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| 1. Record Nr. | UNIORUON00047032 |
| Titolo | Fehrest-e ketab-e xatti-e ketabxane-ye Esfahan / ta'lif Seyyed Mohammad 'Ali Rowzati |
| Pubbl/distr/stampa | Esfahan, : Mo'assese-ye nasr-e nefa'es-e Maxtutat, H. 1349 [1965] |
| Descrizione fisica | 399, 9 p. ;24 cm |
| Classificazione | VO GEN C I |
| Soggetti | MANOSCRITTI PERSIANI - CATALOGHI MANOSCRITTI ARABI - CATALOGHI - IRAN |
| Lingua di pubblicazione | Persiano |
| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| 2. Record Nr. | UNINA9910818885203321 |
| Titolo | Vernacular religion in everyday life : expressions of belief / / edited by Marion Bowman and Ulo Valk |
| Pubbl/distr/stampa | Abingdon, Oxon : , : Routledge , 2014 |
| ISBN | 1-317-54353-X 1-138-94071-2 1-317-54354-8 1-315-72864-8 1-84465-877-5 |
| Descrizione fisica | 1 online resource (xi, 404 pages) : digital, PDF file(s) |
| Altri autori (Persone) | BowmanMarion ValkUlo <1962-> |
| Disciplina | 305.8 |
| Soggetti | Religions Ethnology - Religious aspects |
| Lingua di pubblicazione | Inglese |
| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Note generali | First published 2012 by Equinox Publishing Ltd., an imprint of Acumen. |
| Nota di bibliografia | Includes bibliographical references and index. |

Introduction: vernacular religion, generic expressions and the dynamics of belief -- Everyday, fast and feast: household work and the production of time in pre-modern Russian Orthodox Karelia / Marja-Liisa Keinanen -- How to make a shrine with your own hands: local holy places and vernacular religion in Russia / Alexander Panchenko -- 'I make my saints work ... ': a Hungarian holy healer's identity selected in autobiographical stories and folk narratives / Judit Kis-Halas -- Chronic illness and the negotiation of vernacular religious belief / Anne Rowbottom -- Autobiographical and interpretative dynamics in the oral repertoire of a Vepsian woman / Madis Arukask and Taisto-Kalevi Raudalainen -- Hidden messages: dream narratives about the dead as indirect communication / Agnes Hesz -- Religious legend as a shaper of identity: St Xenia in the mental universe of a Setu woman / Merili Metsvahi -- Things act: casual indigenous statements about the performance of object-persons / Graham Harvey -- Haunted houses and haunting girls: life and death in contemporary Argentinian folk narrative / Maria Ines Palheiro -- Angel in Norway: Religious border-crossers and border-markers / Ingvild Saelid Gilhus -- 'We, too, have seen a great miracle': conversations and narratives on the supernatural among Hungarian-speaking Catholics in a Romanian village / Eva Pocs -- Komi hunter narratives / Art Leete and Vladimir Lipin -- Stories of Santiago pilgrims: tradition through creativity / Tiina Sepp -- Restoring/restorying Arthur and Bridget: vernacular religion and contemporary spirituality in Glastonbury / Marion Bowman -- Belief as generic practice and vernacular theory in contemporary Estonia / Ulo Valk -- Some epistemic problems with a vernacular worldview / Seppo Knuuttila -- Afterword: manifestations of the religious vernacular: ambiguity, power, and creativity / Leonard Norman Primiano.

Sommario/riassunto

Vernacular religion is religion as people experience, understand, and practice it. It shapes everyday culture and disrupts the traditional boundaries between "official" and "folk" religion. The book analyses vernacular religion in a range of Christian denominations as well as in indigenous and New Age religion from the nineteenth century to today. How these differing expressions of belief are shaped by their individual, communal and national contexts is also explored. What is revealed is the consistency of genres, the persistence of certain key issues, and how globalization in all its cultural and technological forms is shaping contemporary faith practice. The book will be valuable to students of ethnology, folklore, religious studies, anthropology, and religious studies.
