Amulet Of Greek Earth Generations Of Immigrant Folk Culture

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International Bibliography of Book Reviews of Scholarly Literature Chiefly in the Fields of Arts and Humanities and the Social Sciences 2004 Weeds Evelyn I. Funda 2020-04-15 In Thomas Jefferson's day, 90 percent of the population worked on family farms. Today, in a world dominated by agribusiness, less than 1 percent of Americans claim farm-related occupations. What was lost along the way is something that Evelyn I. Funda experienced firsthand when, in 2001, her parents sold the last parcel of the farm they had worked since they married in 1957. Against that landscape of loss, Funda explores her family's three-generation farming experience in southern Idaho, where her Czech immigrant family spent their lives turning a patch of sagebrush into crop land. The story of Funda's family unfolds within the larger context of our country's rich immigrant history, western culture, and farming as a science and an art. Situated at the crossroads of American farming, Weeds: A Farm Daughter's Lament offers a clear view of the nature, the cost, and the transformation of the American West. Part cultural history, part memoir, and part elegy, the book reminds us that in losing our attachment to the land we also lose some of our humanity and something at the very heart of our identity as a nation.

The Werewolf in the Ancient World Daniel Ogden 2021-01-07 In a moonlit graveyard somewhere in southern Italy, a soldier removes his clothes in readiness to transform himself into a wolf. He depends upon the clothes to recover his human shape, and so he magically turns them to stone, but his secret is revealed when, back in human form, he is seen to carry a wound identical to that recently dealt to a marauding wolf. In Arcadia a man named Damarchus accidentally tastes the flesh of a human sacrifice and is transformed into a wolf for nine years. At Temesa Polites is stoned to death for raping a local girl, only to return to terrorize the people of the city in the form of a demon in a wolfskin. Tales of the werewolf are by now well established as a rich sub-strand of the popular horror genre; less widely known is just how far back in time their provenance lies. These are just some of the werewolf tales that survive from the Graeco-Roman world, and this is the first book in any language to be devoted to their study. It shows how in antiquity werewolves thrived in a story-world shared by witches, ghosts, demons, and soul-souchers, and argues for the primary role of story-telling-as opposed to rites of passage-in the ancient world's general conceptualization of the werewolf. It also seeks to demonstrate how the comparison of equally intriguing medieval tales can be used to fill in gaps in our knowledge of werewolf stories in the ancient world, thereby shedding new light on the origins of the modern phenomenon. All ancient texts bearing upon the subject have been integrated into the discussion in new English translations, so that the book provides not only an accessible overview for a broad readership of all levels of familiarity with ancient languages, but also a comprehensive sourcebook for the ancient werewolf for the
purposes of research and study. **Women In Utah History** Patricia Lyn Scott 2005-11-30 A project of the Utah Women’s History Association and cosponsored by the Utah State Historical Society, Paradigm or Paradox provides the first thorough survey of the complicated history of all Utah women. Some of the finest historians studying Utah examine the spectrum of significant social and cultural topics in the state’s history that particularly have involved or affected women. **Dearborn Independent** 1926 **Transatlantic Subjects** Ioanna Laliotou 2004-01-15 The early twentieth century was marked by massive migration of southern Europeans to the United States. Transatlantic Subjects views this diaspora through the lens of Greek migrant life to reveal the emergence of transnational forms of subjectivity. According to Ioanna Laliotou, cultural institutions and practices played an important role in the formation of migrant subjectivities. Reconstructing the cultural history of migration, her book points out the relationship between subjectivity formation and cultural practices and performances, such as publishing, reading, acting, storytelling, consuming, imitating, parading, and traveling. Transatlantic Subjects then locates the development of these practices within key sites and institutions of cultural formation, such as migrant and fraternal associations, educational institutions, state agencies and nongovernmental organizations, mental institutions, coffee shops, the church, steamship companies, banks, migration services, and chambers of commerce. Ultimately, Laliotou explores the complex and situational entanglements of migrancy, cultural nationalism, and the politics of self. Reading against the grain of hegemonic narratives of cultural and migration histories, she reveals how migrancy produced distinctive forms of sociality during the first half of the twentieth century. **Encyclopedia of American Folklife** Simon J Bronner 2015-03-04 American folklife is steeped in world cultures, or invented as new culture, always evolving, yet often practiced as it was created many years or even centuries ago. This fascinating encyclopedia explores the rich and varied cultural traditions of folklife in America - from barn raisings to the Internet, tattoos, and Zydeco - through expressions that include ritual, custom, crafts, architecture, food, clothing, and art. Featuring more than 350 A-Z entries, "Encyclopedia of American Folklife" is wide-ranging and inclusive. Entries cover major cities and urban centers; new and established immigrant groups as well as native Americans; American territories, such as Guam and Samoa; major issues, such as education and intellectual property; and expressions of material culture, such as homes, dress, food, and crafts. This encyclopedia covers notable folklife areas as well as general regional categories. It addresses religious groups (reflecting diversity within groups such as the Amish and the Jews), age groups (both old age and youth gangs), and contemporary folk groups (skateboarders and psychobillies) - placing all of them in the vivid tapestry of folklife in America. In addition, this resource offers useful insights on folklife concepts through entries such as "community and group" and "tradition and culture." The set also features complete indexes in each volume, as well as a bibliography for further research. **Western American Literature** 2003 **Youth Cultures in America [2 volumes]** Simon J. Bronner 2016-03-21 What are the components of youth cultures today? This encyclopedia examines the facets of youth cultures and brings them to the forefront. Offers information on groups beyond the gangs the public associates with youth culture, providing definitions of suburban youth culture, survivalists and preppers, the deaf, skateboarders, Gen X, soldiers, and street kids, among others. Provides coverage of the expressive genres of American youth and the way they have shaped public tastes and trends, such as music, dance, fashion, tattooing, body piercing, social media, and more. Features an exploration of life issues for youth that have entered into the headlines—for example, bullying, cliques, rites of passage, student protest and activism, child abuse, and drugs. **Toil and Rage in a New Land** Helen Papanikolas 1974 **Amulet** Roberto Bolaño 2008-05-17 A tour de force, Amulet is a highly charged first-person, semi-hallucinatory novel that embodies in one woman’s voice the melancholy and violent recent history of Latin America. Amulet is a monologue,
like Bolano's acclaimed debut in English, *By Night* in Chile. The speaker is Auxilio Lacouture, a Uruguayan woman who moved to Mexico in the 1960s, becoming the "Mother of Mexican Poetry," hanging out with the young poets in the cafés and bars of the University. She’s tall, thin, and blonde, and her favorite young poet in the 1970s is none other than Arturo Belano (Bolano's fictional stand-in throughout his books). As well as her young poets, Auxilio recalls three remarkable women: the melancholic young philosopher Elena, the exiled Catalan painter Remedios Varo, and Lilian Serpas, a poet who once slept with Che Guevara. And in the course of her imaginary visit to the house of Remedios Varo, Auxilio sees an uncanny landscape, a kind of chasm. This chasm reappears in a vision at the end of the book: an army of children is marching toward it, singing as they go. The children are the idealistic young Latin Americans who came to maturity in the '70s, and the last words of the novel are: "And that song is our amulet."

Contours of White Ethnicity Yiorgos Anagnostou 2009-11-15 In Contours of White Ethnicity, Yiorgos Anagnostou explores the construction of ethnic history and reveals how and why white ethnics selectively retain, rework, or reject their pasts. Challenging the tendency to portray Americans of European background as a uniform cultural category, the author demonstrates how a generalized view of American white ethnics misses the specific identity issues of particular groups as well as their internal differences. Interdisciplinary in scope, Contours of White Ethnicity uses the example of Greek America to illustrate how the immigrant past can be used to combat racism and be used to bring about solidarity between white ethnics and racial minorities. Illuminating the importance of the past in the construction of ethnic identities today, Anagnostou presents the politics of evoking the past to create community, affirm identity, and nourish reconnection with ancestral roots, then identifies the struggles to neutralize oppressive pasts. Although it draws from the scholarship on a specific ethnic group, Contours of White Ethnicity exhibits a sophisticated, interdisciplinary methodology, which makes it of particular interest to scholars researching ethnicity and race in the United States and for those charting the directions of future research for white ethnicities.

*The Immigration and Ethnic History Newsletter* 2002

Greece in Print 2002

Sweet Greeks Ann Flesor Beck 2020-10-26 Gus Flesor came to the United States from Greece in 1901. His journey led him to Tuscola, Illinois, where he learned the confectioner's trade and opened a business that still stands on Main Street. Sweet Greeks sets the story of Gus Flesor's life as an immigrant in a small town within the larger history of Greek migration to the Midwest. Ann Flesor Beck's charming personal account recreates the atmosphere of her grandfather's candy kitchen with its odors of chocolate and popcorn and the comings-and-goings of family members. "The Store" represented success while anchoring the business district of Gus's chosen home. It also embodied the Midwest émigré experience of chain migration, immigrant networking, resistance and outright threats by local townspeople, food-related entrepreneurship, and tensions over whether later generations would take over the business. An engaging blend of family memoir and Midwest history, *Sweet Greeks* tells how Greeks became candy makers to the nation, one shop at a time.

*Journal of the Hellenic Diaspora* 2005

Hellenisms Katerina Zacharia 2016-12-14 This volume casts a fresh look at the multifaceted expressions of diachronic Hellenisms. A distinguished group of historians, classicists, anthropologists, ethnographers, cultural studies, and comparative literature scholars contribute essays exploring the variegated mantles of Greek ethnicity, and the legacy of Greek culture for the ancient and modern Greeks in the homeland and the diaspora, as well as for the ancient Romans and the modern Europeans. Given the scarcity of books on diachronic Hellenism in the English-speaking world, the publication of this volume represents nothing less than a breakthrough. The book provides a valuable forum to reflect on Hellenism, and is certain to generate further academic interest in the topic. The specific contribution of this volume lies in the fact that it problematizes the fluidity of Hellenism and offers a much-needed public dialogue between disparate viewpoints, in the process making a case for the existence and viability of such a
polyphony. The chapters in this volume offer a reorientation of the study of Hellenism away from a binary perception to approaches giving priority to fluidity, hybridity, and multi-vocality. The volume also deals with issues of recycling tradition, cultural category, and perceptions of ethnicity. Topics explored range from European Philhellenism to Hellenic Hellenism, from the Athens 2004 Olympics to Greek cinema, from a psychoanalytical engagement with anthropological material to a subtle ethnographic analysis of Greek-American women's material culture. The readership envisaged is both academic and non-specialist; with this aim in mind, all quotations from ancient and modern sources in foreign languages have been translated into English.

Choice 2003

Beware the Evil Eye Volume 1 John H. Elliott 2015-11-11 In the Sermon on the Mount, Jesus of Nazareth makes reference to one of the oldest beliefs in the ancient world—the malignity of an Evil Eye. The Holy Scriptures in their original languages contain no less than twenty-four references to the Evil Eye, although this is obscured by most modern Bible translations. John H. Elliott's Beware the Evil Eye describes this belief and associated practices, its history, its voluminous appearances in ancient cultures, and the extensive research devoted to it over the centuries in order to unravel this enigma for readers who have never heard of the Evil Eye and its presence in the Bible.

Beware the Evil Eye, 4-Volume Set John H. Elliott 2017-09-20 In the Sermon on the Mount, Jesus of Nazareth makes reference to one of the oldest beliefs in the ancient world—the malignity of an Evil Eye. The Holy Scriptures in their original languages contain no less than twenty-four references to the Evil Eye, although this is obscured by most modern Bible translations. John H. Elliott’s Beware the Evil Eye describes this belief and associated practices, its history, its voluminous appearances in ancient cultures, and the extensive research devoted to it over the centuries in order to unravel this enigma for readers who have never heard of the Evil Eye and its presence in the Bible. The four volumes cover the ancient world from Sumer to the Middle Ages.

Spiritual, but not Religious Robert C. Fuller 2001-12-20 Nearly 40% of all Americans have no connection with organized religion. Yet many of these people, even though they might never step inside a house of worship, live profoundly spiritual lives. But what is the nature and value of unchurched spirituality in America? Is it a recent phenomenon, a New Age fad that will soon fade, or a long-standing and essential aspect of the American experience? In Spiritual But Not Religious, Robert Fuller offers fascinating answers to these questions. He shows that alternative spiritual practices have a long and rich history in America, dating back to the colonial period, when church membership rarely exceeded 17% and interest in astrology, numerology, magic, and witchcraft ran high. Fuller traces such unchurched traditions into the mid-nineteenth century, when Americans responded enthusiastically to new philosophies such as Swedenborgianism, Transcendentalism, and mesmerism, right up to the current interest in meditation, channeling, divination, and a host of other unconventional spiritual practices. Throughout, Fuller argues that far from the flighty and narcissistic dilettantes they are often made out to be, unchurched spiritual seekers embrace a mature and dynamic set of basic beliefs. They focus on inner sources of spirituality and on this world rather than the afterlife; they believe in the accessibility of God and in the mind's untapped powers; they see a fundamental unity between science and religion and an equality between genders and races; and they are more willing to test their beliefs and change them when they prove untenable. Timely, sweeping in its scope, and informed by a clear historical understanding, Spiritual But Not Religious offers fresh perspective on the growing numbers of Americans who find their spirituality outside the church.

Encyclopedia of American Folklife 2006 Offers approximately 270 essays on topics in American folklife as diverse as chain letters, the Internet, Little Havana, fans of heavy metal music, Wiccans, and zydeco.

Folklore in Utah David Stanley 2004-09 Over thirty scholars examine the development of folklife studies through the lens of over one hundred years of significant activity in a state that has provided grist for the mills of many
prominent folklorists. In the past the Folklore Society of Utah has examined the work of such scholars in biographical and other essays published in its newsletters. This book incorporates those essays and goes well beyond them to include many other topics, offering a thorough history of folklore studies and a guide to resources for those pursuing research in Utah now and in the future. The essays survey the development and contributions of folklore studies in Utah from 1892 to 2004 but also represent developments in both academic and public-sector folklore throughout the United States. Following a thorough historical introduction, part I profiles the first folklorists working in the state, including Hector Lee, Thomas Cheney, Austin and Alta Fife, Wayland Hand, and Lester Hubbard. Part II looks at the careers of prominent Utah folklorists Jan Harold Brunvand, Barre Toelken, and William B. Wilson, as well as the works of the next, current generation of folklorists. Part III covers studies in major folklore genres, with essays on the study of material culture, vernacular architecture, and Mormon, ethnic, Native American, and Latino folklore. Part IV examines public folklore programs including organizations, conferences, and tourism. Back matter describes academic programs at Utah institutions of higher education, summarizes the holdings of the various folklore archives in the state, and provides a complete cross-indexed bibliography of articles, books, and recordings of Utah folklore.

Ancient Mesopotamia A. Leo Oppenheim 2013-01-31 "This splendid work of scholarship . . . sums up with economy and power all that the written record so far deciphered has to tell about the ancient and complementary civilizations of Babylon and Assyria."—Edward B. Garside, New York Times Book Review Ancient Mesopotamia—the area now called Iraq—has received less attention than ancient Egypt and other long-extinct and more spectacular civilizations. But numerous small clay tablets buried in the desert soil for thousands of years make it possible for us to know more about the people of ancient Mesopotamia than any other land in the early Near East. Professor Oppenheim, who studied these tablets for more than thirty years, used his intimate knowledge of long-dead languages to put together a distinctively personal picture of the Mesopotamians of some three thousand years ago. Following Oppenheim's death, Erica Reiner used the author's outline to complete the revisions he had begun. "To any serious student of Mesopotamian civilization, this is one of the most valuable books ever written."—Leonard Cotrell, Book Week "Leo Oppenheim has made a bold, brave, pioneering attempt to present a synthesis of the vast mass of philological and archaeological data that have accumulated over the past hundred years in the field of Assyriological research."—Samuel Noah Kramer, Archaeology A. Leo Oppenheim, one of the most distinguished Assyriologists of our time, was editor in charge of the Assyrian Dictionary of the Oriental Institute and John A. Wilson Professor of Oriental Studies at the University of Chicago.

American Book Publishing Record 2001 An Amulet of Greek Earth Helen Papanikolas 2002 "In her book An Amulet of Greek Earth, author Helen Papanikolas explains and describes the vibrant culture these immigrants brought with them to the new world. The Romiosini culture, as it was called, provided the foundation for their new lives and was often the cause of strife as they passed on their beliefs and traditions to successive generations of Greek Americans."--BOOK JACKET.

Modern Greek Studies Yearbook 2004 Evil Eye in Christian Orthodox Society Nikolaos Souvlakis 2021-06-01 Evil eye is a phenomenon observed globally and has to do with the misfortune and calamities that we can cause to someone else out of jealousy of their possessions. The book engages with evil eye beliefs in Corfu and investigates the Christian Orthodox influences on the phenomenon and how it affects individuals’ reactions to it. Developing an interdisciplinary dialogue, it offers a fresh view of evil eye as a facilitator of wellbeing rather than a generator of calamities.

Reading Greek America Spyros D. Orfanos 2002 The Peoples of Utah Utah State Historical Society 1976 Contains histories of some of the minorities in Utah.

Beware the Evil Eye John H Elliott 2016-04-28 In the Sermon on the Mount, Jesus of Nazareth makes reference to one of the oldest beliefs in the ancient world - the malignity of an Evil Eye. The Holy Scriptures in their original languages contain no less than twenty-four references to the Evil Eye, although this is obscured by most modern Bible translations. John H. Elliott's Beware the Evil Eye describes this belief and associated practices, its history, its voluminous appearances in ancient cultures, and the extensive research devoted to it over the centuries in order to unravel this enigma for readers who have never heard of the Evil Eye and its presence in the Bible. This is the first of a four-volume work on the Evil Eye.

Internationale Bibliographie der Rezensionen wissenschaftlicher Literatur 2006

Books in Print 1991

The Book of the Damned Charles Fort 1972 “Time travel, UFOs, mysterious planets, stigmata, rock-throwing poltergeists, huge footprints, bizarre rains of fish and frogs-nearly a century after Charles Fort's Book of the Damned was originally published, the strange phenomenon presented in this book remains largely unexplained by modern science. Through painstaking research and a witty, sarcastic style, Fort captures the imagination while exposing the flaws of popular scientific explanations. Virtually all of his material was compiled and documented from reports published in reputable journals, newspapers and periodicals because he was an avid collector. Charles Fort was somewhat of a recluse who spent most of his spare time researching these strange events and collected these reports from publications sent to him from around the globe. This was the first of a series of books he created on unusual and unexplained events and to this day it remains the most popular. If you agree that truth is often stranger than fiction, then this book is for you”--Taken from Good Reads website.

Across a Great Divide Laura L. Scheiber 2010-02-15 Archaeological research is uniquely positioned to show how native history and native culture affected the course of colonial interaction, but to do so it must transcend colonialist ideas about Native American technological and social change. This book applies that insight to five hundred years of native history. Using data from a wide variety of geographical, temporal, and cultural settings, the contributors examine economic, social, and political stability and transformation in indigenous societies before and after the advent of Europeans and document the diversity of native colonial experiences. The book’s case studies range widely, from sixteenth-century Florida, to the Great Plains, to nineteenth-century coastal Alaska. The contributors address a series of interlocking themes. Several consider the role of indigenous agency in the processes of colonial interaction, paying particular attention to gender and status. Others examine the ways long-standing native political economies affected, and were in turn affected by, colonial interaction. A third group explores colonial-period ethnogenesis, emphasizing the emergence of new native social identities and relations after 1500. The book also highlights tensions between the detailed study of local cases and the search for global processes, a recurrent theme in postcolonial research. If archaeologists are to bridge the artificial divide separating history from prehistory, they must overturn a whole range of colonial ideas about American Indians and their history. This book shows that empirical archaeological research can help replace long-standing models of indigenous culture change rooted in colonialist narratives with more nuanced, multilinear models of change—and play a major role in decolonizing knowledge about native peoples.

Birthplace of Aluminum, Cradle of Crime Jeanine Mazak-Kahne 2009 America, History and Life 2004 Provides historical coverage of the United States and Canada from prehistory to the present. Includes information abstracted from over 2,000 journals published worldwide.