

**abstracts**

## Feast days and identity ..... 17

JOAQUIM DE SOUSA TEIXEIRA

*Conceptually, a feast day is a collective event. After a brief criticism of some theories, we conclude that there are two core features: the formal (the object of the feast) and the material (the ingredients). Every feast day involves ceremony and festivity. The actual date of the feast day, which is essential to its characterization, represents a rupture with the insignificant and commonplace time with the purpose of attributing more sense to the existence of those celebrating whatever the event(s). In spite of the extinction of certain feast days in modern Europe, the advancement of rationalistic utilitarianism and revolutions, we may support the anthropologically necessary character of the festive celebration and its irreplaceable role as far as the identification of individuals, social groups and nations are concerned. Against the postmodern and pagan attempt to turn feast days into unremarkable events or dissolution in nature, we might demand, within our own festive jubilations, the “differentiation of consciousness”.*

**Keywords:** *Calendar, Consciousness, Differentiation, Identification, Society, Time*

## Royal feasts and political communication in modern Portugal (1521-1572) ..... 35

ANA ISABEL BUESCU

*Leaving aside other kinds of significant feasts and celebrations, apparent in “popular culture” and religious and liturgical occasions, this essay studies the royal feasts of the Portuguese monarchy in the sixteenth century. Our aim is to stress that, beyond their diversity, these feasts are part of a system of political communication, shared by all monarchies in medieval and modern European societies.*

**Keywords:** *Royal ceremonies, Royal entries, Portuguese history (16<sup>th</sup> century), Lisbon (16<sup>th</sup> century)*

## Social substrata of sacred festivities. An anthropological approach ..... 57

ALFREDO TEIXEIRA

*This essay was written within a broader research project on “new theories of religion”, taking as its starting point the concepts put forward by Wittgenstein, Eliade, Certeau, Bourdieu, Legendre and Girard. This article seeks to build up an anthropological framework that aims to comprehend sacred festivities from three social substrata: the organization of social memory, social regeneration, and the symbolic construction of community.*

**Keywords:** *Feast days, Ritual, Holy, Religion, Theory of religion*

Family festivities... The contribution of psychology towards  
the study of routines, celebrations and family rituals ..... 73

HELENA REBELO PINTO &amp; MARIA TERESA RIBEIRO

*This paper includes a review of the literature on routines, traditions, celebrations and rituals and adopts the family as a sociological background and a family psychological model as a conceptual reference. In particular, the Family Life Cycle (Carter & McGoldrick, 2001) and concepts are deployed as a theoretical framework to analyse types, nature and senses of festivity, within the family group. The importance of family as a situational concept proved useful in generating a better understanding of festivity. These theoretical concepts facilitate the analysis of their multiple expressions and functions in different cultural contexts, for the family as a group and for the development of participants. The opportunity for educational, social or therapeutic interventions are also pointed out.*

**Keywords:** *Family festivities, Routines, Traditions, Celebrations, Rituals*

## Carnival on Terceira, the Azores ..... 87

LUIZ FAGUNDES DUARTE

*The Carnival Shrove Tuesday festival on Terceira island displays characteristics that distinguish it from the Azorean, Portuguese and international cultural context: the commemorations traditionally ascribed to this period of the year are being progressively replaced by theatrical works combined with music and dance, and involving almost the entire population of the island. These representations are called “danças [dances]”, which in their satirical strand are designated “bailinhos [little balls in local terminology]”, and do not fall into the category of folklore. Texts, music and choreography are authored by participants, and are always original texts motivated by topical events and composed of rhymed verses in “redondilha maior [seven syllable verses]” frequently ordered from local poets. The origins of this popular cultural phenomenon probably date back to the*

*16<sup>th</sup> century and derive from Iberian theater acted out on vessels crossing the Atlantic during the 16<sup>th</sup>-18<sup>th</sup> centuries. Some features connecting them with slave trafficking and the transatlantic sugar production circuit with some choreographic and dramatic traditions from the Brazilian Northeast also identifiable.*

**Keywords:** *Atlantic, Carnival, Dance, Iberian theater, Popular theater*

The world of death in living daily life: celebrating death  
in the Portuguese Misericordias of the modern age ..... 101

MARIA MARTA LOBO DE ARAÚJO

*Our work analyzes death in the Portuguese Misericordias of the modern age, highlighting the role played by death in living daily life. We studied mortuary practices and the mechanisms triggered by these institutions to attain salvation, showing the weight of death in the kingdom of the living.*

**Keywords:** *Charity, Celebrations, Death, Misericordias*

The emergence of radio and the mass spread of home entertainment ..... 115

NELSON RIBEIRO

*This article analyses the changes in daily life caused by the development of radio: the first means of mass communication to reach into people's homes. Besides making an important contribution towards the commodification of leisure in the 1920s and 1930s, radio broadcasting was responsible for changes in family and social organisation taking entertainment, which was previously confined to public spaces, into the heart of family life. Radio stations in the first half of the twentieth century, besides giving local events a national dimension, were also a major factor in the promotion of national identity in various countries. This was primarily due to their ability to attract a large number of listeners, made possible by the implementation of programming strategies based on the broadcast of content of a popular nature, thus decisively contributing to the affirmation of mass culture.*

**Keywords:** *Commodification of leisure, Entertainment, Mass culture, Estado Novo, Radio broadcasting*

Emerging forms of rendering festivals daily events ..... 133

MÁRIO F. LAGES

*This paper aims to comprehend some emerging social phenomena – fast feasts, subway parties, flash mobs, zombie walks, free hugs –, most of them originating in English speaking countries but present in all societies. The theoretical support for*

*this understanding is that the affluent classes, free from the necessity of producing material goods, increasingly apply their function of cultural changers to the everyday and inventing new forms of festive leisure. Given the impossibility of accounting for all the facts and circumstances favouring this development, we study the events with greater social impact and visibility often due to their strange and provocative nature. We also seek to understand the way in which some of these phenomena are ritualized enabling us to gain a glimpse into the way social behaviour is codified and cultures are changed and structured.*

**Keywords:** *Emerging phenomena, Everyday festivities, Affluent urban classes, Cultural change and structuration*