

## Forms of religiousness and identities

# 28

José Ignacio Homobono Martínez, Roldán Jimeno Aranguren lit. eds.

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**Homobono Martínez, José Ignacio** (Univ. del País Vasco / Euskal Herriko Unib. Fac. de CC. Sociales y de la Comunicación. Apdo. 644. 48080 Bilbao): **Las formas festivas de la vida religiosa. Sus vicisitudes en la era de la glocalización** (Festive forms of religious life. Their situation in the era of glocalization) (Orig. es)

In: *Zainak*. 28, 27-54

Abstract: Festivities canalise formally religious expressions, ranging from popular and institutional festivities to a profane linking with politics and a ritual sacralization. Even when subjected to the change derived from the secularisation and glocalization processes, they always expressed collective identities. With the revitalisation of festivities, there are most profane forms are enhanced together with the protagonists of secular groups in the festive rituals at the expense of liturgical expressions.

Key Words: Festive religiousness. Revitalization. Glocalization. Secularisation. Civil religion. Pilgrimages. Groups for the rites. Collective identities.

**Campo Tejedor, Alberto del** (Univ. Pablo de Olavide. Dpto. CC. Sociales. Carret. Utrera, km. 1. 41013 Sevilla): **El verano contra el invierno. Mimesis y subversión ritual en la religiosidad popular** (Summer against winter. Mimesis and ritual subversion in popular religiousness) (Orig. es)

In: *Zainak*. 28, 55-83

Abstract: Connected as they are to the rhythm of the seasons, peasants experience the weather in a concrete, cyclical and bipolar manner, attributing an antagonistic *mythological-poetic* sense to spring-summer and to winter. In contrast with the good weather rituals and festivities, that imitate nature, their winter *weather-sensibility* suggests Carnival disorder and subversion, a symbolic spell against the extremely bad weather of cold, night and death.

Key Words: Ritual calendar. Weather-sensibility. Winter carnivalization. Christian-pagan.

**Jiménez Madariaga, Celeste** (Univ. de Huelva. Fac. de Humanidades. Dpto. de Historia I. Área de Antropología Social. Campus del Carmen. Avda. de las Fuerzas Armadas, s/n. 21007 Huelva): **Rituales festivos religiosos: hacia una definición y caracterización de las romerías** (Festive religious rituals: towards a definition and characterisation of the “romerías”) (Orig. es)

In: *Zainak*. 28, 85-103

Abstract: Starting from the hypothesis that certain mentality is of religious festive rites adapt better than others to the actual social interests and demands, I intend to carry out an in-depth study of one concrete morality, the pilgrimages. In order to understand better the current upsurge of pilgrimages, I propose a definition from which I introduce their characteristics while providing, the same time, ethnographic examples of certain Andalusian pilgrimages.

Key Words: Pilgrimages. Religiousness. Rituals. Festivities and Collective Identities.

**Rementería Arruza, Daniel** (Eusko Ikaskuntza. María Díaz de Haro, 11-1. Bilbo): **Algunos conceptos teóricos para el análisis performativo de un rito secularizado** (A few theoretical concepts for the performance analysis of secularised rites) (Orig. es)

In: *Zainak*. 28, 105-123

Abstract: In this work the author develops a series of theoretical concepts for an analysis in terms of social and cultural anthropology of the Gernika “Marijeses”, in Bizkaia, as a “ritual action”. This type of practices, in the present day have a strong socio-identity dimension and appear connected to aspects such as the local identity (re)construction.

Key Words: Ritual action. Performance. Identity. Tradition. Folkloric aspects. Revitalization.

**Hernández i Martí, Gil-Manuel** (Univ. de València. Dpt. de Sociología i Antropologia Social. Avinguda dels Tarongers, s/n. 46022 València): **El triunfo de la tradición flexible. La celebración de la identidad fallera a través de la Ofrenda de Flores a la Virgen de los Desamparados de Valencia** (The triumph of flexible tradition. The celebration of the identity of the “Fallas” by means of the Offering of Flowers to the Virgin in Valencia) (Orig. es)

In: *Zainak*. 28, 125-146

Abstract: The article analyses the flexibilisation of an invented tradition such as the Flower Offering to the Virgin in Valencia during the “Fallas” (local festivities). During the Franquist period the offering was used to promote National-Catholicism, and now with the accelerated secularisation it has become a ritual in which to promote the Valencian festive identity, while it is inserted into Valencia’s international tourist offer.

Key Words: Festivity. Identity. Tradition. Ritual. Globalisation.

**Suárez Egizabal, Maribel** (Eusko Ikaskuntza. María Díaz de Haro, 11-1. 48013 Bilbo): **La procesión del Nazareno como elemento configurador de la identidad del barrio de San Francisco de Bilbao** (The procession of Jesus of Nazareth as a configuration element of the identity of the San Francisco quarter in Bilbao) (Orig. es)

In: *Zainak*. 28, 147-160

Abstract: This communication proposes the hypothesis that the Jesus of Nazareth procession, in its trajectory through the San Francisco quarter, in Bilbao, transcends its religious significance to become an important element in the identity configuration of that area of the town. In spite of the multiple transformations the quarter has been subjected to, and those that have taken place in the procession itself, it still maintains that degree of importance in this creation of its identity.

Key Words: Ritual. Religious ritual. Procession. Prostitution. Offerings. Purification. Identity. Bilbao. Negotiation of sexual identities.

**Rodríguez Becerra, Salvador** (Univ. de Sevilla. Fac. de Geografía e Historia. Dpto. de Antropología Social. Doña María de Padilla, s/n. 41004 Sevilla): **Los santos en los procesos de formación de identidades locales: el mito de San Fernando y la ciudad de Sevilla** (The saints in the processes of formation of local identities: the myth of Saint Ferdinand and the town of Seville) (Orig. es)

In: *Zainak*. 28, 163-181

Abstract: This article shows the importance of saints in the confirmation of the identities of towns and villages. Seville, conquered in 1248 by the Castilian King Ferdinand III, will him into a myth and a symbol of its identity. In the mentality of the medieval and golden centuries, to have in the patrimony a king that “restored” Christianity in the town, was tantamount to being its creator. In the struggle with other towns for pre-eminence, this was a considerable added value. The myth of Saint Ferdinand is currently quite devaluated.

Key Words: Saints. Local identity. Myths. Popular religiousness. Urban elites. Seville. Andalusia. Spain.

**Lucas Picazo, Miguel** (Instituto de Estudios Albacetenses. Calle de las Monjas. 01002 Albacete): **Religión e identidad en Castilla-La Mancha** (Religion and identity in Castile-La Mancha) (Orig. es)

In: *Zainak*. 28, 183-201

Abstract: The birth of the Autonomous Community of Castile-La Mancha is the consequence of the development of Title VIII of the 1978 Constitution and has little to do with historical demands or identity mobilisations. In this case it is more of a political construction that will make use of the patrimonial discourse in a selective manner, with religion also playing a role, which was not in the forefront but was quite effective.

Key Words: Political anthropology. Political arena. Identity. Ethno-genesis. Territory. Political elites. Symbols and rites.

**Lisbona Guillén, Miguel** (PROIMMSE-IIA-UNAM. C/Cauhtémoc, n. 12. MEX-29200 San Cristóbal de Las Casas): **De cargos religiosos e identidades étnicas en Chiapas. El caso de los zoques** (On religious posts and identities in Chiapas. The case of the “zoques”) (Orig. es)

In: *Zainak*. 28, 203-222

Abstract: Ethnographic information on a religious hierarchy system obtained in a historical Zoque municipality in Chiapas (Tapilula), allows us to compare it to other hierarchical systems of the Maya population within the same state in the Mexican south western region. All this was intended to clarify how ethnical identities have been observed in connection with religious institutions.

Key Words: Zoques. Chiapas. Hierarchical system. Ethnicity. Identity.

**Castro Mateos, Antonia** (UNED. Centro Asociado de Mérida. Moreno de Vargas, 10. 06800 Mérida): **Una aproximación Histórica Antropológica al Fenómeno Religioso Filipino: El santo Niño de Cebú (versus: Santo Niño de Praga). Sincretismo e identidad cultural en Filipinas** (A Historic Anthropological Approach to the Philippine Religious Phenomenon: The Holy Child of Cebu (versus: Holy Child of Prague). Syncretism and cultural identity in the Philippines) (Orig. es)

In: *Zainak*. 28, 223-241

Abstract: This is a study of the cult to the infancy of Christ as from two different denominations: the Santo Niño de Cebú (The Holy Child of Cebu, in the Philippines) and the Child Jesus of Prague, from the point of view of Anthropology of Religion. These are two phenomena which, although they share a common origin and similar formal characteristics, their respective symbolic appropriation of the image and what it represents is carried out in a different manner in each case.

Key Words: Anthropology of Religion. Cult to the childhood of Christ. Syncretism. Identity.

**Cantero Martín, Pedro Antón** (Univ. Pablo de Olavide. GISAP. Carretera de Utrera, s/n. 41013 Sevilla): **Ellas cuidan y rezan, ellos... alardean. Devoción mariana y diferenciación de género en la Sierra de Huelva** (Women care of people and prey, the men... brag. Devotion to the virgin and gender differentiation in the Huelva mountains) (Orig. es)

In: *Zainak*. 28, 243-259

Abstract: Devotion is the ideal framework in which to study the origins of gender differentiation, as it is an efficient way to educate sentiments. Religiousness is still playing a subtle role in the construction of the feminine model that retroactively is marking the representations of each sex by determining roles and forms of being.

Key Words: Religiousness. Education. Sex. Gender. Sentiment. Sociability. Festivities. Every-day life.

**Pérez Álvarez, M<sup>a</sup> de los Ángeles** (Univ. de Sevilla. Jardines de Triana, 37. 41807 Espartinas): **El itinerario religioso de los toreros** (The religious itinerary of bullfighters) (Orig. es)

In: *Zainak*. 28, 261-277

Abstract: Bullfighting is a phenomenon that is rich in various aspects and elements that configure its identity. Amongst them, the religious factor becomes a strong identity marker, and it is one of the expressions that most strongly manifests itself publicly. In this anthropological analysis we shall try to introduce ourselves in all of this, as well as in latent and profound aspects of the bullfighting ritual.

Key Words: Popular religiousness. Festivities. Rituals and identities.

**Susanne, Charles** (Univ. Libre de Bruxelles. Lab. Anthropologie (CP 192). 50 Av. F. Roosevelt. B-1050 Bruxelles); **Rebato Ochoa, Esther M.** (Univ. del País Vasco / Euskal Herriko Unib. Fac. de Ciencia y Tecnología. Dpto. de Genética, Antropología Física y Fisiología Animal. Apdo. 644. 48080 Bilbao): **¿Están la enseñanza de la Biología y de la Evolución (humana) en peligro?** (Is the teaching of Biology and (human) Evolution in danger?) (Orig. es)

In: *Zainak*. 28, 279-289

Abstract: The debates reference to evolution are of a religious or political origin, but they are not scientific. Most religions have stories about the origin of Man and the animals. Evolution is opposed to the literary interpretation of such stories and that is why religious leaders oppose the principles of evolution. In this article we shall approach the current points of view of religions on the concepts of evolution.

Keywords: Evolution. Religion. Creationism.

**Ansola González, Txomin** (Pl. Federico García Lorca, 1-2<sup>o</sup> dcha. 48901 Barakaldo): **La iglesia católica ante el lienzo de plata. Iniciativas bilbaínas para el buen uso del cinematógrafo (1927-1935)** (The Catholic Church before the silver canvas. Initiatives from Bilbao for the good use of the cinematographer (1927-1935)) (Orig. es)

In: *Zainak*. 28, 293-308

Abstract: The expansion of the cinematographer forged the Catholic Church to reformulate its reputed pronouncements against it. Thus, as from the second half of the 1920s it began to distinguish between the use and abuse of cinematographic performances. This change, promoted by secular sectors, enjoyed a noteworthy protagonism in Bilbao, which crystallised in the publication of two small works, the edition of a magazine and the opening of a cinematographer.

Key Words: Cinematographic performance. Bilbao. Religion. Catholic Church. Morals. 1927-1935. Christian pro-cinema association. Cinema, *Bilbao Actualidades*. Ramón Sierra.

**López Juan, Aramis Enrique** (Museo de la Univ. de Alicante. Apdo. de Correos, 99. 03080 Alicante): **Religiosidad en el cine español en la década de los cincuenta** (Religiousness in the Spanish cinema from the nineteen-fifties) (Orig. es)

In: *Zainak*. 28, 309-320

Abstract: Spanish cinema in the 1950s consolidates one of its most noteworthy characteristics: its realism. A reflection of what happens in Spanish society, the presence of religiousness in the productions of this decade contributes some exceptional material for the study of such matters as the concept of religious charisma and its translation to politics.

Key Words: Cinema. Religion. Film document. Charisma. Religious censorship.

**Vargas Llovera, M<sup>a</sup> Dolores** (Univ. D'Alacant. Dpt. D'Humanitats Contemporanies. Ap. Correus, 99. 03080 Alacant): **Las publicaciones periódicas de los testigos de Jehová como un medio para la (re)socialización del grupo** (Periodical publications from the Jehovah's witnesses as a means for group (re-)socialisation) (Orig. es)

In: *Zainak*. 28, 321-330

Abstract: The mechanisms put into practice by the so-called new religious movements range from an amiable acceptance in its cults and collective gatherings and in the publication is generated by the group itself. It is about this latter matter that we shall introduce the analysis of various publications by the Jehovah's Witnesses which conform the hard core of their doctrines and social life, establishing the norms and values of their religious and social behaviours which they have to keep on creating in order to establish their own group identity.

Key Words: Religion. Socialization. New Religious Movements. Discourse. Images.

**Sánchez Montalbán, Francisco José** (Univ. de Granada. Fac. de Bellas Artes. Dpto. de Fotografía. Avda. Andalucía, s/n. Edif. Aynadamar. 18071 Granada): **Fotografía: muerte y religiosidad** (Photography: death and religiousness) (Orig. es)

In: *Zainak*. 28, 331-349

Abstract: Spanish cinema in the 1950s consolidates one of its most noteworthy characteristics: its realism. A reflection of what happens in Spanish society, the presence of religiousness in the productions of this decade contributes some exceptional material for the study of such matters as the concept of religious charisma and its translation to politics.

Key Words: Cinema. Religion. Film document. Charisma. Religious censorship.

**Baldó Alcoz, Julia** (Univ. de Navarra. Dpto. de Historia. Área Medieval. Edif. Biblioteca de Humanidades. 31080 Pamplona/Iruña): **Las misas post mortem: simbolismos y devociones en torno a la muerte y el más allá en la Navarra bajomedieval** (*Post mortem masses: symbolisms and devotions reference to death and the beyond in late-medieval Navarre*) (Orig. es)

In: *Zainak*. 28, 353-374

Abstract: *Post mortem* masses in late-mediaeval Navarre are grouped in various liturgical cycles that show the complexity of beliefs and devotions on the salvation of the soul: recent cycles (the novenas), monthly cycles, yearly cycles and perpetual cycles (anniversaries, chaplaincy) together with other devotional rites that enclose mystic and symbolic elements with deeply Christian contents (the Five Sores, The Seven Joys of the Virgin).

Key Words: Death. Liturgy. Devotions. Symbolism. Rites. Masses. Third day. Novena. Anniversary. Chaplaincy.

**Noáin Irisarri, José Joaquín** (Palacio de Dondrín, 7. 31395 Barasoain): **La nobleza navarra ante la muerte en los siglos XVI y XVII: actitudes y creencias** (The Navarran nobility before death in the 16<sup>th</sup> and 17<sup>th</sup> centuries: attitudes and beliefs) (Orig. es)

In: *Zainak*. 28, 375-391

Abstract: This communication, returned especially as from testamentary sources constitute an approach to the attitudes towards death amongst the average nobility in Navarre in the 16<sup>th</sup> and 17<sup>th</sup> centuries. In it, references made to the wide range of resources that the Catholic church placed at the disposal of bequeathers in order to try to obtain eternal salvation, and how they made use of such resources.

Key Words: Average Nobility. Modern Navarre. Testaments. Death.

**García-Orellán, Rosa** (UNED. San Martin Plaza, 4. 20570 Bergara): **La funcionalidad de las creencias** (The functionality of beliefs) (Orig. es)

In: *Zainak*. 28, 393-409

Abstract: This work shows in a comparative manner the existing symbols related with death in two communities in Galicia. The author presents some brief reflections on the stereotypes, all of which are articulated in the silences that take place in the generational gaps. This work concludes with the delimitation of physical spaces that correspond to the symbolic differences in the construction of the “ones” and the “others”.

Key Words: Functionality. *Compañía*. Stereotypes. “The ones” and “the others”.

**Delgado, Antonio** (Univ. da Beira Interior. Dpto. de Comunicação e Artes. Rua Marqués d'Ávila e Bolama. P-6201 Covilha): **El sentido dramático del rito funerario: prácticas de luto de la mujer en El País Vasco y en Portugal. Referentes a partir del arte** (The dramatic significance of funerary rites: women's mourning practices in the Basque Country and Portugal. References in the arts) (Orig. es)

In: *Zainak*. 28, 411-427

Abstract: Mourning as an expression of funerary rituals affects individual behaviours amongst the living, but has special characteristics amongst women, since, in hermeneutical terms, their bodies, as from the death of their husbands in the case of married women, will be the support and the way to manifest how women will publicly experience the world.

Key Words: Death. Funerary rites. Mourning. Women. Body. Grief. Punishment.

**Tarrés Chamorro, Sol** (Univ. de Huelva. Fac. de Humanidades. Avda. de las Fuerzas Armadas, s/n. 21007 Huelva): **Ritos funerarios en el islam: la praxis entre los musulmanes de Sevilla** (Funerary rites in the Islam: praxis amongst the Muslims of Seville) (Orig. es)

In: *Zainak*. 28, 429-446

Abstract: International migrations have shown both the importance of religiousness and the plurality of beliefs in Spain. The concerns of the muslims are reflected in the 1992 Cooperation Agreement between the Islamic Commission of Spain and the Spanish State, including concerns on funerary practices and Islamic cemeteries. This text is about these matters in the Sevillian context.

Key Words: Islam. Death. Funerary rites. Muslim immigration.

**Rilova Jericó, Carlos** (Eusko Ikaskuntza. Miramar Jauregia. Miraconcha, 48. 20007 Donostia): **Indicios para una Historia Nocturna vasca. Brujas, brujos y paganos en el País Vasco de la Edad Moderna (1562-1763)** (Indications for a Basque Nocturnal History. Witches, wizards and pagans in the Modern-Age Basque Country (1562-1763)) (Orig. es)

In: *Zainak*. 28, 449-463

Abstract: This work reflects on new documents that have appeared on reports related with the accusation of witchcraft in the province of Gipuzkoa during the 16<sup>th</sup> to 18 centuries. These documents kindle the suspicions of a possible relation between such reports and remains of pagan cults that an ethnographic poll could contribute to solve and document in a more solid manner.

Key Words: Witchcraft. Basque Country. 16<sup>th</sup> to 18 centuries. Pagan cults.



**Enríquez Fernández, José Carlos** (Tendería, 4-6° dcha. 48005 Bilbao): **Los sonidos de la tierra. Los rituales de campana y las prácticas comunicativas de devoción y creencia en la Edad Moderna Vasca** (The sounds of the earth. Bell rituals and devotional and belief-related Basque communicational practices during the Basque Modern Age) (Orig. es)

In: *Zainak*. 28, 465-484

Abstract: This essay is intended to reveal the range of messages patronised by the sounds of Parrish bells. First, an enumeration is made of the communicational forms and their functions in the formation of a very ritualised religious culture. Then, an analysis is made of the death knell and its social impact. Finally an overview is made of their superstitious and magic uses within Basque illiterate social categories.

Key Words: Campaigns. Rituals. Devotions. Beliefs. Sound culture. Religious practices. Oficial and popular Catholicism.

**Martínez Magdalena, Santiago** (Eusko Ikaskuntza. Plaza del Castillo, 43 bis, 3.D. 31001 Pamplona/Iruña): **Proyección extraterritorial de la religiosidad navarra durante la postguerra española: las reliquias de San Francisco Javier y la Guerra Fría** (Extraterritorial projection of Navarran religiousness during the Spanish post-war period: the relics of Saint Francisco Javier and the Cold War) (Orig. es)

In: *Zainak*. 28, 485-507

Abstract: «Popular religiousness» in the Franquist period was an element that defined Navarre as the veneration of tradition and the spearhead of the Catholic civilisation in the world. Franquism presented itself in the world as the first vanquisher of the Communist threat. Tensions in Asia demand from Navarre as symbolic mobilisation around the relics of St Francis Xavier.

Key Words: Navarran «Popular religiousness». Navarran religious history. St Francis Xavier.

**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/Iruña); **Nieva Zardoya, Ainhoa** (Gobierno de Navarra/Nafarroako Gobernua. Dpto. de Educación. Cuesta de Santo Domingo, s/n. 31001 Pamplona/Iruña): **Presentación de la base de datos sobre el calendario festivo de Navarra: digitalización del trabajo de campo de José M<sup>a</sup> Jimeno Jurio** (Presentation of the data base on the festive calendar of Navarre: digitalisation of José M<sup>a</sup> Jimeno Jurio's field work) (Orig. es)

In: *Zainak*. 28, 511-539

Abstract: Presentation of the database on the Navarran festive calendar based on the materials from the fieldwork carried out by José María Jimeno Jurío. This is a project elaborated by Eusko Ikaskuntza, which consists in the typing and critical correction of the material written in the first half of the 1970s by the author, as well as the digitalisation of over 200 cassette tapes.

Key Words: José María Jimeno Jurío. Eusko Ikaskuntza. Navarre. Ethnography. Folklore. Festive calendar. Festivities. Database.

**Homobono Martínez, José Ignacio** (Univ. del País Vasco / Euskal Herriko Unib. Fac. de CC. Sociales y de la Comunicación. Apdo. 644. 48080 Bilbao): **Bibliografía sobre antropología de la religión, 2** (Bibliography on anthropology of religion, 2) (Orig. es)

In: *Zainak*. 28, 543-579

Abstract: This second issue of bibliographical references on anthropology of religion, with pertinent multi- or interdisciplinary openings towards other social sciences, has a double purpose: to cover some gaps existing in the previous issue, and also to offer an ample albeit selective and not exhaustive inventory of more recent bibliographical references.

Key Words: Bibliography. Anthropology. Religion. Popular religiousness. Festive rituals. Collective identities. Sociology. History.