “popular religiousness” has been described following custom, folklore, ethnographic and historical characterisations that determined Navarran cohesion and its district particularities.

Key Words: Navarran popular religiousness. Tudela area in Navarre. Navarran folklore.

Truffaut, Thierry (Maison Bataille. Route de Saint Germé. F-32460 Le Houga): **Les rogations, une pratique processionnaire rituelle, protectrice de l'espace communautaire en Pays Basque nord** (Prayers with petitions, a ritual processional practice that protects the space occupied by the community in the northern Basque Country) (Orig. fr)

In: *Zainak*. 26, 607-628

Abstract: Rogations are procession rites that used to have a considerable following in Iparralde in the past. Directed by priests, the procession would walk to richly decorated crosses. Crossing the whole of the territory, in every direction, they signified a declaration of identity abroad and they had the function of being a symbolic rampart. They appreciated looking for their origins in very ancient religious practices.

Key Words: Festivities. Rituals. Identities. Pilgrimages. Patron-saint, rural and urban festivities. Carnivals. Popular religiousness.

Otermin Elcano, Marisol (Eusko Ikaskuntza. Pl. Castillo, 43 bis-3.D. 31001 Iruñea): **La faceta taumatúrgica de San Miguel de Aralar** (The thaumaturgical facet of San Miguel de Aralar) (Orig. es)

In: *Zainak*. 26, 629-637

Abstract: The effigy of San Miguel de Aralar continues travelling around the villages of the geography of Navarre pleading for water for the fields and health for people. What centuries ago began as visits to the confreres that could not go to the sanctuary of Aralar because of health reasons, currently occupies almost four months in some tours, which, with slight variations, are repeated year after year.

Key Words: San Miguel de Aralar. Tours. Health.

Herrasti Erlogorri, Lourdes; Etxeberria Gabilondo, Francisco (Sdad. de CC. Aranzadi. Dpto. de Antropología. Alto de Zorroaga. 20014 Donostia/San Sebastián): **El nacimiento de un rito: Amandre Santa Inés en Arrasate** (The birth of a rite: Amandre Santa Inés in Arrasate) (Orig. es)

In: *Zainak*. 26, 639-651

Abstract: The existence of a rite around the mummified body of Inés Ruiz de Otalora, that is conserved in the parochial church of San Juan Bautista in Arrasate, is related with the recitation of a series of letanies on sleep throughout the Basque-speaking region.

Key Words: Anthropology. Religiousness. Mummy. Rite.

Elorza Espelosín, Eva (Eusko Ikaskuntza. Miramar Jauregia. Miraconcha, 48. 20007 Donostia/San Sebastián): **Expresiones seculares de religiosidad en rituales: la rodadura de niños sobre el altar** (Secular expressions of religiousness in rituals: the rolling of children on the altar) (Orig. es)

In: *Zainak*. 26, 653-668

Abstract: The ritual of rolling on the altar has been one of the practices carried out –in hermitages– within the cycle of ritual protection of children. This work outlines the role played by the two protagonists of the ritual, and their position in spatial and conceptual periphery of culture.

Key Words: Ritual. Rolling. Hermitage. Children. Altar.

Sánchez Montalván, Francisco José (Univ. de Granada. Fac. de Bellas Artes. Dpto. de Fotografía. Avda. Andalucía, s/n. Edif. Aynadamar. 18071 Granada): **El dios fotogénico. El festejo religioso a través de la imagen fotográfica** (The photogenic god. Religious festivities through photography) (Orig. es)

In: *Zainak*. 26, 669-687

Abstract: With photography we discover religious rites and festivities; pictures that are susceptible of culturally inferring ideological aspects and aspects of faith and conduct. Rites have plastic and aesthetic values that have an incidence in the social context if they are used as an expressive resource. In red words, documentation and art, photography of rites transmits information that is not exempt of expression and subjectivity.

Key Words: Photography. Iconography. Religion. Artistic creation. Festivities. Rites. Stimuli. Representation.

Durán Salado, M^a Isabel (Eusko Ikaskuntza. Miramar Jauregia. Miraconcha, 48. 20007 Donostia/San Sebastián): **Devoción rociera y prácticas turísticas en el sudoeste andaluz** (Devotion in the Rocio and tourist practices in south-western Andalusia) (Orig. es)

In: *Zainak*. 26, 691-708

Abstract: The intention behind this work is to reflect on the touristic dimensions acquired by a religious event like the Pilgrimage of the Rocio. Our analysis has intended to approach the topic from the perspective of the constitution of a popular demonstration of religiousness in Cultural Heritage and the situation that this generates as a basis for the development of a series of touristic practices.

Key Words: Cultural Heritage. Popular Religiousness. Tourism.

Pérez Álvarez, M^a de los Ángeles (Univ. de Sevilla. Jardines de Triana, 37. 41807 Espartinas): **La corrida: un ritual táurico o expresión secular de religiosidad** (The bullfight: a ritual on bulls or an expression of secular religiousness) (Orig. es)

In: *Zainak*. 26, 709-730

Abstract: The presence of the Moors in the Basque Country and Navarre brings us back to historical facts which are remote but which currently manifest themselves in toponymy, in surnames, but also in rites and festivities in which the opposition between Moors and Christians appears repeatedly, and which reproduces the universal duality between good and evil. In the pastoral, the Muslims are Orientals or Turks.

Key Words: Popular Religiousness. Beliefs. Rites.

González Abrisketa, Olatz (Eusko Ikaskuntza. M^a Díaz de Haro, 11-1. 48013 Bilbao): **Un caso de estudio de la emotividad comunitaria: El juego vasco de pelota** (A case of study of the community emotions: The Basque jai-alai game) (Orig. es)

In: *Zainak*. 26, 731-744

Abstract: In contrast with the authors that consider the fact of "being together" as the first source of emotions, this article advocates for certain identification values being necessary for emotions to be able to flow. In order to demonstrate such a theory the article is based on the transformation experienced by the *pelotazale* public – which used to be traditionally impartial and now tends to take sides – and which reflects deep changes in the predominant cultural values.

Key Words: Emotion. Change. Ritual. Value. Community.

García-Orellán, Rosa (Eusko Ikaskuntza. Miramar Jauregia. Miraconcha, 48. 20007 Donostia/San Sebastián): **Manifestación del ethos cultural vasco ante la muerte violenta de Aitor Zabaleta** (Demonstration of the Basque cultural ethos before Aitor Zabaleta's violent death) (Orig. es)

In: *Zainak*. 26, 745-762

Abstract: Basque ethos is activated once the death takes place, the detonator of which is the sacrifice of a member of Basque culture. As from this point, Basque culture starts to symbolise as a means of reconstructing itself, and such a reconstruction is to be carried out in various levels of society: in the sport, family and, in general, social levels. The confluence of the study will be carried out with respect to Aitor Zabaleta's family.

Keywords: Ethos. Ones. The others. Dominant symbol. Instrumental symbols.

Otaegi García, Kepa (Eusko Ikaskuntza. Miramar Jauregia. Miraconcha, 48. 20007 Donostia/San Sebastián): **"Olentzaro" y Reyes Magos en Galdakao: dos rituales para comprender la realidad cotidiana galdakoztarra** ("Olentzaro" and the Three Wise Men in Galdakao: two rituals to understand daily reality in Galdakao) (Orig. es)

In: *Zainak*. 26, 763-780

Abstract: This work summarises research carried out on the observation of the galdakoztarra *Olentzaro* and the three Wise Kings with the intention of them guessing the messages that the participants, by means of their actions, try to evoke, transmit and/or vindicate in order to confront the risk of transformation into a *non-existing place*.

Key Words: Urban territory. Sociableness. Identity. Festivity. Tradition. Folklore.

Caspistegui Gorasurreta, Fco. Javier (Univ. de Navarra. Dpto. de Historia. Edif. Biblioteca Humanidades. Campus Universitario s/n. 31080 Pamplona/Iruñea): **El proceso de secularización de las fiestas carlistas** (The process of secularisation of the Carlist festivities) (Orig. es)

In: *Zainak*. 26, 781-802

Abstract: In order to understand the transformations that carlism lived through in the second half of the 20th century, it is necessary to relate it to the intense process of secularisation experienced over the same period, which slowly left religiousness in the background. Such a transformation was gathered, like an index of the process, in the set of festivities and festive events that set the framework for the socialisation of Carlism.

Key Words: Carlism. Secularisation. Civil society. Political culture. Modernisation.

Ahedo Gurrutxaga, Igor (Univ. del País Vasco/Euskal Herriko Unib. Dpto. de Ciencia Política y de la Administración. Apdo. 644. 48080 Bilbao): **Celebraciones festivas en Iparralde: del folklore a la reivindicación política** (Festive celebrations in Iparralde: from folklore to political demands) (Orig. es)

In: *Zainak*. 26, 803-819

Abstract: Iparralde is currently subjected to certain transformations, on the epicentre of which is the reinforcement of a Basque identity, which, up to recent times, suffered an inferiority complex with respect to French modernism. Today, local identity is a new referent of modernity, connecting the past with the present in certain festive expressions that reflect the new protagonism of being Basque.

Key Words: Iparralde. Nationalism. Folklore. Identity.