

Traces of the Virgin Mary

Tatiana
Zachar
Podolinská
Ed.



in Post- Communist Europe

Editor:

© Mgr. Tatiana Zachar Podolinská, PhD
Institute of Ethnology and Social
Anthropology, Slovak Academy of Sciences,
Bratislava

Reviewers:

Prof. Sławomir Kapralski, PhD
Institute of Philosophy and Sociology of
the Pedagogical University of Kraków, Poland
Assoc. Prof. PhDr. Radoslav Hlúšek, PhD
Department of Ethnology and World Studies,
Faculty of Arts, University of Ss Cyril and
Methodius in Trnava, Slovakia

Authors:

© Vihra Baeva, Albena Georgieva, Markéta
Holubová, Roman Kečka, Judit Kis-Halas,
Hubert Knoblauch, Juraj Majo, Aleksandra
Pavičević, Sabine Petschke, Lehel Peti,
Vojtěch Tutr, Tatiana Zachar Podolinská, 2019

Language proofs © Mgr. Judita Takáčová,

Michael Sabo

Graphic Design and Layout © Matúš Hnát

Figure on the front cover:

Photo: *Virgin Mary and religious statues
in the sanctuary of Medjugorje* (Bosnia &
Herzegovina, 2008), Source: Alamy Stock
Photo (Image ID: C53XCD)

Redesigned by © Matúš Hnát, 2019

© Institute of Ethnology and Social
Anthropology, Slovak Academy of Sciences,
Bratislava 2019

© VEDA, Publishing House of the Slovak
Academy of Sciences, Bratislava 2019

ISBN 978-80-224-1782-2

This volume is an output of the research
project VEGA 2/0060/19 *Ethnographic
Research of Non-Religion and Secularism in
Modern Slovak Society Life-Trajectories and
Stories*.

The publishing of this book was supported
with a financial contribution from the Slovak
Academy of Sciences upon recommendation
by the SAS Editorial Board.

Traces of the Virgin Mary in Post-Communist Europe

Tatiana Zachar
Podolinská^{Ed.}

Content			Content		
06	Acknowledgments		172	Figures	
10	List of Figures				
16	01 Traces of the Virgin Mary in Post-Communist Europe	Tatiana Zachar Podolinská	204	07 Vision and Video. Marian Apparition, Spirituality and Popular Religion	Hubert Knoblauch Sabine Petschke
	https://doi.org/10.31577/2019.9788022417822.16-55			https://doi.org/10.31577/2019.9788022417822.204-233	
56	02 Sacred Sites Reinterpreted: New Age Phenomena at a Hungarian Marian Shrine	Judit Kis-Halas	234	08 Travelling Through the Battle Fields. The Cult of the Bogorodica in Serbian Tradition and Contemporary Times	Aleksandra Pavićević
	https://doi.org/10.31577/2019.9788022417822.56-74			https://doi.org/10.31577/2019.9788022417822.234-249	
76	03 Manifestations of Marian Devotion in the Czech Republic – the Past and Present	Markéta Holubová	250	09 The Worship of Mary in the Region of Asenovgrad (Central Southern Bulgaria): Sites, Rituals and Narratives	Vihra Baeva Albena Georgieva
	https://doi.org/10.31577/2019.9788022417822.76-94			https://doi.org/10.31577/2019.9788022417822.250-282	
96	04 The Reception of Recent Marian Apparitions in the Czech Republic in the Field of Popular Religiosity – Two Examples	Vojtěch Tutr	284	10 'From Periphery to the Centre': Private Apparition of the Virgin Mary (An In-depth Qualitative Analysis of the Apparition's Narrative with Field Journal Notes)	Tatiana Zachar Podolinská
	https://doi.org/10.31577/2019.9788022417822.96-125			https://doi.org/10.31577/2019.9788022417822.284-326	
126	05 Contemporary Models of Marian Discourse in Slovakia	Roman Kečka	328	11 The Marian Apparition of Seuca/Szőkefalva in the Context of Religious and Ethnical Interferences	Lehel Peti
	https://doi.org/10.31577/2019.9788022417822.126-151			https://doi.org/10.31577/2019.9788022417822.328-350	
152	06 Marian Dedications within the Current Cultural Space of Slovakia	Juraj Majo	352	References	
	https://doi.org/10.31577/2019.9788022417822.152-170		376	Executive Summary	
			396	About the Authors	
			404	Index	

10 'From Periphery
to the Centre': Private
Apparition of the Virgin
Mary (An In-depth
Qualitative Analysis
of the Apparition's
Narrative with Field
Journal Notes)

Tatiana Zachar
Podolinská

The overall research dataset used for the purposes of this chapter is part of my ongoing research on Roma folk beliefs (2006–2007), as well as on the activities of both traditional and non-traditional religious movements among the Roma¹ in Slovakia (2003–2004, 2010–2011).

In the framework of the previous outputs from this research, I have attempted to create, with some generalisation, a typology of the elements of traditional rural *Romani Christianity* in Slovakia, elucidating the phenomena of the cultural and ethnic reinterpretation of mainstream Christianity into a Roma cultural context² (Podolinská 2009). In particular, I pointed out the phenomenon of *inculturation* in which the ‘White’ Virgin Mary is culturally and ethnically ‘transcribed’ and ‘translated’ into the ‘Chocolate Mary’ which physically, mentally and spiritually fits better in this context and corresponds to the hopes and needs of the particular ‘peripheral’ ethnic community.³

What is interesting about apparitions is that they occur on the *periphery* not only from the geographical point of view (peripheries of cities, rural areas) but also at peripheral levels of society: the seers are mostly children or (illiterate) women from socially deprived backgrounds (Turner 1974). This chapter⁴ offers an in-depth qualitative analysis of narratives on private Marian apparitions of

1 The question arises as to whether ‘Roma’ is the best term to use since there are several ethnic groups in Slovakia (*Rumungro*, *Wallachian Gypsies/Roma*, *Sintis*) and it is questionable, whether the ‘umbrella’ term ‘Roma’ fits to cover all of them. Moreover, some ‘Roma’ prefer the ethnonym *Cigáni* and they use it in their daily-life communicative praxis as an emic auto-ethnonym. The word ‘Cigáni’ was used for centuries to designate separate, clearly defined ethnic communities with common origins, as a sort of umbrella term for a heterogeneous community (Marushiakova and Popov 2013: 62). However, in the Slovak context, the term ‘Cigán/Cigáni’ is considered to be a derogatory term since the verb form of Cigán is ‘cigániť’, which means to lie or to deceive. In order to prevent the usage of the pejorative ethnonym in public discourse, the newly coined term *Rómovia* [Roma] is currently being promoted as a neutral term. For this reason, I shall use the term Roma in this chapter to refer to my fieldwork within my exo-discourse. Nevertheless, I shall keep the original label Cigáni at those parts the transcript of the narrative on the apparition where it was used by the seer herself (within the endo-discourse) (for more details on Roma labelling see Podolinská 2017; Marushiakova and Popov 2018).

a Romani woman living in a segregated Roma settlement in the Šariš region in the eastern part of Slovakia. The seer perfectly fits into the ‘periphery’ concept: she is an illiterate woman from a socially deprived settlement and is a member of the ethnically stigmatised community of *Cigáni* [Gypsies]. Her visions are private, and ever since they began to appear, she launched her struggle for collective and public recognition. The story of her apparition thus contains the well-known part of the path of other ‘successful visionaries’ – ‘from periphery to centre’ (i.e. from marginal private/individual apparition to central public/mass recognition). Since visions are ‘cultural products’ (Christian 1998) produced in the process of communication (Knoblauch 2009; Knoblauch and Schnettler 2018), they are not only embedded in a particular cultural context but also in the language and visual taste.⁵ For every apparition, the crucial point is to achieve collective consensus and to attract masses. This is the way from private/individual apparition to public/collective acknowledgement. This is the way from ‘periphery to the centre’. In our case, however, the seer was able to achieve recognition only within her own family. The response of the local Roma community to her apparitions is mostly negative. Quite interesting about this case is, that, according to her, she has support from the side of non-Roma local religious authorities. The struggle for *collective consensus* and an *ethnic code* are thus the most important themes of the analysed narrative on apparition.

2 For concept of Roma culture see Marushiakova and Popov 2016; for relations of ethnic and confessional consciousness of Roma see Marushiakova and Popov 1999.

3 For the ‘Chocolate Mary’ see Podolinská 2007, 2014.

4 This contribution is the output of the research project VEGA 2/0066/19 *Patterns of Social Mobility of the Roma in the Light of Empirical Research. Critical Reflection on Existing Practices and Collection of New Data*.

5 According to P. Bourdieu (1989) the *judgment of taste* in the late modernity has become a sensitive and very efficient mechanism of social classification. Taste classifies but it also classifies the classifier. It means that any aesthetic choices made contain double-edged information: about the object of choice and about its subject, and the latter refers to the social origin and position of the choice-maker.

The peripheral and deprived life situation of the seer is embedded into her visions. In her narrative, the attempt to achieve 'centrality' in a marginal position is central and the recognition theme is more frequent than the description of the apparition itself. In order to offer the reader a holistic picture of research situation, I use not only a qualitative analysis and thematic coding but also the perspective of *multi-vocal ethnography* (Tobin 1988; Clegg 2017). The interview is thus embedded in the synchronous context of field journal notes of the author, as well as in the diachronic context of her recent memories. The qualitative analysis is also placed in the wider context of the thematic search of media reports on local apparitions among Roma households in Eastern Slovakia.

Methodological Take-off: Thematic Analysis (TA) and Interpretative Phenomenological Analysis (IPA)

When considering suitable methodology for analysing my field data, I was inspired by the thematic analysis (TA) and interpretative phenomenological analysis (IPA) methodology. Drawing principally on Braun and Clarke's (2013, 2006) and Boyatzis' (1998) works, thematic analysis (TA) is concerned with the identification and analysis of patterns of meaning (themes) and constitutes a widely applicable, cost effective and flexible tool for exploratory research (Herzog et al. 2019). In its essence, TA consists of the analytical construction of: (a) codes, (b) themes in qualitative verbal expressions; as well as (c) patterns of recurrence, evaluation or association within these themes (Ibid.). This categorisation can be done *inductively*, aiming to generate new theory emerging from the data analysed (bottom-up), or *deductively*, testing theory (top-down) (Clarke and Braun 2014: 1948).

The author can choose various methods for coding (first-cycle and second-cycle coding). In this case, I chose the *affective methods* for first-cycle coding (Saldaña 2016: 124–143), which explore the subjective qualities of human experience (emotions, values, conflicts, judgements etc.) by directly acknowledging and naming those

experiences. According to Saldaña, they include (among others): (a) *emotion coding labels*: the emotion recalled or experienced (2016: 124–130, 293), and (b) *values coding* which assess a participant's integrated value, attitude, and belief systems (2016: 131–136; 298). In my qualitative analysis, I attempted to identify and describe both implicit and explicit ideas within the data (themes).

With respect to my research, I consider the interpretative phenomenological analysis (IPA) as the most productive and inspiring method. The approach is phenomenological in that it involves detailed examination of the participant's life-world; it attempts to explore personal experience and is concerned with an individual's personal perception or account of an object or event, as opposed to an attempt to produce an objective statement of the object or event itself (Smith et al. 2009; Smith 2015). At the same time, IPA also emphasises that the research exercise is a dynamic process with an active role for the researcher in that process (Smith and Osborn 2007). Finally, IPA is idiographic in its commitment to examining the detailed experience of each case in turn, prior to the move to more general claims (Smith 2015).

It can be summarised that while qualitative content analysis serves for a qualitative analysis of larger data set interviews (counted in hundreds) and TA for medium-sized and smaller data sets (counted in tens), IPA can also focus on very small sets of statements (up to ten) and be used for an in-depth analysis of even a single particular transcript of a narration, which is our case as well.

This paper offers a qualitative analysis of a single in-depth interview on a specific topic of a highly private and sensitive nature. My primary ambition was to accurately present, with the greatest detail possible, the context of narration about a particular apparition, including the narrator and author of this article herself in the context of the research and narration as such. While accepting the requirement for self-reflection and continuous consideration of the role of researcher in the context of the research, for this particular case, as a researcher, I consider myself an equal participant in the narration

(especially in its second part). The analytical data set therefore includes notes from my field journal, which I consider complementary to the transcript of the interview's audio recording. With regards to the background of this primary description, I shall later, during the primary and secondary analysis of inductively created thematic codes, outline the general thematic structure of the narration.

Another important methodological decision was inspired by the critical remarks by Hollway and Jefferson (2000), who challenged the practice of coding data into fragmented text segments in order to make sense of it. They also stated that fragmentation results in neglect of the whole, whereas the entire interview is not only greater than the sum of its parts, but by 'immersion' in the whole, one gains understanding of the parts, rather than vice versa. For the purposes of this study, I therefore work with the (almost) entire transcript of the interview on the apparition and with the (almost) entire transcript of the extract from my field journal. That is why this chapter is longer compared to the rest of the contributions within the given volume. All sentences in the interview transcript and the thematic paragraphs are numbered. For the purposes of the subsequent in-depth qualitative analysis, I worked with semantically coded parts of the interview and field journal transcript, respecting the original sequence of sections and sentences. The reader thus has a detailed idea about the sequence of the individual parts (up to the level of the sentence) and their positions against the whole.

Apparitions⁶ of the Virgin Mary and Jesus in Roma Settlements in (Eastern) Slovakia (Thematic Desk Research of Media Reports)⁷

As part of the wider context of the analysed narration, I offer here a brief thematic search of media reports, including an outline of their typical or common thematic elements. In recent years, thanks also to increased media interest, information on 'private apparitions' of the Virgin Mary and Jesus or of the image of the Holy Family not only at different locations with a higher concen-

tration of the Roma population, but also among the general population in Slovakia, have been made publicly available on the internet. It is important to mention the recorded apparitions that have taken place in Roma environments over the past ten years:⁸ the apparition of Jesus's silhouette on the plaster of the wall in a house in Hlinné (1997),⁹ the witnessing of Jesus's silhouette for two nights during a full moon in Šarišské Jastrabie (2009),¹⁰ the apparition of the Virgin Mary in the rings of a cut tree trunk, as seen by the Roma living at Pod Laščikom (2009),¹¹ the recognition of Jesus's silhouette in the rings of the tree trunk in Čaklov (2010),¹² the apparition of the image of Jesus, the Virgin Mary and of an angel on the glass door of a fireplace in Hencovce (2011),¹³ the apparition of the Virgin Mary's silhouette on a wall outside a house in Handlová (2011),¹⁴ the apparition of Jesus's silhouette on the glass of an electric stove door in Batizovce (2016),¹⁵ the apparition of Jesus on the glass of a stove door in Petrová (2018),¹⁶ the apparition of Jesus on a wall of a house in a Roma colony near the village of Zemplínska Teplica (2018),¹⁷ the apparition of Jesus and of the Virgin Mary on a cupboard door in Turňa nad Bodvou (2018),¹⁸ and the apparition of Christ and Satan on a furniture door in Moldava nad Bodvou (2019).¹⁹ The most recent apparition reported by the media is that of the Virgin Mary on a TV screen in July 2019.^{20, 21} The media reports include the 'apparition of a demon' in Vyšná Kamenica (2011)²² and the apparition of a 'supernatural picture' of mysterious eyes in Čirč (2017).²³

Even though each of these apparitions has a different context, what is common for most of these apparitions is that they occurred *in the intimate environment of their private households* (wall of a house, furniture door, door of a stove or fireplace, TV screen) or in their immediate vicinity (wood logs in the house exterior). The objects where the apparitions appeared, in spite of their previous profane function, now became objects of worship and are no longer used for their original purpose. The cited media reports on the apparitions, despite being fragmentary with minimum qualitative statements, show certain common features or tendencies and common thematic elements:

- 6 The term 'apparition' used herein is taken from the emic vocabulary of press releases or the respondents themselves. While media releases report 'alleged apparitions' and are rather reserved about their 'authenticity', the respondents (witnesses, seers, etc.) are convinced of their authenticity, as suggested by the reports.
- 7 Since qualitative or discursive analysis of media reports on apparitions is not the subject of this study, they are not analysed in this text in detail, and only their thematic search with the summary of the basic thematic elements is presented here. For the sake of providing a wider context of the private apparition, the footnote contains selected quotes from the original media reports. The search of the reports is presented in chronological order. Direct speech is marked in italics, cut with an ellipsis. The names mentioned in the texts are shortened to capital letters. Statements with attributes, which are important for the summary of the thematic elements, are marked in bold.
- 8 From the discourse perspective, the parodical search of 'Roma apparitions' by an author from a non-Roma environment is interesting, see <http://birdz.sk/torpedo08/blog/zahadne-zjavenia-v-osadach-cast-prva/177906-clanok.html>, entitled *Mysterious Apparitions in Settlements! Part One* (this article was published under the subsection *Thrilling Stories*) (February 13, 2019; accessed on August 7, 2019).
- 9 'During an August evening in 1997, two teenagers recognised Jesus's silhouette... on the wall of the house of Mr. B. in the Roma settlement in Hlinné. (...) - **The Church is reserved in such matters. I talked to both youngsters,.... they are convinced that they really saw Christ**, the local priest commented on the event. (...) The **Roma from Hlinné and hundreds of tourists** were coming to pray at the house for several weeks' (cited from <https://www.pluska.sk/plus-7-dni/domov/10/video-jezis-rure-batizovciach-zjavenie-romskej-osade-robi-majitelom-sporaka-problemy.html>, November 1, 2016; accessed on August 7, 2019).
- 10 'In November 2009, the Roma from Šarišské Jastrabie saw Jesus. The settlers saw the silhouette of Jesus praying for two nights during a full moon. This happened in the evening of All Saints' Day. (...) - *All of us saw him here. He had long black hair and was heading to the settlement,....* (...) It is said that **everyone in the settlement began to pray firmly and promised to do better**' (cited from <https://www.pluska.sk/plus-7-dni/domov/10/video-jezis-rure-batizovciach-zjavenie-romskej-osade-robi-majitelom-sporaka-problemy.html>, November 1, 2016; accessed on August 7, 2019). A description of the event from another media report: '**We're happy** that we've been visited by the Son of God, and we **promise that we shall forever be good believers** and that **we shall only do good**,.... The day after the apparition, they went to see the local priest (...). - *We were not taken seriously, telling us that it was nonsense. I know that the priest doesn't like us, the Roma, and that's why he didn't receive us. However, we're not afraid of God, because he's our love. We believe that he will come to see us again and that all of us will go to heaven. Both we and our children pray for it*' (cited from <https://www.cas.sk/clanok/137313/romovia-zo-sarisskeho-jastrabia-na-mesiaci-sme-videli-jezisa/>, November 4, 2009; accessed on August 7, 2019).
- 11 'The Roma from Pod Laščikom **are convinced** that the Virgin Mary appeared to them on cut willow logs. (...) *I literally shuddered. When I found out what it was, I asked my friend, who was helping me, whether he saw anything. And he told me - no. But I was convinced that it was an apparition.* (...) The deacon of Stropkov J. Š. B. told us his opinion (...) - *I found around fifty people there, standing at a makeshift altar with two logs of rounded wood on top of it. There are darker spots in the middle of the logs (...). Some of*

- them thought it to be the Virgin Mary or Lord Jesus (...). In my opinion, however, there are no supernatural interventions or apparitions...*' (cited from <http://www.espektrum.sk/index.php?text=1691-romovia-pod-lascikom-tvrdia-ze-sa-im-zjavila-panna-maria>, August 9, 2009; accessed on August 7, 2019). Pod Laščikom is part of the town of Stropkov, and is the oldest place of pilgrimage of the *Virgin Mary of the Scapular* in Slovakia. At the request of the local believers, Pope Clement IX acknowledged the Brotherhood of the St. Scapular of Stropkov with a special bull of May 11, 1669. Later, Pope Pius VII enabled the believers to obtain indulgences at this place of pilgrimage on the day of the celebrated feast (<http://www.espektrum.sk/index.php?text=10938-odpustove-slavnosti-v-stropkove>, accessed on August 10, 2019).
- 12 'In October 2010, an inhabitant of Čaklov spotted the face of Jesus among the rings of a tree that had been cut some time ago. The trunk was lying in the grass near the church, and since its discovery it has been **surrounded by praying Roma every day. The angry priest ordered them to go to church instead**' (cited from <https://www.pluska.sk/plus-7-dni/domov/10/video-jezis-rure-batizovciach-zjavenie-romskej-osade-robi-majitelom-sporaka-problemy.html>, November 1, 2016; accessed on August 7, 2019).
- 13 'In October 2011, a family from Hencovce near Vranov nad Topľou saw the image of the Holy Family. It appeared on the glass door of the fireplace at the moment they started a fire in it. (...) They were said to be blessed with this because they have a **handicapped child**. (...) However, the **mayor of Hencovce... wiped off the picture** and told them to see him when it appeared again' (cited from <https://www.pluska.sk/plus-7-dni/domov/10/video-jezis-rure-batizovciach-zjavenie-romskej-osade-robi-majitelom-sporaka-problemy.html>, November 1, 2016; for a YouTube video see <https://youtu.be/RDSDWXUCMUE>; both links accessed on August 7, 2019).
- 14 'HANDLOVÁ. The appearance on the wall of one of the houses caused quite a stir. The plaster created an image which the locals considered an apparition. They immediately brought candles and made **an altar** out of the electrical fuse box, **to which they now come to pray**. (...) - *I think the Virgin Mary appeared to us, but I don't know why it happened in our house (...). The figure looks like the picture we have at home*, explained the 13-year-old M. Š. who discovered the appearance. (...). The people in the colony believe that the **apparition would protect them from misfortune**. M. hopes that it **would scare all bad people away**, - *those who steal here, drink alcohol and argue*, her mother **believes in the healing** of her ill mother-in-law. (...) The citizens of Handlová decided to call the priest. - *We want him to come and see, and consecrate this place and build a chapel for us to pray (...). The deacon of Prievidza M. D. did not wish to comment* on the apparition on the wall of the house in the colony' (cited from: <https://myhornanitra.sme.sk/c/5976870/s-udajnym-zjavenim-chceli-niektori-obyvratelia-handlovej-obchodovat.html#ixzz5ndVc5c7y>, July 13, 2011; accessed on August 7, 2019).
- 15 'Five years ago, a plaster demon caused a stir, as it miraculously appeared on the wall of a Roma house in Vyšná Kamenica. For the past months, the Roma of Batizovce **have been worshipping the door of a stove** on which Jesus appeared. Rumours of the apparition have even crossed the borders of Slovakia and the apparition has even been reported by the British. (...) Kneeling at the stove, the settlers recited prayers and believed that Jesus appeared to them in order to **relieve them from misery**. Some believe in the apparition, others are sceptical. (...) **The people living in the settlement trust the apparition**. It moved many of them

to tears. They believe that Jesus appeared to them in order to encourage them. (...) People were coming in crowds to the house in which the stove was situated. After some time, the mayor G. B. decided to take the stove door to his place. According to him, people began to trade with it. The local Roma would like to exhibit the door of the stove in the church' (The apparition was reported by TV Markiza; text cited from <https://spis.korzar.sme.sk/c/20361478/batizovce-ozjaveni-jezisa-hovori-aj-svet.html>, October 20, 2016; accessed on August 7, 2019. For another media report on the same apparition see <https://www.pluska.sk/plus-7-dni/domov/10/video-jezis-rure-batizovciach-zjavenie-romskej-osade-robi-majitelom-sporaka-problemy.html>, November 1, 2016; 2019), or [https://www.mojevideo.sk/video/2846b/v_osade_sa_zjavil_jezis_na_sporaku_\(slovensko\).html](https://www.mojevideo.sk/video/2846b/v_osade_sa_zjavil_jezis_na_sporaku_(slovensko).html), see also the extensive discussion on the article). All links accessed on August 7, 2019.

16 'In the municipality of Petrová in north-eastern Slovakia, people began to pray to a stove (...). **The locals believe** that it was an apparition and **prayed in front of the stove** until eight in the morning. (...) They placed statues of the Virgin Mary and a picture of Jesus on the stove, turning the kitchen into a prayer room. They no longer use the stove for cooking; according to the residents of the house, they want to find a more dignified place for the glass. However, the Orthodox priest calls for caution' (The event was reported by TV JOJ in its evening news programme, text cited from <https://www.hlavnespravky.sk/osade-vychode-slovenska-sa-skle-kuchynskej-rury-udajne-zjavil-jezis-kristus-pravoslavny-knaz-objasnil-situaciu/1512898>, September 6, 2018). Video reportages available at https://www.mojevideo.sk/video/2e135/_zjavenie_na_sporaku.html and https://www.mojevideo.sk/video/2ff73/na_vychode_sa_v_sporaku_zjavil_jezis_kristus_na_kolenach_niektro.html). The media report titled *Apparitions of the Saviour on the door of a stove have already been seen in two settlements* also informs about the apparitions in Petrová and Batizovce: <https://hornyzemplan.korzar.sme.sk/c/20909581/zjavenia-spasitelana-dverach-sporaka-videli-uz-v-dvoch-osadach.html#ixzz5vv50jFI>, September 9, 2018). (All links accessed on August 7, 2019).

17 'The Roma living in the colony near the municipality of Zemplínska Teplica in the district of Trebišov were allegedly witnesses to a miracle during the weekend. Jesus is reported to appear on the wall of one of their houses. The picture of Christ did not change for long, and the **locals therefore began to pray regularly**. Moreover, they say that there were **some more apparitions**. The inhabitants of the settlement spoke about the unusual situation to their mayor and their priest. – ...*And so I told them... that we are, of course, reserved about such situations, and asked them to wait a week or so*, said the parish administrator I. Č. for TV JOJ' (October 9, 2018, Hlavné správy TV JOJ, cited from <https://magazin.panobcan.sk/osadnici-hovorila-o-dalsom-zjaveni-na-stene-domu-udajne-videli-jezisa-krista/>; accessed on August 7, 2019).

18 For the video reportage broadcasted by TV JOJ see [https://www.mojevideo.sk/video/2d66f/modlia_sa_k_starej_skrini_\(neveril_som\).html](https://www.mojevideo.sk/video/2d66f/modlia_sa_k_starej_skrini_(neveril_som).html) (June 30, 2018; accessed on August 7, 2019).

19 For the video see https://www.mojevideo.sk/video/2ec9c/zjavenie_na_starej_skrini_opat_uraduje.html, (January 13, 2019). The media report on the video states: 'The faces of Jesus Christ and Satan appeared on a cupboard in Eastern Slovakia. (...) The family of H. from Moldava nad Bodvou **asks the local priest for help**. Even though they believe in miracles, **they don't want to have them at home**. The apparition is said to be related to the **disease of their mother**. (...).'

- 20 Citation from the media report entitled: *Video: The Roma in Zborov say the Virgin Mary appeared to them. They say they have proof*: '(...) The family was watching the MTV channel on a plasma television. The left half of the screen suddenly turned black and a strangely perfect female face appeared in the right half of the screen. The family and the people in the settlement considered it the **apparition of the Virgin Mary**(...). **All of them** discuss it **excitedly**, many of them **cry** or fall on their knees and **pray earnestly**. (...) Real **apparition?** (...) **Warning** for the settlement and the settlers to stop living as they do today, or the manifestation of the **protective hand** directly from heaven? Or just (...) a television failure?' (for the video footage broadcasted by TV Markiza see <https://www.facebook.com/TelevizneNoviny>). The video footage was produced 10–15 mins after the apparition (12:40) by the film crew of Fluidum Film s.r.o, which was coincidentally shooting a documentary film *The Way Out* in Zborov, see YouTube <https://www.youtube.com/watch?v=WDJVBBCBa8Y&feature=share>. All links accessed on August 7, 2019. (I am thankful to my colleague Mgr. Tomáš Hrustič from the Institute of Ethnology and Social Anthropology SAS for reminding me of this apparition.)
- 21 In less than a week from the initial broadcast of the original report, TV Markiza posted a report of 'explanation' on its FB profile: '(...) The settlers from Zborov near Bardejov thought that the face of Jesus's mother appeared on their television screen. (...) The viewers on the social network ... realised after the publishing of the report that it was no miracle, but just a paused music video from the Canadian singer known as The Weeknd.' (The video reportage is available at: http://www.tvnoviny.sk/zaujímavosti/1971251_zahadne-zjavenie-panny-marie-v-romskej-osade-sa-vysvetlilo-urcite-sa-zasmejete?fbclid=IwAR31ALP_KPh9ztYfgSAccnXuXQChw4LLk2Fw6BG5kR0GnV4y-N1DXFd8PQ#, accessed on August 7, 2019.)
- 22 'Slightly different was the **apparition of the demon** which **scared** the Roma from Vyšná Kamenica in November 2011. A monster with pointy ears, a dog mouth and cow eyes used to appear in the house of H., but only when the deaf-mute young man was in the room. As a hidden camera revealed, it was him who painted the demon. Musician T. H. set this humorous story in music, giving it an equally humorous title: *Plaster Demon*.' (Cited from <https://www.pluska.sk/plus-7-dni/domov/10/video-jezis-rure-batizovciach-zjavenie-romskej-osade-robi-majitelom-sporaka-problemy.html>, November 1, 2016; for the YouTube video see <https://youtu.be/Aev662LXEXc>). (All links accessed on August 7, 2019.)
- 23 The municipality of Čirč is an important place of pilgrimage for the Greek Catholic Church in Slovakia. 'Back in 2017, TV JOJ broadcasted a report from the settlement next to the village of Čirč. Its inhabitants were said to have seen a supernatural image on their cottage. Ever since, the locals **pray to avoid anything bad** (...). This image appeared suddenly, which **scared** the owners of the house a lot. (...) They think it was an apparition and that someone wanted to tell them something, yet **they do not know whether to expect good news or bad news** (...).' The video reportage is available at and the text is cited from <https://muzskysvet.sk/video-zahadny-ukaz-v-romskej-osade-vsetci-sa-boja-a-modlia/> (June 30, 2018; accessed on August 7, 2019).

- (a) *The interpretation of (unusual) events within the religious code*: ‘...they are convinced of having seen Christ in real life’ – media report (m. r.) Hlinné; ‘The Roma from Pod Laščíkom are convinced...’ – m. r. Laščík; ‘The plaster created an image which the locals consider an apparition.’ – m. r. Handlová; ‘The locals believe it was an apparition,’ – m. r. Batizovce;
- (b) *An ambivalent attitude to what the person has seen* (joy and happiness, deep emotion, as well as confusion and fear): ‘We’re happy that God’s Son came to visit us!’ and ‘But we’re not afraid of God, because He’s our love,’ – m. r. Šarišské Jastrabie; ‘I literally shuddered,’ – m. r. Laščík; ‘I think the Virgin Mary appeared to us, but I don’t know why it happened in our house.’ – m. r. Handlová; ‘It moved many of them to tears,’ – m. r. Batizovce; ‘Though they believe in miracles, they don’t want to have them at home.’ – m. r. Moldava nad Bodvou; ‘...many of them cry,’ – m. r. Zborov; ‘Ever since, the locals pray to avoid anything bad.’ and ‘This image appeared suddenly, which scared the owners of the house a lot. (...) They think it was an apparition and that someone wanted to tell them something, yet they do not know whether to expect good news or bad news.’ – m. r. Čirč;
- (c) *Spontaneous internal acceptance of the apparition* (within the local Roma community): ‘They immediately brought candles and made an altar on the electrical fuse box, to which they now come to pray.’ – m. r. Handlová; ‘The people from the settlement trust in the apparition.’ – m. r. Batizovce;
- (d) *Collective reaction and sharing of the apparition* (improvised altars, places for prayer): ‘The Roma from Hlinné and hundreds of tourists came to pray at the house for several weeks’ – m. r. Hlinné; ‘It is said that all people in the settlement began to pray firmly.’ – m. r. Šarišské Jastrabie; [deacon]: ‘The trunk was lying in the grass near the church, and since its discovery it has been surrounded by praying Roma every day’ – m. r. Čaklov; ‘Kneeling at the stove, the settlers recited prayers,’ or ‘People were coming in crowds to the house in which the stove was

- situated.’ or ‘...prayed at the stove until eight in the morning,’ and ‘They placed statues of the Virgin Mary and a picture of Jesus on the stove, turning the kitchen into a prayer room.’ – m. r. Batizovce; ‘...the locals began to pray regularly,’ – m. r. Zemplínska Teplica; ‘All of them discuss it excitedly, many of them cry or fall on their knees and pray earnestly.’ – m. r. Zborov;
- (e) *Search for internal and external authorities to confirm authenticity* (either of religious – priest or non-religious nature – mayor, media): ‘When I found out what it was, I asked my friend who was helping me whether he saw anything.’ – m. r. Laščík; ‘The citizens of Handlová decided to call the priest.’ – m. r. Handlová; ‘The inhabitants of the settlement spoke about the unusual situation to their mayor and their priest.’ – m. r. Zemplínska Teplica; ‘The family of H. from Moldava nad Bodvou has asked the local priest for help.’ – m. r. Moldava nad Bodvou;
- (f) *(Usually) a reserved or negative attitude from external authorities*: ‘The Church is reserved in such matters.’ – m. r. Hlinné; ‘I know that the priest doesn’t like us, the Roma, and that’s why he didn’t receive us,’ – m. r. Šarišské Jastrabie; [deacon] ‘In my opinion, however, these are not supernatural interventions or apparitions...’ – m. r. Laščík; ‘The angry priest ordered them to go to church instead.’ – m. r. Čaklov; ‘However, the mayor of Hencovce... wiped off the picture and told them to see him when it appeared again.’ – m. r. Hencovce; ‘The deacon of Prievidza M. D. did not wish to comment on the apparition on the wall of the house in the colony.’ – m. r. Handlová; ‘However, the Orthodox priest calls for caution,’ – m. r. Batizovce; [parish administrator] ‘And so I told them... that we are, of course, reserved about such situations, and asked them to wait a week or so.’ – m. r. Zemplínska Teplica;
- (g) *Back search for the causes of apparition* (the motif of collective ‘chosenness’, as well as the state of poverty or illness of a concrete person): ‘They were said to be blessed with this because they have a handicapped child.’ – m. r. Hencovce; ‘...believed that Jesus appeared to them in order to relieve them from their

misery.’ – m. r. Batizovce; ‘The apparition is said to be related to the disease of their mother.’ – m. r. Moldava na Bodvou;

- (h) *Seeking the message of the apparition* (protection of the people living in the village, healing of concrete persons): ‘We believe that he will come to see us again and that all of us will go to heaven.’ – m. r. Šarišské Jastrabie; ‘The people in the colony believe that the apparition would protect them from misfortune. M. hopes that it would scare all bad people away, –those who steal here, drink alcohol and argue, her mother believes in the healing of her ill mother-in-law.’ – m. r. Handlová; ‘They believe that Jesus appeared to them in order to encourage them.’ – m. r. Batizovce;
- (i) *Feeling of duty*: (the tendency to set up an altar or a chapel at the place of the apparition or to search for a dignified place for the apparition medium): ‘The local Roma would like to exhibit the door of the stove in the church.’ – m. r. Batizovce; ‘We want him [the priest] to come and see, consecrate this place and build a chapel for us to pray.’ – m. r. Handlová; ‘I [deacon] found around fifty people there, standing at a makeshift altar with two logs of rounded wood on top of it.’ – m. r. Laščík; as well as feelings of duty as a need to ‘do better’ collectively in the form of intensified faith and improved interpersonal relationships: ‘...they promised to do better’ and ‘...we promise that we shall forever be good believers and that we shall only do good...’ – m. r. Šarišské Jastrabie;
- (j) The main ‘apparition’ is sometimes accompanied by *accompanying apparitions* or signs or other ‘supernatural’ phenomena, which is perceived by the eyewitnesses as confirmation of the authenticity of the apparition. ‘Moreover, they say there were some more subsequent apparitions’ – m. r. Zemplínska Teplica. The media reports (in exceptional cases) also captured *apparitions of demonic beings and of the Devil*: ‘Some see the lines of the Devil in the bottom right-hand corner’ – m. r. Zborov; ‘The faces of Jesus Christ and Satan appeared on a cupboard in Eastern Slovakia.’ – m. r. Moldava nad Bodvou; ‘...the apparition of the demon which scared the Roma in November 2011,’ – m. r. Vyšná Kamenica.

Private Apparition of the Virgin Mary in Hermanovce

Situational Context

In the following section, I shall describe the wider situational research context of the analysed narration on the apparition of the Virgin Mary based on my data corpus from the research on Roma religiousness in Eastern Slovakia in 2006 and 2007.²⁴ I first visited Hermanovce in 2006. At that time, I was mapping the expressions of religiousness in Roma households, home altars, religious pictures, statues, their compositions, as well as domestic frescos of naive Roma and non-Roma painters. On this occasion, I encountered several private apparitions of the Virgin Mary and Jesus Christ among the local Roma (altogether eight stories of various length), which usually resulted in the creation of private family chapels or small altars, either directly within the house (at the place where the Virgin Mary appeared, Fig. 10.1 and Fig. 10.2), or on the house's façade (Fig. 10.3–10.6), or encouraged the locals to paint a picture (Fig. 10.7) or build a chapel in the street in front of the house (Fig. 10.8a, b), or in the garden around the house (Fig. 10.9), or to create a statue or a cross (Fig. 10.10 and 10.11).

The encounters with the people who talked about the apparition of the Virgin Mary (or Jesus or God) were very different. However, the common feature for all of them was the ambivalent feelings of *chosenness* (‘It was me whom She appeared to!’), *fear* (‘How would my family and my wider surroundings receive it?’) and, at the same time, the *compulsive urge to share* the apparition with others by talking about it. The majority of the apparitions that I recorded resulted in some kind of duties for the persons chosen for/affected by the apparition – they were requested by the Virgin Mary or by Jesus to do something (erect a cross, build a chapel, missionary activities among the Roma, giving intensive testimony of faith, etc.). Some of them explicitly complained that Mary did not let them

24 Mapped locations: Jarovnice, Svinia, Hermanovce, Abranovce, Žehňa, Uzovské Pekľany, Rokycany, Terňa, Vyšný Slivník, Furmanec, Raslavice, Muršov.

rest until they fulfilled her request (scaring people in dreams or in visions while awake).²⁵ However, not all narrators were willing to talk more widely about their apparitions with an unknown 'non-Roma' researcher. The problem was certainly multiplied by the assumed *social distance* and fear from *rational rejection*. Another factor seemed to be *time* – I would say that the more distant in time, the less emotional and briefer was the narration on the apparition.

As for the 'apparition at Hermanovce', it was the strongest encounter emotionally in which my role as researcher became part of the story at a certain point. In order to capture the story of the apparition in the form of narration as accurately and concisely as possible, I consider it appropriate to present my immediate feelings and the role I played in this situation as a researcher as well.

Field Journal Notes²⁶

Situational Context (Ex-Post, from Researcher's Field Experience, Based on Memory)

My Field Journal was created on an on-going basis, every day after the completion of my 'field research', while staying in local lodging houses in Eastern Slovakia (i.e. not within Roma settlements where the field research was conducted). I made written records in a special notebook, and the length and nature of my daily records varied. In principle, I made note of everything I considered important, from information on the current participants and research sites, as well as recommendations for new participants and sites, statistical and factual data, captions for documentary pictures, up to coherent daily records of the research autopsy which contained mainly the situational contexts of the interviews as well as purely subjective observations and intimate personal emotions (Fig. 10.12).

²⁵ 'It scared me until I created it [the chapel]' (male, 71-years-old, Žehňa, 2006).

²⁶ Freely recorded notes, published without 'self-censored' changes or modifications of the contents, with minimum shortening.

Throughout my on-going research, I did not divide the text of my field journal in thematic sections. The thematic codes for the different parts of the text were created ex post, for the purposes of this study, and form part of the analysis in which my own records are treated as the subject of research. The text was coded by choosing a 'key word' for the given part/sentence of the records using the inductive method. When writing the field journal, I did not use any predefined code for thematic records. During the analysis itself, I decided to respect the given 'thematic' eclecticism of the record: we can thus find here codes of structural, descriptive, emotional, value-based or evaluative character (Saldaña 2016), as well as contextual and situational notes (capturing the change of topic, research situation or the reasons for interrupting an interview, etc.), which significantly complete the overall context of the interview).²⁷

Since the text itself is not too extensive, I have published it here in its original extent and wording, with minimum changes and shortening,²⁸ while changing the name of the location and the names of the persons in order to maintain the anonymity of the site and of the narrator.

Thematic coding of extract from field journal in original sequence order.²⁹

(1) Overall impression

Hermanovce. Very strong impression. Strong and bad.

(2) Social and status asymmetries /situational context before the interview/

Kristína is a woman who is more-or-less my age, perhaps a bit older. However, what distinguishes us apart is our social status, skin colour and opportunities. I have my own bed and hot

²⁷ From this point of view, it is almost 'verbatim transcript'.

²⁸ Text shortening is marked with (...).

²⁹ The contextual and situational notes are placed after the respective codes in /brackets with slashes/.

food several times a day. Kristína lives in a dilapidated hut with 12 people jammed into 6m². There are three beds in the house, one window covered with a plastic sheet and a trampled floor, which is covered with remnants of varicoloured linoleum seized from the dump. Kristína calls it 'my house'. Even my dog's pen is larger. There is no furniture here except for the strange bundles made of old curtains, hanging from the ceiling at various places. I couldn't see what was inside. I suppose it was clothes. Kristína offers me a place to sit on the bed next to one of the bundles, rocking a baby wrapped in a pillow on her knees. Before Kristína begins to talk, the bundle next to me moves. I realise that a child is inside. There are children everywhere. Children and flies. (...)

(3) *Emotion evoked by the interview* /interaction, interruption of the interview/

Kristína made me cry by singing a song about the Virgin Mary. I'm sitting there, listening, recording and feeling ashamed. Kristína's daughters-in-law picked up the 'bundles'. One of them takes the baby from Kristína's arms and breastfeeds it. The baby sucks on her breast, she sucks on a cigarette. The cigarette is being passed around. Some onlookers are coming in. They would sit there, babysit, listen to part of the story and leave. One of the daughters-in-law is watching me as I start to cry. I interrupt the recording. Kristína is kneeling on the floor, finishing a Roma song on Christ. Both of us are crying.

(4) *Emotion evoked by picture documentation* /interaction with the result of the current external confirmation of the apparition/

I'm photographing Kristína and the clay wall where the Virgin Mary appeared (Fig. 10.1), including the opposite one on which they saw a cross. When in total darkness, I take a picture of that wall with a flash, the lines of the cross appear on the shot on the camera's display. The camera is passed around, one can see on the display something reminiscent of a cross, Kristína is moved and crying.

(5) *Thematic search and situational context of the interview recording, change of conversation topic* /interaction and secondary intervention/

The daughter-in-law draws me aside; she wants to tell me something. 'Later' – I tell her. Kristína is talking about the local flood,³⁰ about the apparition of the Virgin Mary, about the pilgrimages and singing. Her husband comes in and joins our conversation about traditional customs. I realise that Kristína is like a filter that does not allow much ethnographically interesting information pass. Her daughter-in-law draws me aside again and explains that her child is in hospital and if they don't bring the money for child nutrition and diapers there, they would place the child in a children's home. I reached into my bag and took out all the money I had. It's all I have. I promise the daughter-in-law to drive her to the hospital. We need to go. It's Friday, the head of the department would not be there forever.

Kristína sees us off to the car, leading us towards the cross above her house, and then to the house of her sister who, just like Kristína, has a small wall 'chapel'.

As we arrive at the hospital, the daughter-in-law asks me for more money. When we find out that the child is not there (they 'put him in the children's home') and that I don't have any more money, we return. The daughter-in-law enters the house. Nobody is asking her anything. Her eyes tell them that she hasn't got more money. They look down and leave.

(6) *Post scriptum of the story line* /situational context after the end of the conversation/

Next to the white rosary, the medallion of the Virgin Mary of the Guadalupe is hanging on Kristína's neck, which I gave her as a gift in the morning. Kristína is cooking lunch for all her

30 During my research in 2006, the respondents recalled huge floods in 1998, which affected several villages: Jarovnice, Terňa, Svinia, Hermanovce, Uzovské Pekľany, Rokycany. The floods caused human casualties in Jarovnice and Hermanovce (according to my notes from the Field Journal of 2006).

family. Washed potato peels from the previous week and a half package of pasta. She stirs this incredible mixture on an old, rusty stove and, in a relaxed manner, utters a question: 'I'll send someone to buy bread rolls and sausage for you, you haven't eaten since the morning, have you?!' – The Sun came up. God is far and high. For me, Kristína is God now.

On my way back from my research in the settlement a couple of hours later, I stop at Kristína's house to say good-bye. She's sitting on the doorstep of the run-down house of her father next to her house. Her father's spirit as a *mulo*³¹ set the house on fire, because they put cigarettes and matches in his hands when in the coffin. Ever since, they only put cigarettes.

Kristína is sitting on the charred doorstep. Her youngest son of around five years is sawing a big rafter. Kristína waves in the direction of the scorched part and shows me where she would have her new small 'chapel'. She explains to me that there is a shop in Prešov where I should buy a new statue of the Virgin Mary for her. In the street in front of her house, I obtain her blessing, also for my son. And she tells me to give her a call and send her a package with clothes for her children.

(7) *Overall reflective emotion*

A very strong day. A very strong woman. Huge misery. The biggest one I've ever seen. People lie and steal, but they still reflect humanity so much. I can see in Kristína's eyes when she's lying, though I know that she has to lie; I admire her strength, it is the only active path, to do something, beg something for herself and for her children, surrounded by mud and flies and by

31 *Mulo* – a frequent motif of a revenant, a returning spirit of the dead, which can physically operate in this world (see, for example, Mann 1988, 1993). During my research at Roma sites, the 'mulos' could cause special bruises to the living survivors (fingerprints on the body, turning immediately yellow and green); their presence could be manifested by cold and by sitting on the bed at night. Some 'mulos' visited their surviving wives in a physical body and had more children with them (from the complex data set of 2006–2007, Dreveník 2006).

the children of her children. With a white rosary on her neck, she's standing on the doorstep of her 'house', knowing that she can rely only on the power of her eyes which would bring the young *Gadží*³² with a soft heart back to her and force her to fulfil all her requests."³³

Qualitative Analysis of the Transcript of the Interview about the Apparition in Original Sequential Order

Situational Context (Ex-Post, from Researcher Field Experience, Based on Memory)

The conversation with Kristína took place in her hut and lasted for about three hours, with a longer break because of my leaving for the hospital with her daughter-in-law. Kristína spoke very good Slovak (not the Šariš dialect), though she had a strong Šariš accent and not all the words were used in their correct grammatical form.³⁴ In her narration, from time to time she used words from the local Šariš dialect.³⁵ Some other members of her household were also present during the interview: her two daughters-in-law, Kristína's adult son, Kristína's husband, an older man (probably the father of her husband or of one of the daughters-in-law), two children aged three to five years, two babies and several children aged five to ten. The composition of the audience often changed as some of them were coming, others were leaving, yet nobody interrupted her, nor took over the initiative to speak, and they did

32 *Gadží* – Romani term for non-Roma woman.

33 If I am to comment on my notes in the field journal from a diachronic and analytical perspective, I admit my great emotional engagement, as well as intense feelings of discomfort resulting from the considerable social asymmetry which was manifested, among other things, by my intense and spontaneous need for reciprocity and help to balance out (at least temporarily and situationally) this asymmetry in some way.

34 The interview was conducted in Slovak language. The author's command of Romani language was insufficient to understand the details of the narrative in *Romanes* [Romani language]. It was Kristína who (automatically) chose the Slovak language for her narrative.

35 The words from the local Šariš dialect are translated into English and < marked >.

not comment on what she was talking about. Her husband actively joined the end of the conversation, with Kristína intensively correcting some of his statements. The members of the household who did not join the conversation talked in Romani to each other.

When I informed Kristína about the topic of my research and asked for her consent to the recording and photographs, Kristína spontaneously approached the wall in her house where there was a manually modelled small wall chapel from clay with the statue of the Virgin Mary, decorated with artificial flowers (Fig. 10.2), and began talking about her apparition.

I did not direct the first part of the conversation. It was a free form of narration, into which I intervened only minimally in the form of occasional complementary or specifying questions. Kristína herself chose the meaningful themes of her narration and included supporting or explanatory comments and subthemes; from time to time, she returned to some points of her narration which she considered important.

The second part of the conversation had the character of a directed interview, where I used the opportunity to ask about the context or about the unclear sections of the previous part in greater detail. I numbered and coded the individual segments of her narration in the original transcript of the audio-recording in sequential order (1, 2, etc.) and, within them, I numbered each sentence (1.1., 1.2., etc.). Because of the limited length of this article, I present here only the first, free part of the narration in its original wording, which I shortened just a little. The second part of the conversation is presented in shortened form, while maintaining the thematic sections; the omitted sentences, marked with the respective sequential number of the section and sentence, are marked with three full-stops in a bracket, such as (...1.2...). The reader can thus obtain a fair view of the chronological and logical sequence of the original narration and an idea about the shortened parts of the individual sections. The text is shortened only where there were redundant parts of sections or sentences in terms of meaning.

*The first part of the conversation in sequential order with the codes of the narrative parts*³⁶

(1) *Vision = 'Apparition'*

1.1. And so I had the Virgin Mary on this wall here 1.2. (A) And how it happened? 1.3. First, I had a vision there [on the wall] (...) [a female silhouette stepping out from the wall plaster].

(2) *Emotion (misunderstanding) + internal refusal (family)*

2.1. I didn't know who it was. 2.2 My husband <physically removed> it.

(3) *Private acceptance of the apparition (without rational understanding) + reaction*

3.1. But my heart told me to put another (colour) there and to <paint the wall white>. 3.2 And so I tried to paint it white and restore it as it was before.

(4) *Calling an external authority,³⁷ external confirmation and external interpretation – re-apparition + ethnic code*

4.1. And I called the White,³⁸ telling them what I've got at home. 4.2 She ['the White'] said [it was] the Virgin Mary, whether we know at all what it is. 4.3 This is what she told [explained] me.

(5) *Accompanying apparitions + ethnic code*

5.1. /K. shows another place in the house/. Here, I had Jesus. 5.2 One of the White saw it, not me. 5.3 There was a cross and <a rosary>.

(6) *External confirmation + reaction (praying) – faith + ethnic code*

6.1 So this is where the 'White Women' came to pray.

(7) *Promise = duty + reaction (small private chapel)*

36 In the transcripts, Kristína will sometimes be designated as K. The author's questions are marked with the sequential number of the section and sentence and are introduced with letter (A). The necessary author's explanatory notes are provided in [square brackets] directly in the text of the narration; the author's situational notes are set aside /in brackets with slashes/.

37 Meaning: from an external environment with respect to the Roma community.

38 When Kristína talked about the majority, the non-Roma population, she always referred to them as the 'White', i.e. she used a 'racial' discourse and bipolar classification of people on the ethnical/racial principle.

7.1 I promised to <build> a chapel here. 7.2 Because I had the apparition.

(8) *Disappearance of the apparition + emotion* (regret)

8.1 I had it for three months and then it disappeared. 8.2 I cried so much for [<Her, the Virgin Mary>], I cried a lot for <Her>.

(9) *External authorities – external interpretation of the apparition's – calling for missions among Roma – faith + ethnic code + emotion* (self-affirmation) + *reaction* (praying)

9.1 And so I told the priest about what I had here, as well as to that woman [church sexton] who was coming here... 9.2 And she said that the Roma would get proof, that I should teach them to pray. 9.3 They don't want to turn to God. 9.4 And so I do pray, and I believe in the Lord God, the Virgin Mary, I believe...

(10) *Reaction* (seeking for logical cause)

10.1 And this happened after the flood. (...10.2...) 10.3 After the floods; five or six months later I had it here [on the wall].

(11) *Gradual apparition – internal authority, internal confirmation and internal interpretation – accompanying signs*

11.1 And I was thinking about what I saw, I can't read, write, and so I wrote a letter.

11.2 Then it was written [on the wall]: 'Magdaléna, Marija, Adam, Ježiš, Marija' ('Magdalene, Mary, Adam, Jesus, Mary') was there, 'Alžbeta, Peter' ('Elisabeth, Peter')... 11.3 But I couldn't read, I asked my friend to read what was written there...

(12) *Impact of the apparition* (fortune telling skills)

12.1 And a friend of mine... asked me whether I can <foretell> something ...as a fortune teller. 12.2 I'm not a fortune teller(!) 12.3 So I told her the truth, that she has a boyfriend who <cheats on> her, that he's got another woman who buys <gifts> to her. 12.4. (A) And how were you able to tell it to her? 12.5 Just based

39 Here Kristína uses the verb for 'to lie' in Slovak *cigániť*, that has association with ethnonym *Cigáni* [Gypsy]. (She had various other option to use in this instance: *klamať*, *nevravieť pravdu*, *šáliť*, *zavádzať*, *podvádzať* etc.)

on what my heart told me... I don't know whether God is giving me such heart, but I don't know what... 12.6 (A) Did you have it before? 12.7 No, I didn't. 12.8 Just after I had this apparition.

(13) *Impact of the apparition* (stopping of the flood)

13.1 And when it <was raining> [reference to the flood], the Roma were running with their children, and I was running, too, and started to pray and talk to the Lord God in the heaven. 13.2 (A) How? 13.3 I couldn't see him, I just talked to heaven. 13.4 I was crying, telling him that there was enough of sacrifice, so that no more huts are destroyed, that these kids here are innocent. 13.5 And then it stopped! [raining]. 13.6 He listened to my pleas [God]. 13.7 (A) Did you hear some voice from heaven, or you were just praying? 13.8 No. I, I felt God was helping me. 13.9 And the Virgin Mary, too.

(14) *Impact of the apparition* (miraculous healing)

14.1 I was in hospital, with pneumonia. 14.2 They said I probably had tuberculosis. 14.3 I thought it was true, because the head of the department told me that. 14.4 I stayed at the pulmonary department for two days and it disappeared. (...14.5...) 14.6 I didn't have tuberculosis, there was some kind of pneumonia... I had a <X-ray>, and there was nothing at all.

(15) *Internal refusal of the apparition* (by the Roma community) – *faith – emotion* (self-affirmation)

15.1 God gives me strength, and the Virgin Mary as well. 15.2 I thought I must not <cigániť>³⁹ (lie); when he comes down here, he would judge me; He or the Virgin Mary, that they can punish me! 15.3 I must speak truth! 15.4 Someone's laughing. 15.5 I say, you can laugh, I don't want to live with Satan, I want to live with the Lord God and the Virgin Mary. (...15.6...) 15.7 And I pray to the Virgin Mary. 15.8 (A) And what's the situation within the settlement? Why are they laughing at you? What do they believe in? 15.9 Well, they think I'm making that up when I tell the truth... (...15.10–14...) 15.15 I tell them, you can laugh, make laughter, but I believe in the Virgin Mary and in Lord Jesus, whatever you say...

The spontaneous introductory part of the narration on the apparition was followed by the second part of the conversation – a conducted interview. The numbering of the codes of part 2 of the conversation follows the numbering of part 1 of the transcript.

*Part 2 of the conversation in sequential order with the codes of the narrative parts:*⁴⁰

(16) *Praying to the Virgin Mary and Jesus + ethnic code*

(...16.1–3...) 16.4. Yes, I pray in Romani, and I also pray in your language. The Lord's Prayer, Hail Mary...

(17) *Impacts of the apparition (strengthening of personal faith)*

17.1 Before, I knew that God exists, but I didn't go after him, I didn't go. 17.2 It was just when there was the flood, I had that apparition, then (...17.3, 17.4...).

(18) *Flood*

18.1. (A) The flood occurred in 1998... 18.2 ...At that time, I already went after the Virgin Mary, and Lord Jesus.

(19) *Promise – duty (chapel + 'conversion')*

19.1 I promised myself to place the chapel here, and I've had it here ever since, that chapel. 19.2 I must do my best and turn to Jesus...

(20) *Accompanying vision: the vision of the Virgin Mary at sleep*

20.1 It happened twice that the Virgin Mary woke me up from sleep: 'Come, the Virgin Mary is awaiting you!'

(21) *Emotion (fear) + ethnic code*

21.1. And I said in Romani: 'I'm afraid!' 21.2 – 'Me man dar-av, kaj man vičines!' [I'm afraid, where are you calling me to go?⁴¹] 21.3. And she told me, in your language: – 'Don't be afraid,

40 The necessary author's explanatory notes are again put in [square brackets] directly in the text of the narration; the author's situational notes are put aside /using a bracket with a slash/; the interruption of the recording is marked with //pause//, adding a situational comment and a reference to the corresponding part with a more detailed description in the field journal; the omission of a set of subsequent sentences is marked as (...16.1–3...).

come!' 21.4 (A) Did you see her? 21.5 I did, while I was sleeping! (...21.6–9...).

(22) *Second vision, external authority and the mission to evangelise the Roma ('false belief') + ethnic code*

22.1 And then I had the dream for the second time... 21.2 [My daughter]... asked the woman in Pekľany [non-Roma catechist] about what it means(?) 22.3 And she [the woman] said that I should teach the Roma to pray. 22.4 That she woke me up because she wanted me to convert the Roma. 22.5 But the Roma here don't want to believe. 22.6 They do believe, but I don't know how.

(23) *Chosenness and 'true faith'*

23.1 I do believe in it. 23.2 They pray only when they go get baptised. 23.4 But I pray anyway. 23.5 I have this rosary in my hand. (... 23.6...).

(24) *Intensification of religious experience: pilgrimages*

24.1. I was in Gaboltov,⁴² it's where the Virgin Mary appeared... (...24.2–6...) 24.7 I was in Litmanová.⁴³ 24.8 I was in Gaboltov. 24.9 I was in Košice. 24.10 I was on a pilgrimage with the Roma from Jarovnice. 24.11 I often went after Jesus.

(25) *Description of the appearance of the Virgin Mary + ethnic code*

25.1 (A) When you saw the Virgin Mary, what did She look like? Can you describe her? 25.2 Well, She looks like a Japanese

41 I thank Viktor Elšík from the Faculty of Arts of the Charles University in Prague, Department of General Linguistics, for consultations and a correct transcript of the Romani language.

42 The municipality of Gaboltov is situated in the north-eastern part of Slovakia, 15 km north-west from Bardejov, in the valley of the Kamenec stream, under a hill called Busov, close to the Polish border. It is the most important place of pilgrimage of the Košice Archdiocese. It was mentioned as a place of pilgrimage back in 1706 in connection with the picture of the *Virgin Mary of the Scapular*. Pilgrimages are currently held on the Saturday and Sunday following the holiday of the *Virgin Mary of Mount Carmel*, i.e. after July 16 (for more details see <http://www.putnickemiesta.sk/putnicke-miesta-na-slovensku/kosicka-arcidieceza/gaboltov/>). Gaboltov is also known for Roma pilgrimages – its 27th year was held in 2019 (for more details see <http://www.farnostpusovce.sk/aktuality/put-gaboltov-2019>; both links accessed on August 10, 2019).

woman. 25.3 (A) A Japanese woman? How come? 25.4 She doesn't look like in the pictures. Her face is like yours. She's not white, she's almost like a Roma. She's beautiful, has black hair, [divided] on both sides, and her hair was tied back like this /K. showing her hair pulled up/. 25.5 (A) Does she have a bun? 25.6 Yes. 25.7 This is how her hair was tied. 25.8 She has straight hair. 25.9 And Jesus, Jesus has black hair, a short beard, he's <bearded> a bit, but he looks handsome /K. has a smile on her face and a subtle, satisfied expression/. 25.10 He has a narrow nose, he looks handsome... 25.11 (A) And what about his skin? What colour is it? 25.12 His skin is not as white as in the picture, his skin is not like that, that would be <false>, not even the Virgin Mary has such a face... (...25.13-16...) 25.17 If you saw the picture,... 25.18 The one placed on the wall. 25.19 This is how she looks like. 25.20 Her hair, her eyes, too. 25.21 But, for example, the photos I have, she doesn't look like that. (...25.22-24...) 25.25 (A) And is she old or young? 25.26 Young. 25.27 (A) And why a Japanese woman? Does she have slanted eyes, or why did you say that She's like a Japanese woman? 25.28 Her face is... how to explain it... 25.29 She has a round face, She has beautiful eyes with eyebrows, a beautiful nose, She has beautiful lips, Her skin is not white, She's like a Roma woman. 25.30 She's not White. 25.31 (A) And Jesus? 25.32 He's...darker... Or, for example, (...) it's not true that he had blue eyes. (...25.33, 34). 25.35 (A) And has She ever talked to you in Roma? 25.36 No. 25.37 I can't <cigániť>

43 On the Zvir mountain, located some 3.5 km from the village of Litmanová, in the district of Stará Ľubovňa, at an altitude of 820m, in the room of a log house which was owned by the family of Vasiľ Korčák, the Virgin Mary appeared several times from August 5, 1990, till August 8, 1995 (cited from <http://horazvir.malcobcan.sk/>, accessed on August 10, 2019). The main pilgrimage to the Zvir mountain is held annually on the eve of the first apparition (August 3-4). Litmanová is also related to the well-known - 'sun miracle', described by several pilgrims (the phenomenon of a rotating sun, appearance of several suns and other changes in the sun). The apparitions are being investigated by a special committee of the Greek-Catholic Archbishopric of Prešov, which has not confirmed the authenticity of the apparitions yet.

[lie]. 25.38 She doesn't look like that... 25.39 She had... a rounded crown. 25.40 And her veil was - white. 25.41 Around her face. 25.42 She had a coat. 25.43 (A) What colour? 25.44 I don't know. 25.45 She had something like a lace tied in her hand. 25.46 (A) And did She wear shoes? 25.47 No, I saw just half [of her body].

(26) *Internal refusal* (reactions of the community) + *ethnic code*

26.1 The Roma saw it too! 26.2 (A) Here, on your wall? 26.3 Yes, they didn't want to believe me... 26.4 They said I <ainted> the Virgin Mary. 26.5 I can't paint, I can do nothing. (...26. 6-13...) 26.14 This is what it looked like, it was her [the Virgin Mary], I have it here [the chapel and the statue of the Virgin Mary], She looked like this. 26.15 Her hair. 26.16 She held her coat, and her hand was here [lifted]. 26.17 ...this is how She's here until today... 26.18 (A) I can see, like this... I can see... 26.19 (A) And your next apparitions that you mentioned occurred there (?), those... letters...? 26.20 Well, I saw the numbers, I saw them, for example, here, ok? /K. is pointing at another place on the wall/. 26.21 I can't read, write. (...26.22-23...) 26.24 And then the White Woman came here, she saw a cross here /K. is pointing at another place on the wall/. 26.25 You can see the cross here, here it is, faded, you can come here, look, the hands... 26.26 They were laughing at me, saying that I'm inventing stories and other similar things... //pause// /I'm taking pictures of the wall, confirmation interaction, see thematic section (4) of the field journal/.

(27) *External (religious) authority - external confirmation*

27.1 (A) Did you tell it to the priest? (...27.2-3...) 27.4 He comes here often, he believes me. (...27.5...)

(28) *Association with water/spring*

28.1 Well, the spring, if anything happens, here's the spring. 28.2 He said some water would run out from here. 28.3 (A) He said there's water? 28.4 Well, that She [the Virgin Mary] left something from herself here, her coat. 28.5 (A) I don't understand. This is what the priest told you? 28.6 Yes. 28.7 (A) That water would run out from that wall? 28.8 Yes. 28.9 If anything

happens, water would run out of that wall... 28.9 (A) And does it happen sometimes that water runs out of that wall? 28.10 Not now. (...28.11-12...) 28.13 (A) So is it to come yet? 28.14 Yeah. 28.15 If anything happens, water will run out of here... that the spring is here. 28. This <small chapel> that I got consecrated and the Virgin Mary as well (...).

(29) *Intensity of religious practice + ethnic code*

29.1 (A) And do you go to church here? 29.2 I don't go now, because we have small kids, ... 29.3 And I have more kids, twelve. 29.4 ... I take care of them and pray in the evening. 29.5 (A) And the other Roma... do they go to church? 29.6 They would allow them in the church [the majority], ...but the Roma don't go. (...29.7...).

(30) *Local religious authority*

30.1 (A) How's the local priest? 30.2 Good (...30.3-6...) 30.7 (A) If you ask him, he would baptise as well as bury... 30.8 Yes. 30.9 He also comes here for teaching; he would sit here... I explained to him what I saw, I don't want to speak on behalf of other Roma... (...30.10-11...).

(31) *External confirmation of the apparition – contact with another person who also had an apparition*

31.1 And the one who was in Litmanová, Iveta,⁴⁴ she's called 'Maríja' (Mary) now. 31.2 She had it changed [her name] to 'Maríja'. 31.3 She was talking to the Virgin Mary. 31.4 As it appeared to her. 31.5 And nobody wanted to believe her either. 31.6 (A) That Iveta... is she here in the village? 31.7 Over there, in Litmanová.

(32) *Duty arising from the apparition (chapel/church)*

32.1 The one in that forest, the one who arranged the building of the church. 32.2 The Virgin Mary told her to make that chapel and the church.

44 In Litmanová, the Virgin Mary appeared to the 11-years-old Iveta Korčáková and 13-year-old Katarína Česelková (cited from <http://horazvir.malcobcan.sk/>, accessed on August 10, 2019).

(33) *Water/Spring*

33.1 This is where it starts [the spring in Litmanová], the water would stop when they stopped praying, the White Women are going there, the handicapped ones, where the cross is, one wouldn't even hear [the spring]. 33.2 She [Iveta] is a nun now.

(34) *External confirmation of authenticity of the apparition and accompanying apparitions to other persons – emotion (regret) + ethnic code*

34.1 (A) But is she a Roma or a non-Roma? 34.2 White. She's White. 34.3 She talked to Her [the Virgin Mary]. 34.4 ...she calls her 'Mum', [that] Iveta. 34.5 And she [Iveta]..., as I was telling her what I saw..., she took my hand: 'You've got mercy from the Lord!' 34.6 I started to cry, as I was right. 34.7 And the heaven opened to [the daughter] of my sister, and [Jesus] pointed at me and asked – 'Do you know that woman?' 34.8 And she said – 'Yes, it's my aunt'. 34.9 – 'And why don't you want to believe her?' (...34.10-13...) She, scared, it was five o'clock, knocked on my sister's door: 'Kristína, as she saw it, God was talking to me, ... that she's right about everything!' 34.12 And so my sister went to the church, and I had to tell it to the priest, the truth that I saw, ... and so I swore ... that I had seen it. (...34.13-17...).

(35) *Performing at the folklore festival in Detva*

(...35.1-7...) /K. is singing in Romani, then in Slovak, holding her left hand on the rosary that she has on her neck, she lifts her right hand and sings/ //pause// /strong emotion in both the narrator and the researcher, see section in the field journal (3)/.⁴⁵

(36) *Chosenness by God, poverty – emotion (regret) + interaction*

36.1 I used to get <money>. (...36.2...) 36.2 And I was crying with those ten kids. 36.3 I let them eat one package of pasta, I stayed hungry. 36.4 And then it happened to me. 36.5 That I was chosen by God. 36.6 I didn't ask anything when someone came here,

45 At this point, my records in the field journal chronologically differs from the transcript of the interview.

the Germans came. (...36.7...) 36.8 They offered me to take it, the money, because they do believe in the Virgin Mary. (...36.9–16...) //pause// /we're crying together again; I give all the cash I have to the family, and I give to K. my silver pendant of the *Virgin of Guadalupe*, see thematic section of the field journal (5)/.

(37) *Apparition of the Virgin Mary on a TV screen*

37.1 And I told them [the neighbours] <po cigánsky> [in Gypsy language]: – ‘Give me gruli <potatoes>, I’ll give you flour!’⁴⁶ 37.2 He replied, he wouldn’t. 37.3 As if God was telling me: – ‘Look at the television!’ /Another female voice confirms K.’s statement/: 37.4 She was stepping out of the screen! [the Virgin Mary] /K. continues/: 37.5 And the television <didn’t work>. 37.6 Well, She [the Virgin Mary] stepped out [appeared] from the screen... /Since I don’t understand at the given moment that they are referring to another apparition of the Virgin Mary, on a TV screen, unfortunately, I change the topic of the conversation by asking them about the local customs, and we wouldn’t go back to the apparition again./ The situational post-scriptum is completed by the field journal (see thematic sections 5, 6 and 7).

In-depth Qualitative Analysis of the Narrative on the

Apparition (Based on a Field Journal, Researcher’s Ex-Post Memories, and Both Parts of the Interview)

After we presented the coded transcripts of both parts of the conversation in sequential order, we can perform an in-depth qualitative analysis of the entire data set. What I consider an important situational moment is the fact that Kristína began talking about her apparition spontaneously, by herself, despite that this event happened around eight years ago. As for the formal structure, the narration did not follow the chronological order of the events, but began directly with the most important point in

⁴⁶ Kristína, however, said this sentence in Slovak, not in *Romanes*, as she announced in the previous sentence.

terms of meaning – the most important apparition of the Virgin Mary, whereas Kristína used the past tense when talking about earlier or later phenomena related to the apparition or later accompanying apparitions.

Kristína perceived the apparition purely as ‘something’ very *individual and private*, veiled by a secret that she had not fully understood (and still does not understand) and which was a source of very *ambivalent feelings* of anxiety, fear, personal discomfort, as well as big personal satisfaction, joy, feeling of chosenness and religious fulfilment.

Instead of the term ‘apparition’, Kristína used the term ‘vision’, while distinguishing between the apparition of the Virgin Mary (using the personal pronoun ‘it’) from the very being of the Virgin Mary (using the personal pronoun ‘She’). From a strictly chronological perspective, the – ‘apparition’ began after the flood in 1998, which caused massive damage and loss of lives, by the appearance of various signs, symbols, ‘numbers’ and ‘letters’ on different parts of the wall in Kristína’s dwelling. Kristína emphasised several times that, at the beginning, she didn’t know ‘what it was about’, and the way the apparition occurred scared her at first, bringing her and her entire family to *emotional stress*, as a result of which her husband destroyed the very first ‘apparition’ of the Virgin Mary on the wall. Besides the Virgin Mary, a cross and a rosary also appeared on another wall in her house. Here, Kristína later created a home chapel with her own hands.

In her narration, it is not a single ‘apparition’; it is rather a *process of recurrent apparitions or revelations*, it is a series of appearing and disappearing effects of different nature which, however, have a tangible form, visible for other eyewitnesses as well. According to Kristína, with this they clearly prove the *live presence* of the Virgin Mary, Jesus as a divine person directly in situ, in various places of her dwelling. In addition, Kristína had two personal visions of the Virgin Mary in her dream. The apparition of the Virgin Mary on the TV screen was seen and testified by other eyewitnesses as well.

Kristína perceived these various phenomena also as *symbolic messages* that she sought to understand. Since she did not always manage to do so by herself, and so for the interpretation and confirmation of the authenticity of the apparitions she first called the people from her internal environment (sister-in-law, husband, friend), as well as non-religious and religious authorities from the majoritarian environment (church sexton, catechist, local priest and others). She allowed the place of apparition of the Virgin Mary on the wall plaster in her dwelling to be consecrated, as well as the chapel with the statue of the Virgin Mary on that wall, which she built with her own hands.

What I consider symptomatic is that, in her narration, Kristína often used the *ethnic code* (altogether 11 times; 4× in the first part and 7× in the second part of the interview); in this sense, she regarded all the 'White' (the non-Roma) as a hierarchically superior authority for confirmation purposes *vis-à-vis* the persons from her 'internal' (Roma) environment. An important moment in the narration with an ethnic character was when Kristína says that the Virgin Mary talks with her in Slovak, but Kristína replies in Romanes. Likewise, Kristína recites the 'prescribed prayers' – the *Lord's Prayer* and the *Hail Mary*⁴⁷ – in Slovak, but she addresses the personal 'pleadings and thanks' to God in Romani.

One of the messages of the apparition, which was interpreted to her by the 'White' and which interpretation she accepted, was an appeal to personal evangelisation of the local Roma ('teach the local Roma to pray'). Her narration suggests certain *disillusion*, both because of the intensity of the religious experience of the local Roma and the *non-acceptance* of 'Her apparition' ('they're laughing at me'). As a *confirmation of the authenticity* 'of her apparition', Kristína emphasised several times during her narration that several 'White' believed in her apparition ('they came here to pray'). Another confirming element of her narration was the

47 At my request, Kristína was able to recite both prayers in Romanes.

accompanying apparitions in which God communicated with the members of her family, thus confirming the authenticity of her personal apparition of the Virgin Mary. She also felt relieved after the meeting with another seer [Iveta from Litmanová], who (indirectly) confirmed her apparition.

Extremely interesting is Kristína's detailed and ethnically tinged description of the appearance of the Virgin Mary and Jesus. With her description, which differs from commonly available representations, Kristína indirectly gives more meaning to her personal testimony and verifies it. In addition, Kristína's testimony indirectly suggests that the apparition brought to her certain *exceptional skills* of 'fortune telling' to other persons, attributing to it her *miraculous healing* from severe pneumonia, and she was also able to stop the torrential rain which threatened another flood. One of the main consequences was the intensification of her religious faith (participation at pilgrimages), as well as positive contacts with the majority.

Primary and Secondary Analysis as a Form of Discussion

As the inductively constructed codes in the first-cycle coding showed, Kristína's narration on the apparition is interwoven primarily with *emotions* (fear, confusion, joy, deep emotion, anxiety, chosenness, etc.), references to the *value system* (faith, fortune telling, miracles), and *attitudes* (confirmation of the apparition or its negation, calling the authorities, latent conflict with the local Roma). In this 'type of narration' (emotional in-depth detailed narration about a personal apparition), it appears to be effective to take for first-cycle coding (*affective methods* that investigate primarily emotions, values, conflicts, judgements, etc.) by directly acknowledging and naming those experiences.

The frequency of representation of the different codes in the first part of the narration with respect to *emotion and values coding labels* (Saldaña 2016) is summarised in Table 1:

Table 1

<i>Code</i>	<i>Frequency</i>
(APPARITIONS)	(7)
•the main apparition (2× + 1× disappearance)	3
•accompanying apparitions (Jesus, cross, rosary, letters)	4
(EMOTIONS)	(4)
•misunderstanding	1
•self-affirmation	2
•crying	1
(VALUES)	(7)
•fortune telling	1
•faith	4
•miraculous stopping of the flood	1
•miraculous healing	1
(ATTITUDES/RELATIONS)	(12)
•refusal (internal – community)	3
•acceptation/confirmation (internal – family)	2
•acceptation/confirmation (external)	5
•duty/promise	2

This first-level analysis suggests that the key moment of Kristína's spontaneous narration about the apparition was an attempt to recognise the authenticity of 'Her apparition' (10×). This theme was more frequent than the apparition topic itself (7×). Another key moment was a very strongly presented *ethnic code*. Kristína felt accepted more by 'external' authorities (the 'White') than by the internal members of her community (local Roma) (5× external acceptance vs. 3× internal refusal). The impact of the apparition on Kristína's life in terms of changing of her value system (intensification of her faith), but also the ability of fortune telling, miraculous healing and miraculous stopping of the flood are also

important thematic pillars of her narrative (7×). Emotions, surprisingly, were less present both in the first part of the narrative (4×) and in the second part of interview (3×). However, the power and intensity of these emotions should be stressed as still active and still able to evoke strong emotions not only of the narrator herself but also transmit the emotions to the audience. Besides emotions, values and attitudes, we could also search for relations, reactions and actions represented, for instance, by painting of the wall, praying (3×), inviting the internal authority (2×), asking for external interpretation (3×), asking for internal interpretation (2×), seeking for the reasons of the apparition etc.⁴⁸ If we, in the above-mentioned terms, have searched for a more general cumulative group of thematic codes mapping the forms of 'activism', it would result in quite a large group, counting 17 occurrences. This result would indicate an increase in the 'activity' of the visionary aimed at her immediate family members as well as at the local community as a direct impact of the apparition.

In connection with the methodological challenges that we face during qualitative research and subsequent analyses, I considered it necessary and methodologically beneficial to present, in the most transparent manner, not only my source material, but also the partial ways of reasoning. This concerns mainly the presentation of the way of creation of the codes, the sequential order of sections and sentences, the marking of shortened text and the explanation of the situational context, including accompanying interruptions of the conversation. In view of the above, I would still like to attempt to draw possible a generalisation in the form of a very simple second-level analysis,⁴⁹ arranging the inductively created codes of both parts into a framework thematic structure.

⁴⁸ The listed occurrences refer to the first part of the narrative.

⁴⁹ At this point, second-level analyses of different types could be performed (e.g. based on the frequency of occurrence, or the state of emotion or attitudes, sequential analysis of the associative order of thematic elements, etc.).

Series of codes from both parts of the interview (spontaneous narration about the apparition) in the original sequential order: (1) vision = apparition; (2) emotion (misunderstanding) + internal refusal of the family; (3) private acceptance of the apparition (without rational understanding) + reaction; (4) calling an external authority,⁵⁰ external confirmation and external interpretation) – re-apparition + ethnic code; (5) accompanying apparitions + ethnic code; (6) external confirmation – reaction – faith + ethnic code; (7) promise = duty + reaction; (8) disappearance of the apparition + emotion (regret); (9) external authority – external interpretation by a religious authority – faith + ethnic code + emotion (self-affirmation) + reaction; (10) reaction (logical seeking of the cause); (11) sequence of apparitions – internal authority, internal confirmation and internal interpretation – accompanying signs; (12) impact of apparition (fortune telling skills); (13) impact of apparition (stopping the flood); (14) impact of apparition (miraculous healing); (15) internal refusal of the apparition (by the community of the local Roma) + emotion (self-affirmation); (16) praying to the Virgin Mary and Jesus + ethnic code; (17) impacts of the apparition (intensification of personal faith); (18) flood as the cause; (19) promise = duty (chapel + ‘conversion’), (20) accompanying vision of the Virgin Mary during sleep; (21) emotion (fear) + ethnic code; (22) second vision, external authority and mission to evangelise the Roma (‘false faith’) + ethnic code; (23) chosenness and ‘true faith’, (24) intensification of the religious experience: pilgrimage; (25) description of the appearance of the Virgin Mary + ethnic code; (26) negative reactions of the community + ethnic code; (27) external religious authority – external confirmation; (28) association with water/spring; (29) intensity of religious practicing + ethnic code; (30) local religious authority; (31) external confirmation – contact with another person who also had experienced an apparition; (32) duty (chapel); (33) water/spring; (34) external confirmation of apparition and accompanying apparition

⁵⁰ From the external environment with regard to the Roma community.

to other persons + emotion + ethnic code; (35) performance at a folklore festival in Detva; (36) chosenness by God, poverty + emotion – interaction; (37) apparition of the Virgin Mary on a TV screen.

If, apart from the codes created during first-cycle coding, we take into consideration the situational context and the researcher's notes in the field journal (past) as well as the memories, experiences and feelings of the researcher (present), we can attempt to create, as a part of secondary analysis, a thematic structure arranged in a (causally) logical and chronological order:

1. *Origin and course of the apparition:*
 - 1.1 Uncommon phenomenon and its interpretation through the religious code = apparition;
 - 1.2. Apparition as an unstable process (accompanying apparitions and signs, disappearance and re-appearance);
 - 1.3. Description of the apparition based on the ethnic code (as part of the confirmation of authenticity): detailed description of the ‘actual’ appearance.
2. *Attitude towards the apparition: acceptance/refusal/indifference:*
 - 2.1 Acceptance of the apparition as a process;
 - 2.2. Different levels of acceptance of the apparition: individual, family, internal community, wider environment;
 - 2.3 The motive of refusal to recognise authenticity (at different levels);
 - 2.4 The need to confirm the authenticity of the apparition: internal (family, community) and external authorities (priest, mayor, media, majority), while also using ethnic coding (the ‘White’ vs. the ‘Roma’)
3. *Emotions:*
 - 3.1. Apparition as a source of strong ambivalent emotions (joy, fear, chosenness, exclusion, strong emotion, etc.);
4. *Cause of the apparition:*
 - 4.1. Seeking the (logical) causes of the apparition (private, family, community, etc.);
5. *An attempt to understand the message of the apparition*
6. *Apparition as a duty (promise):*

6.1 Testimony about the apparition; the duty to create a chapel, the duty to evangelise the Roma;

7. *Impacts of the apparition (indirect confirmation):*

7.1 Other apparitions, miraculous phenomena, miraculous abilities, miraculous healing, change of behaviour, intensification of the religious experience;

7.2 Association with water (spring) which (according to K.) would burst out from beneath the statue of the Virgin Mary during the next apparition.⁵¹

From my point of view, it is remarkable that this outline of the key topics of the analysed narration on the apparition corresponds to a certain extent to the outlined key topics from the thematic search of media reports about the apparition – see thematic elements (a) to (j), all of them of a later date than Kristína's narration.

I believe that this working outline can serve in the future for a potential TA or IPA analysis of a major data corpus of qualitative narrations about apparitions (both within Roma and non-Roma environments). In such case, it would certainly be very interesting to observe the use of ethnic coding depending on the ethnicity of the narrator. The outlines of the primary and secondary analysis that I briefly presented in the introductory part of this paper as a form of auto-reflection are subjective, and I am fully aware of their arbitrariness.⁵² I therefore publish them in the Discussion part. More widely valid themes and conclusions can be drawn only by comparing a larger number of interviews.

51 The inclusion of the water element (bursting out of the spring) into the sub-themes is questionable. During the conducted interview, I did not manage to fully understand how water associates with Kristína's apparition of the Virgin Mary. It is based on her narration about the spring in Litmanová, where she was on a pilgrimage and which she describes as purifying (they pray next to the spring, water would stop and then start to run, washing away all their sins).

52 As mentioned in Herzog et al. (2019: 5), a qualitative analysis 'requires a relatively large degree of individual judgement', that is why they stressed 'the importance of being transparent and clearly explaining the methodological and analytical decisions made'.

Conclusions

During my research conducted in 2006, 2007, 2010 and 2011, I encountered several private apparitions of the Virgin Mary among the Roma in Eastern Slovakia. I should like to note that each apparition or narration about an apparition is a separate story that even the narrator hardly understands sometimes. At times, it looks as if 'the apparition appeared over and over again' by means of the narration as such. The narration generates in the narrator a certain mood and emotions that can be observed not only in the speech intonation, but also in the body position or changes in facial features (kneeling, making the sign of the cross, clasping of hands into prayer, visual contact with the place of apparition, crying or, on the contrary, clearing up and refinement of facial features). I often encountered feelings of fear and burden as well, which were evoked in the affected persons and their families by the apparition. Therefore, an apparition is not a single act; it is rather a multi-dimensional phenomenon interwoven with emotions and able to evoke both in the eyewitnesses and in the audience strong emotions linked to religious expressions.

For me as the author, the encounter with the people who talked about their personal 'apparitions' directly at the place of the apparition, was a big emotional challenge. I faced an equally large challenge when making the decision on how to write about my research on these apparitions. I finally chose to present to the reader the most faithful descriptions possible at the different levels of capturing of the situation without attempting to 'integrate' them (too much) into a compact and coherent picture, re-arranged by my optic and logic. Besides qualitative analysis, it was my aim to present as many source data as possible, including the context, and to disclose also the steps and methods I used for my interpretation. I leave the story open ended. I hope that the reader has enough background information to create his or her own picture and conclusions.

In my subjective understanding, this particular chapter is a sample case of the fate of the majority of individual/private

apparitions. Not every apparition is 'successful'. Not every seer achieves public recognition and collective consensus, and not every apparition has the power to move masses. According to Kristína, she was not successful on her private way from 'periphery to the centre'. At least for this failure, she does not blame herself. She somehow understands that the apparition is not just a 'thing from heaven', but also a 'thing in the world'. It is existing and interacting in a mundane world as not only mediated and communicated through the personality of seer, but also radically dependent on, transformed and reshaped through the ears and lenses of the auditory, within which groups and institutions play the most important role. Kristína perfectly understands that, first of all, the acceptance of the apparition depends on the openness and willingness of the given community (or broader society) to listen to her, to accept her story as a true apparition and her as a true seer. What Kristína does not know is that the process of recognition of apparitions is connected with the politics of the *religious ready-made event*, as it reappears instrumentally in time, which is also anchored in propagation, the liberal use of the event's formatting and reformatting and strategical interests of the elites and institutions. In this context, Kristína has at least achieved the position of 'marginal centrality' and received recognition in the eyes of her family and some local non-Roma religious specialist. I do count myself into this 'marginal circle' and as such I felt I owed Kristína to give voice to her.



Fig. 8.1



Fig. 8.2

Fig. 8.1 Recent welcoming of the Three-Handed Theotokos icon in Kalenic Monastery, Serbia, 2009; personal archives of the author (personal archives of A. Pavićević).

Fig. 8.2 Icon of the Theotokos Tricherousa (Three-handed) which appears to be one of the most important icons in Serbian

→ popular and church tradition and history (personal archives of A. Pavićević).



Fig. 10.1



Fig. 10.3



Fig. 10.2

Fig. 10.1 Place of apparition of the Virgin Mary on the wall inside Kristina's house, Hermanovce (photo by T. Zachar Podolinská, 2006).

Fig. 10.2 Kristina's chapel of the Virgin Mary inside her house, Hermanovce (photo by T. Zachar Podolinská, 2006).

Fig. 10.3 Private chapel on the façade of a family house, Žehňa (photo by T. Zachar Podolinská, 2006).



Fig. 10.5

Fig. 10.4 Private chapel on the façade of a family house, Žehňa (photo by T. Zachar Podolinská, 2006).

Fig. 10.5 Painting of the Virgin Mary on the plaster of a panel house, Svinia. Text under the painting: EVE. MARY OUR ONLY



Fig. 10.4



Fig. 10.6

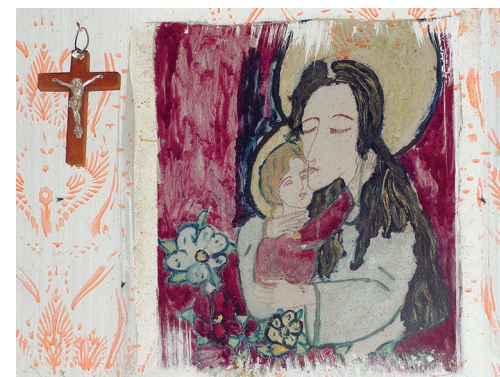


Fig. 10.7

Fig. 10.6 Painting of the Virgin Mary on the façade of a private house, Raslavice (photo by T. Zachar Podolinská, 2006).

Fig. 10.7 Ušovské Peklány (photo by T. Zachar Podolinská, 2006).



Fig. 10.8a



Fig. 10.8b



Fig. 10.9

Fig. 10.8 Chapels serving for public purposes in the streets of the Roma part of the village, built by Roma as a result of private apparitions:

- (a) Abranovce;
- (b) Vyšný Furmanec – Slivník (photo by T. Zachar Podolinská, 2006).

Fig. 10.9 Private chapel in the garden of a house, Abranovce (photo by T. Zachar Podolinská, 2006).



Fig. 10.10



Fig. 10.11

Fig. 10.10 Statue of the Virgin Mary and Jesus with Roma facial features, Jarovnice. (photo by T. Zachar Podolinská, 2006.)

Fig. 10.11 Cross before the village of Svinia, built after the apparition (cut by an axe and a pocket knife) (photo by T. Zachar Podolinská, 2006).

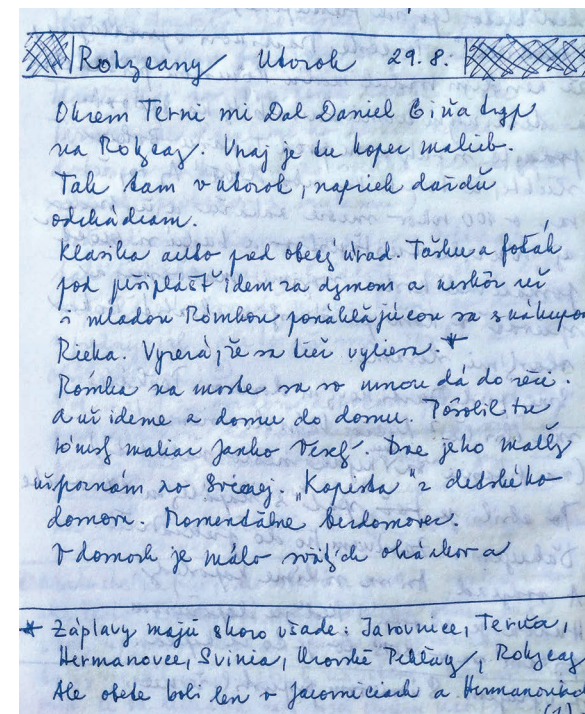


Fig. 10.12

Fig. 10.12 Sample of the field diary from the village of Svinia, built after the apparition (cut by an axe and a pocket knife) (photo by T. Zachar Podolinská, 2019).

- A**
- AGADJANIAN, A. (2006). The Search for Privacy and the Return of a Grand Narrative: Religion in a Post-Communist Society. In: *Social Compass* 53 (2): 169–184.
- Akathist k Bohorodičke [Akathist to the God-Bearer] (1997). Košice: Byzant.
- ANASTASOVA, E. (2006). Mitat za letyashtite ikoni [The Myth of the Flying Icons]. In: M. Santova – I. Stanoeva – M. Ivanova (Eds.), *Bregat – Moreto – Evropa* [Littoral – Sea – Europe]. Sofia: Prof Marin Drinov Academic Publishing House, (pp. 157–164).
- ANONYMUS, Notary of King Béla (2010). *The Deeds of the Hungarians*. In: M. Rady – L. Veszprémy (Ed. and trans.), *Anonymus and Master Roger*. Budapest – New York: CEU Press.
- APOLITO, P. (1998). *Apparitions of Madonna at Oliveto Citra: Local Visions and Cosmic Drama* (trans. by W. A. Christian Jr.). University Park: Pennsylvania State University Press.
- ARNAUDOV, M. [1934] (1996)³. Skazanie za vazobnovata na balgaskoto tsarstvo [Legend for the Revival of the Bulgarian Kingdom]. In: *Ochertsi po balgarskiya folklore*. Sofia: Prof Marin Drinov Academic Publishing House, Vol. 2, (pp. 154–203).
- ASTON, N. (2002). *Christianity and Revolutionary Europe, 1750–1830*. Cambridge: Cambridge University Press.
- AUSLANDER, P. (1999). *Liveness. Performance in a Mediatized Culture*. London: Routledge.
- B**
- BADONE, E. (2007). Echoes from Kerizinen: Pilgrimage, Narrative, and the Construction of Sacred History at a Marian Shrine in North-Western France. In: *Journal of the Royal Anthropological Institute* 13(2): 453–470.
- BAEVA, V. (2001). *Razkazi za chudesa. Lokalna tradiciya i lichen opit* [Miracle Stories. Local Tradition and Personal Experience]. Sofia: DIOS. (Second revised and enlarged edition: Sofia: Prof Marin Drinov Academic Publishing House, 2013.)
- (2012). *Nishkata na zhivota: mezhdu kolancheto za rozhba i Bogorodichniya poyas* [The Thread of Life: Between the Fertility Belt and the Holy Girdle of the Mother of God]. Sofia: Prof Marin Drinov Academic Publishing House.
- (2013). A Local Cult, a Universal Symbol: The Golden Apple in Gorni Voden, Southern Bulgaria. – *Our Europe. Ethnography – Ethnology – Anthropology of Culture* (Poznań), Vol. 2, Bulgarian Issue, K. Mihaylova (Ed.) (http://www.ptpn.poznan.pl/Wydawnictwo/czasopisma/our/our_europe_2013.html).
- (2017). Pravoslavie i mesten kult: pochitta kam Sveta Bogoroditsa v Asenovgradsko [Orthodoxy and Local Cult: the Devotion to the Holy Mother of God in the Region of Asenovgrad]. In: E. Krasteva-Blagoeva (Ed.), *Istoriya. Kulturna. Medii. Yubileen sbornik v chest na Goran Blagoev*. Sofia: Knigopis, (pp. 209–227).
- BAEVA, V. – VALCHINOVA, G. (2009). A Women's Religious Organization in Southern Bulgaria – From Miracle Stories to History. In: *History and Anthropology* 20(3): 317–338.
- BAEWA, W. (2016). Die Orthodoxie und ein lokaler Kult: die Verehrung der Gottesmutter in Südbulgarien (Region Asenovgrad). In: *Jahrbuch für Europäische Ethnologie*, Band 11. Bulgarien. Paderborn: Schöningh, (pp. 153–172).
- BAILEY, E. I. (2011). Implicit Religion. In: *Religion Past and Present*. First published online 2011 http://dx.doi.org/10.1163/1877-5888_rpp_SIM_10318. (accessed on September 15, 2019). First print edition: ISBN: 9789004146662, 2006–2013.

- BAJKÓ, Á. (2007). Táltos tanítványság – viszonyok és kontextusok. Egy Magyarfenesi gyógyító biográfiája [Being a Táltos Disciple – Relations and Contexts. Biography of a Healer from Magyarfenes (Vlaha)]. In: S. Ilyés – A. Zs. Jakab (Eds.), *Lenyomatok. Fiatal Kutatók a népi kultúráról VI*. [Imprints. Young Researchers on Popular Culture]. (Kriza Könyvek XXVIII). Kolozsvár: Kriza János Néprajzi Társaság, (pp. 117–147).
- BALÍK, S. – HANUŠ, J. (2007). *Katolícká cirkev v Československu 1945–1989* [The Catholic Church in Czechoslovakia 1945–1989]. Praha: Centrum pro studium demokracie a kultury.
- BANDIĆ, D. (1992). O narodnom pravoslavlju danas. [On Popular Orthodoxy Nowadays]. In: *Etno-anthropološki problemi* 9: 63–69.
- BARBARIĆ, S. (1999). *Perly raneného srdce* [Pearls of the Wounded Heart]. Praha: Verité.
- BARKUN, M. (2003). *A Culture of Conspiracy: Apocalyptic Visions in Contemporary America*. Berkeley – Los Angeles – London: University of California Press.
- BAX, M. (1990). The Madonna of Medjugorje: Religious Rivalry and the Formation of a Devotional Movement in Yugoslavia. In: *Anthropological Quarterly* 63(2): 63–75.
- BECK, U. (2004). *Riziková společnost. Na cestě k jiné moderně* [Risk Society. On the Way to Different Modernity]. Praha: SLON.
- BELL, D. (1977). The Return of the Sacred? The Argument on the Future of Religion. In: *British Journal of Sociology* 28(4): 419–449.
- BENEŠ A. J. (2003). *Soukromé zjevení v současné teologické literatuře* [Private Apparitions in Contemporary Theological Literature]. Olomouc: Matice cyrilometodějská.
- BERGER, P. L. (1999). The Desecularization of the World. In: P. L. Berger (Ed.), *The Desecularization of the World: Resurgent Religion and World Politics*. Washington: Eerdmans, (pp. 1–18).
- BERGER, P. – BERGER, B. L. – KELLNER, H. (1973). *The Homeless Mind*. New York: Random House.
- BERRYMAN, E. (2001). Medjugorje's Living Icons: Making Spirit Matter (for Sociology). In: *Social Compass* 48(4): 593–610.
- BEYER, P. (1997): Religion, Residual Problems, and Functional Differentiation: an Ambiguous Relationship. In: *Soziale Systeme* 3(2): 219–235.
- BLACKBOURN, D. (1993). *Marpingen: Apparitions of the Virgin Mary in Nineteenth-Century Germany*. Oxford: Clarendon Press.
- (1994): *Marpingen. Apparitions of the Virgin Mary in Nineteenth-Century Germany*. New York: Alfred A. Knopf.
- BLAGOJEVIĆ, M. (2018) *Vitalnost religije u desekularizovanom društvu* [Vitality of Religion in Desecularized Society]. Belgrade: Institut društvenih nauka.
- BLOKKER, P. (2005). Post-Communist Modernization, Transition Studies, and Diversity in Europe. In: *European Journal of Social Theory* 8(4): 503–525.
- BLOOMER, K. C. (2018). *Possessed by the Virgin: Hinduism, Roman Catholicism, and Marian Possession in South India*. New York: Oxford University Press.
- BOHÁČ, Z. (1970). Patrocinia kostelů při nejstarších klášterech a kapitulách v českých zemích [Dedications of Churches at the Oldest Monasteries and Chapter Houses in the Czech Lands]. In: *Historická geografie* (5): 51–77.
- (1973). Patrocinia jako jeden z pramenů k dějinám osídlení [Dedications as One of the Sources of the History of Settlements]. In: *Československý časopis historický* 21(3): 369–388.
- BOROWIK, I. (Ed.) (1999). *Church-State Relations in Central and Eastern Europe*. Kraków: Nomos.

- BOROWIK, I. – TOMKA, M. (Eds.) (2001). *Europe*. Kraków: Nomos.
- BROCKMAN, N. D. (2000). Marian Pilgrimage and Shrines. In: *Marian Studies* 51, Article 8. (https://ecommons.udayton.edu/marian_studies/vol51/iss1/8).
- BOURDIEU, P. (1984). *Distinction: A Social Critique of the Judgement of Taste*. Cambridge, MA: Harvard University Press.
- BOURITIUS, G. J. F. (1979). Popular and Official Religion in Christianity: Three Cases in Nineteen Century Europe. In: P. J. Vrijhof – J. Waardenburg (Eds.), *Official and popular religion : analysis of a theme for religious studies*. The Hague: Mouton, (pp. 117–165).
- BOWMAN, M. (2000). More of the Same? Christianity, Vernacular Religion and Alternative Spirituality in Glastonbury. In: S. Sutcliffe – M. Bowman (Eds.), *Beyond New Age: Exploring Alternative Spirituality*. Edinburgh: Edinburgh University Press, (pp. 83–104).
- (2005). Ancient Avalon, New Jerusalem, Heart Chakra of Planet Earth. The Local and the Global in Glastonbury. In: *Numen*, 2005(LII): 157–188.
- (2009). From Glastonbury to Hungary: Contemporary Integrative Spirituality and Vernacular Religion in Context. In: G. Vargyas (Ed.), *Passageways: From Hungarian Ethnography to European Ethnology and Sociocultural Anthropology*. Budapest: Department of European Ethnology and Cultural Anthropology, The University of Pécs – L'Harmattan Publishing House, (pp. 195–221).
- BOYATZIS, R. E. (1998). *Transforming Qualitative Information. Thematic Analysis and Code Development*. Thousand Oaks, CA: Sage.
- BÖHME, G. (1995). *Atmosphäre. Essays zur neuen Ästhetik*. Frankfurt am Main: Suhrkamp.
- BRACE, C. – BAILEY A. R. – HARVEY, D. C. (2006). Religion, Place and Space: a Framework for Investigating Historical Geographies of Religious Identities and Communities. In: *Progress in Human Geography* 30(1): 28–43.
- BRAUN, V. – CLARKE, V. (2006). Using Thematic Analysis in Psychology. In: *Qualitative Research in Psychology* 3(2): 77–101.
- (2013). *Successful Qualitative Research: A Practical Guide for Beginners*. London: Sage.
- (2016). (Mis)conceptualising Themes, Thematic Analysis, and Other Problems with Fugard and Potts' Sample-Size Tool for Thematic Analysis. In: *International Journal of Social Research Methodology* 19(6): 739–743.
- BRITT, B. (1998). Snapshots of Tradition. Apparitions of the Virgin Mary in Georgia. In: *Nova Religio* 2(1): 108–125.
- BUSHNELL, J. (1958). La Virgen de Guadalupe as Surrogate Mother in San Juan Aztingo. In: *American Anthropologist* 60(2): 261 (DOI: 10.1525/aa.1958.60.2.02a00050).
- BUSSER, C. de – NIEDZWIEDŹ, A. (2009) Mary in Poland: a Polish Master Symbol. In: A.-K. Hermkens – W. Jansen – C. Notermans (Eds.), *Moved by Mary. The Power of Pilgrimage in the Modern World*. Ashgate: Surrey – Burlington, (pp. 87–100).
- C**
- CARROLL, M. P. (1992). *Madonnas That Maim: Popular Catholicism in Italy since the Fifteenth Century*.
- CASANOVA (1994). *Public Religions in the Modern World*. Chicago: University of Chicago Press.
- Církevní procesy padesátých let* [Church Trials of the 1950s] (2002). Kostelní Vydří: Karmelitánské nakladatelství.

- CHAPMAN, J. (2000). *Fragmentation in Archaeology: People, Places and Broken Objects in the Prehistory of South Eastern Europe*. London: Routledge.
- CHRISTIAN, W. A., Jr. (1981). *Apparitions in Late Medieval and Renaissance Spain*. Princeton, NJ: Princeton University Press.
- (1987). Tapping and Defining New Power: The First Month of Visions at Ezquioga, July 1931. In: *American Ethnologist* 14(1): 140–166.
- (1989). *Local Religion in Sixteenth-Century Spain*. Princeton, New Jersey: Princeton University Press.
- (1992). *Moving Crucifixes in Modern Spain*. Princeton, New Jersey: Princeton University Press.
- (1996). *Visionaries: the Spanish Republic and the Reign of Christ*. Berkeley: University of California Press.
- (1998). Six Hundred Years of Visionaries in Spain: Those Believed and Those Ignored. In: M. P. Hangan – L. P. Moch – T. B. Wayne (Eds.), *Challenging Authority: the Historical Study of Contentious Politics*. Minneapolis: University of Minnesota Press, (pp. 107–119). *Christ's Light*, August 2005.
- CLARKE, V. – BRAUN, V. (2013). Teaching Thematic Analysis: Overcoming Challenges and Developing Strategies for Effective Learning. In: *The Psychologist* 26(2): 120–123.
- (2014). Thematic analysis. In: T. Teo (Ed.), *Encyclopaedia of Critical Psychology*. New York, NY: Springer Science + Business Media, (pp. 1947–1952).
- CLEGG, J. M. – WEN, N. J. – LEGARE, C. H. (2017). Is non-conformity WEIRD? Cultural variation in adults' beliefs about children's competency and conformity. In: *Journal of Experimental Psychology: General* 146(3): 428–441 (<http://dx.doi.org/10.1037/xge0000275>).
- CLOONEY F. X. (2005). *Divine Mother, Blessed Mother: Hindu Goddesses and the Virgin Mary*. Oxford: Oxford University Press (DOI: 10.1093/0195170377.001.0001).
- COLEMAN, S. – EADE, J. (Eds.) (2004). *Reframing Pilgrimage: Cultures in Motion*. London: Routledge.
- COLEMAN, S. – ELSNER, J. (1995). *Pilgrimage Past and Present: Sacred Travel and Sacred Space in the world Religions*. Cambridge, MA: Harvard University Press.
- CONNELL, J. (1992). *The Visions of the Children: The Apparition of the Blessed Mother at Medjugorje*. New York: St Martin's Press.
- COSENTINO, D. (2014). Vernacular Miracles: Blood and Bones in Neapolitan Religion. In: *Material Religion. The Journal of Objects, Art and Belief* 10(4): 472–492 (<https://doi.org/10.2752/175183414X14176054221409>).
- COWAN, D. E. – HADDEN, J. K. (2004). Virtually Religious. New Religious Movements and the World Wide Web. In: J. R. Lewis (Ed.), *The Oxford Handbook of New Religious Movements*. Oxford: Oxford University Press, (pp. 119–143).
- CUCHRA, J. (1999). *Cirkevní politika KSČ a státu v letech 1969–1972* [Church Policy of the Communist Party of Czechoslovakia and of the State in 1969–1972]. Praha: Ústav pro soudobé dějiny AV ČR.
- ČAJKANOVIC, V. (1994a). Studije iz srpske religije i folkloru 1925–1942 [Studies on Serb Religion and Folklore]. In: *Sabrana dela iz srpske religije i mitologije* (II.). Belgrade: Prosveta.
- (1994b). Stara srpska religija i mitologija [Old Serbian Religion and Mythology]. *Sabrana dela iz srpske religije i mitologije* [Collected Pieces from Serbian Religion and Mythology], no. 5. Belgrade: Prosveta.

- D**
- DAHLBERG, A. (1991). The Body as a Principle of Holism: Three Pilgrimages to Lourdes. In: J. Eade – M. Sallnow (Eds.), *Contesting the Sacred*. London: Routledge, (pp. 30–50).
- DASKALOVA, B. (1996). Sociokulturna roly na pravoslavniya hram Sv. Bogorodica – Blagoveshtenie v Assenovgrad [The Socio-cultural Role of the Orthodox Temple of the Annunciation of the Holy Mother of God in Asenovgrad]. In: V. Zhivkova (Ed.), *Malkiyat svyat na socialnite procesi* [The Small World of the Social Processes]. Sofia: ALYA, (pp. 77–93).
- DAVID, Z. V. (2001). Národní obrození jako převtělení Zlatého věku [National Revival as the Embodiment of the Golden Age] In: *Český časopis historický* 99: 486–518.
- DAVIS, P. – BOLES, J. (2003). Pilgrim Apparition Work: Symbolization and Crowd Interaction when the Virgin Mary Appeared in Georgia. In: *Journal of Contemporary Ethnography* 32: 371–402 (DOI: 10.1177/0891241603253492).
- Deviatnik h úcte zázračnej medaily Panny Mária* [Novena for the Devotion of the Miraculous Medal of Our Lady] [1942] (1995). Bratislava: Svetielko.
- DEMÉRATH, J. N. III. (2000). The Rise of Cultural Religion in European Cristianity: Learning from Poland, Northern Ireland, and Sweden. In: *Social Compass* 47(1): 17–139.
- DIÓSZEGI, V. (1958). *A sámánhit emlékei a magyar népi műveltségben* [Remnants of Shamanistic Beliefs in Hungarian Popular Culture]. Budapest: Akadémiai.
- DOBREVA, D. (2007). Liturgiata na duhovete v Stanimaka. Politicheski implikatsii na edin mezhdunarden syuzhet [The liturgy of Ghosts in Stanimacha. Political Implications on an International Plot]. In: *Balgarski folklor* (23) 2: 26–41.
- DUBISCH, J. (1995). *In a Different Place. Pilgrimage, Gender and Politics at a Greek Island Shrine*. Princeton: Princeton University Press.
- DVOŘÁKOVÁ, H. (1998). Dva aspekty projevu současné zbožnosti na příkladě poutí do Žarošic a na Turzovku [Two Aspects of the Manifestation of Contemporary Religiousness through the Example of Pilgrimages to Žarošice and Turzovka]. In: *Národopisná revue* (2): 91–98.
- (2002). Rómské poutě jako jedna z podob účasti na oficiálním náboženském kultu [Roma Pilgrimages as a Form of Participation in the Official Religious Cult]. In: *Národopisná revue* (3): 141–147.
- DYRENDAL, A. (2016). Conspiracy Theories in New Religious Movements. In: J. R. Lewis – I. B. Tøllefsen (Eds.), *The Oxford Handbook of New Religious Movements*, Vol. 2. Oxford: Oxford University Press, (pp. 198–211).
- ĐURČO, M. (2008). Patrociniá kostolov v Nitrianskej diecéze do konca 18. storočia ako prejav miestnej úcty [Church Dedications within the Nitra Diocese until the End of the 18th Century as an Expression of Local Veneration]. In: M. Huťka – P. Zmátlo (Eds.), *Ružomerský historický zborník II*. [Historical Collection of Ružomberok II]. Ružomberok: Katolícka univerzita v Ružomberku, (pp. 95–132).
- E**
- EADE, J. (1991). *Order and Power at Lourdes: Lay Helpers and the Organization of a Pilgrimage Shrine*. London: Routledge.
- EADE, J. – SALLNOW, M. J. (Eds.) [1991] (2000). *Contesting the Sacred: The Anthropology of Pilgrimage*. Chicago: University of Illinois Press.
- EADE, J. – SALLNOW, M. J. (Eds.) (2013). *Contesting the Sacred. The Anthropology of Christian Pilgrimage*. Eugene, OR: Wipf & Stock.

- EISENSTADT, S. N. (2000). *Fundamentalism, Sectarianism, an Revolution: The Jacobin Dimension of Modernity*. Cambridge: Cambridge University Press.
- ELIADE, M. (1987). *The Sacred and the Profane. The Nature of Religion*. San Diego, New York, London: Harcourt.
- ELIZONDO, V. (1997). *Guadalupe, Mother of a New Creation*. Maryknoll, New York: Orbis Books.
- ENGEL, P. (2001). *The Realm of St Stephen: A History of Medieval Hungary, 895–1526*. London – New York: I. B. Tauris Publishers.
- F**
- FAWROT PETERSON, J. (1991). The Virgin of Guadalupe: Symbol of Conquest or Liberation? In: *Art Journal* 51: 39–47 (DOI: 10.2307/777283).
- FELICI, I. (1994). *Fatima*. Brno: Salve Regina.
- FEKETE, Š. (1947). Vznik, rozloženie a význam slovenských pútnických miest [The Birth, Distribution and Importance of Slovak Places of Pilgrimage]. In: *Národopisný zborník* 8(3): 125–144.
- FILIPOV, N. (1996). *Voden prez vekovete. Za is-toriyata na Gorni I Dolni Voden I manastira Sv. Kirik* [Voden during the Centuries. About the History of Gorni and Dolni Voden and of the St Kerikos Monastery]. Asenovgrad: Ekobelan.
- FLAHERTY, R. P. (2011). UFOs, ETs, and the Millennial Imagination. In: C. Wessinger (Ed.), *The Oxford Handbook of Millennialism*. Oxford: Oxford University Press, (pp. 587–610).
- FROLCOVÁ, V. (1991). Duchovní zpěv žarošických poutníků. In: *Vlastivědný věstník moravský* 43: 442–450.
- FROLEC, V. (1986). *Žarošice. Minulost a současnost vesnice v oblasti žďánického lesa* [Žarošice. The Past and the Present of the Village within the Žďánice Forest Area]. Brno: Muzejní a vlastivědná společnost.
- (1991). Pouť ke staré Matce Boží Žarošické jako ritual [Pilgrimage to the Old Mother of God of Žarošice as a Ritual]. In: *Vlastivědný věstník moravský* 43: 93–95.
- G**
- GALBRAITH, M. (2000). On the Road to Częstochowa: Rhetoric and Experience on a Polish Pilgrimage. In: *Anthropological Quarterly* 73: 61–73.
- GEORGIEVA, A. (2000a). Vjaraťa v razkazi (po materiali ot Bachkovo I Bachkovskija manastir) [Faith Expressed in Narratives (On Materials, Documented in Bachkovo and the Bachovo Monastery)]. In: *Bulgarski Folklor* 26 (2): 15–25.
- (2000b). The Founding of St Nedelya Chapel near the Village of Garmen – Two Strategies of Narration. In: *Bulgarian Studies at the Dawn of the 21st Century: a Bulgarian-American Perspective, Sixth Joint Meeting of Bulgarian and North American Scholars*, Blagoevgrad, Bulgaria, May 30–June 2, 1999. Sofia: Gutenberg, (pp. 123–131).
- (2012). Folklorni izmerenia na hrstiyanstvoto. Ustni razkazi i lokalna religioznost v rayona na Bachkovskia manastir ‘Uspenie na Presveta Bogoroditsa’ i na Hadjidimovskia manastir ‘Sv. Velikomachenik Georgi Pobedonosets’ [Folklore Dimensions of Christianity. Oral Narratives and Local Religiosity in the Region of Bachkovo Monastery ‘Dormition of the Virgin Mary’ and in Hadjidimovo Monastery ‘St George’]. Sofia: Prosveta.
- GERGOVA, I. (2008). Ikonata na Bogoroditsa Hrisomangurtiotisa [The Icon of the Virgin Chrysomangourtiotissa]. In: *Problemi na izkustvoto* (41) 1: 11–16.
- GILBERT, G. (2002). *Sethkani s Marii* [Meeting Mary]. Kostelní Vydří: Karmelitánské nakladatelství.

- GILHUS, I. S. (2013). ‘All over the Place’: The Contribution of New Age to a Spatial Model of Religion. In: S. Sutcliffe – I. S. Gilhus (Eds.), *New Age Spirituality: Rethinking Religion*. London – New York: Routledge, (pp. 35–39).
- GLIGORIJEVIĆ, M. (1997). Crkva i država [Church and State]. In: *NIN*, January 31: 12.
- GÖKSU, C. (1991). *Heroldsbach. Eine verbotene Wallfahrt*. Würzburg: Echter.
- GREELEY, A. M. (1989). *God in Popular Culture*. Allen (TX): Thomas More.
- GROESCHEL, B. (1998). *Tichý jemný hlas: Praktický průvodce pro zájemce o soukromé zjevení* [Silent Soft Voice: A Practical Guide for Those Interested in Private Apparitions]. Kostelní Vydří: Karmelitánské nakladatelství.
- GRUFÍK, F. (1991). *Turzovka. Slovenské Lurdy* [Turzovka. The Lourdes of Slovakia]. Bratislava: Genesis.
- GRUJIĆ, R. (1985). Crkveni elementi krsne slave [Church Elements of Slava]. In: *O krsnom imenu*. Belgrade: Baština, (pp. 407–485).
- GRÜNSCHLOß, A. (2004). Waiting for the ‘Big Beam’. UFO Religions and ‘Ufological’ Themes in New Religious Movements. In: J. R. Lewis (Ed.), *The Oxford Handbook of New Religious Movements*. Oxford: Oxford University Press, (pp. 419–444).
- GUREVIČ, A. (1996). *Nebe, peklo, svět. Cesty k lidové kultuře středověku* [Heaven, Hell, World. The Paths to the Folk Culture of the Middle Ages]. Jinočany: H&H.
- GYÖRFY, E. (2009). ‘That is Why Miracles Happen Here’. The Role of Miracle Narratives in the Legitimization Process of a New Shrine. In: W. A. Jr. Christian – G. Klaniczay (Eds.), *The ‘Vision Thing’: Studying Divine Intervention*. Budapest: Collegium Budapest Institute for Advanced Study, (pp. 239–260).
- (2012). Csodák és csodatörténetek a szőkefalvi kegyhelyen. [Miracles and Miracle Narratives at Pilgrimage Site from Seuca/Szőkefalva] In: E. Pócs (Ed.), *Szent helyek, ünnepek, szent szövegek. Tanulmányok a romániai magyarság vallási életéből* [Sacred Places, Feasts, Aacred Texts. Articles from the religious life of Hungarians from Romania]. Budapest: L’Harmattan – PTE Néprajz – Kulturális Antropológia Tanszék, (pp. 75–227).
- H**
- HALEMBA, A. (2016). *Negotiating Marian Apparitions: The Politics of Religion in Transcarpathian Ukraine*. Bedapest: CEU Press.
- HALL, L. B. (2004). *Mary, Mother and Warrior*. Austin: University of Texas Press.
- HAMPLOVÁ, D. (2000). *Náboženství a nadpřirozeno ve společnosti. Mezinárodní srovnání na základě empirického výzkumu ISSP* [Religion and the Supernatural in Society. An International Comparison Based on the Empirical Research of ISSP]. Praha: Sociologický ústav AV ČR.
- HANEGRAAF, W. J. (1996). *New Age Religion and Western Culture. Esotericism in the Mirror of Secular Thought*. Leiden: Brill.
- HARRIS, A. (2013). Lourdes and Holistic Spirituality: Contemporary Catholicism, the Therapeutic and Religious Thermalism. In: *Culture and Religion: An Interdisciplinary Journal* 14(1): 23–43 (<https://doi.org/10.1080/14755610.2012.756411>).
- HEELAS P. – WOODHEAD, L. et al. (2005): *The Spiritual Revolution. Why Religion is Giving Way to Spirituality*. Oxford: Blackwell.
- HERVIEU-LÉGER, D. (1999). *Religion as a Chain of Memory*. New Brunswick: Rutgers University Press.
- HERZOG, Ch. – HANDKE, Ch. – HITTERS, E. (2019). Analyzing Talk and Text II. Thematic Analysis. In: H. Van den Bulck – M. Puppis – K. Donders – L. Van Audenhove (Eds.), *The Palgrave*

- Handbook of Methods for Media Policy Research*. Basingstoke: Palgrave Macmillan (in press).
- HERMKENS, A.-K. – JANSEN, W. – NOTERMANS, C. (Eds.) (2009). *Moved by Mary. The Power of Pilgrimage in the Modern World*. Farnham: Ashgate Publishing Limited.
- HIERZENBERGER, G. – NEDOMANSKI, O. (1993). *Erscheinungen und Botschaften der Gottesmutter Maria: vollständige Dokumentation durch zwei Jahrtausende*. Augsburg: Pattloch.
- HILL, J. (1987). *Medjugorje*. Concord: Center for Peace.
- HLÚŠEK, R. (2010). Revitalization of Mexican native cultures through the cult of Our Lady of Guadalupe. In: Kováč, M. – Gál Tomáš (Eds.), *Religious Change*. Bratislava: Chronos, (pp. 179–186).
- (2014). *Nican mopohua. Domorodý príbeh o zjavení Panny Márie Guadalupe* [Nican Mopohua. Native story on Apparition of Our Lady of Guadalupe]. Bratislava: Chronos.
- HOJDA, Z. – PRAHL, R. (Eds.) (2003). *Bůh a bohové. Církev, náboženství a spiritualita v českém 19. století* [God and Gods. Church, Religion and Spirituality in the Czech 19th Century]. Praha: KLP.
- HOLLWAY, W. – JEFFERSON, T. (2000). *Doing Qualitative Research Differently*. London: Sage.
- HOOVER, S. M. (1988). *Mass Media Religion. The Social Sources of the Electronic Church*. Newbury Park: Sage.
- HORSFALL, S. (2000). The Experience of Marian Apparitions and the Mary Cult. In: *The Social Science Journal* 37: 375–384 (DOI: 10.1016/S0362-3319(00)00075-6).
- HROCH, M. (2003). Die Tchechische nationale Mobilisierung als Antwort auf die Identitätskrise um 1800. In: O. Dann – M. Hroch (Eds.), *Patriotismus und Nationalbildung am Ende des Heiligen Römischen Reiches*. Köln: SH-Verlag, (pp. 191–205).
- HÜBSCHMANNOVÁ, M. (2005). Viera v mulo u slovenských Rómov [The Belief in Mulo among Slovak Roma]. In: *Slovenský národopis* 53(2): 172–204.
- HUDÁK, J. (1984). *Patrocíniá na Slovensku* [Dedications in Slovakia]. Bratislava: Umenovedný ústav SAV.
- I**
- INGLEHART, R. – BAKER, W. E. (2000). Modernization, Cultural Change and the Persistence of Traditional Values. In: *American Sociological Review* 65: 19–51.
- IPOLYI, A. (1854). *Magyar mythologia* [Hungarian Mythology]. Pest: Heckenast.
- ISAMBERT, F.-A. (1982). *Le sens du sacré. Fête et religion populaire*. Paris: Presses Universitaires de France.
- IVAKHIV, A. J. (2001). *Claiming Sacred Ground. Pilgrims and politics at Glastonbury and Sedona*. Bloomington – Indianapolis: Indiana University Press.
- J**
- Jednotný katolícky spevník* (JKS) [The Unified Catholic Hymnal] (2018)⁷⁹. Trnava: Spolok svätého Vojtecha.
- JEVTIĆ, M. (1997). Pravoslavlje u društvom i političkom životu srpskog naroda krajem XX veka [Orthodoxy in Social and Political Life of Serb People at the End of the 20th Century]. In: *Bulletin of Serbian Orthodox Church* (March): 49–52.
- JOFFE, H. – YARDLEY, L. (2004). Content and Thematic Analysis. In: *Research Methods for Clinical and Health Psychology*. London: SAGE publishing, (pp. 56–68).
- JUDÁK, V. – POLÁČIK, Š. (2009). *Katalóg patrocínií na Slovensku* [The Catalogue of Dedications in Slovakia]. Bratislava: Rímskokatolícka cyrilometodská bohoslovecká fakulta UK v Bratislave.

- (2011a). Komplexná analýza patrocínií Slovenska [A Comprehensive Analysis of Dedications in Slovakia]. In: *Historia ecclesiastica* 2(2): 41–66.
- (2011b). Štruktúra patrocínií na Slovensku [The Structure of Dedications in Slovakia]. In: *Liturgia* 21(2): 155–170.
- JUHÁS, V. (2009). Röntgenový snímok duše post-moderného (post-koncilového) človeka [An X-Ray Picture of the Soul of a Post-Modern (Post-Council) Man]. In: A. Slodička (Ed.): *Svetové náboženstvá vo filozofickom a religionistickom kontexte*. Prešov: Prešovská univerzita, (pp. 7–13).
- JURIŠIĆ, A. (1997). Bogorodica Trojeručica ponovo u Srbiji [Theotocos Tricherosa in Serbia Again]. In: *Pravoslavlje br.* 726, Belgrade, Jun, 3.
- JURKOVICH, J. – GESLER, W. (1997). Medjugorje: Finding Peace at the Heart of Conflict. In: *Geographical Review* 87: 447–467 (DOI: 10.2307/215225).
- K**
- KAISEROVÁ, K. (2003). *Konfesií myšlení českých Němců v 19. a počátkem 20. století* [Confessional Thinking of Czech Germans in the 19th and at the Beginning of the 20th Century]. Úvaly nad Prahou: Ve stráni.
- KÁLMÁNY, L. (1885). *Boldogasszony, ősvallásunk istenasszonya* [Blessed Woman, the Goddess of Our Ancient Religion]. Budapest: Magyar Tudományos Akadémia.
- KANDRÁČOVÁ, V. – DUBCOVÁ, A. (2011). Lokalizačné faktory religiózneho turizmu v FMR Prešov [The Localisation Factors of Religious Tourism in FMR Prešov]. In: *Geografické štúdie* (1): 4–22.
- KARADŽIĆ, V. (1969). *Serb Epic Poems*. Belgrade: Prosveta.
- KENDON, A. (1990). Spatial Organization in Social Encounters: The F-Formation System. In: A. Kendon, *Conducting Interaction. Patterns of Behavior in Focused Encounters*. Cambridge: University Press, (pp. 209–237).
- KENNEDY, M. D. (2002). *Cultural Formations of Postcommunism: Emancipation, Transition, Nation, and War*. Minneapolis: University of Minnesota Press.
- KEPPEL, G. (1996). *Boží pomsta. Křesťané, Židé a muslimové znovu dobývají svět* [God's Vengeance. Christians, Jews and Muslims Re-Conquering the World]. Brno: Atlantis.
- KINGSBURY, K. – CHESNUT, A. (2018). The Virgin of Guadalupe: Exploring the Mexican Marian Advocacy. In: *Global Catholic Review* (December).
- KIRK, E. K. (1946). *Church Dedications of the Oxford Diocese*. Oxford: Clarendon Press.
- KIS-HALAS, J. (2008). 'ha eljönnek az angyalok...' Angyallátók, esszénusok, beavatottak a mai magyar New Age mozgalmakban' ['When the Angels Come...' Angel-Seers, Essenes and Initiates in Hungarian New Age Spirituality]. In: É. Pócs (Ed.), *Démonok, látók, szentek. Vallásetnológiai fogalmak tudományközi megközelítésben* [Demons, Seers, Saints. Interdisciplinary Approach to Concepts in the Ethnology of Religion]. Budapest: Balassi Kiadó, (pp. 243–278).
- (2009 'Mihály arkangyal katonái'. Kortárs látók és gyógyítók elbeszélései a természetfeletti meg tapasztalásáról [Archangel Michael's Soldiers. Contemporary Healers' and Seers' Narratives on Supernatural Experiences]. In: V. Keszeg – L. Peti – É. Pócs (Eds.), *Álmok és látomások a 20–21. századból I.* [Dreams and Visions from the 20th–21st Centuries, vol. I]. Budapest: L'Harmattan – PTE Néprajz – Kulturális Antropológia Tanszék, (pp. 512–538).
- (2014). A táltos és az emberi lét hét szintje. Ezoterizmus és újpogányság kölcsönhatásainak vizsgálati lehetőségei [Táltos and the

- Seven Levels of Human Existence: on Examining the Interferences of Esotericism and Contemporary Paganism]. In: I. Povedák – R. Szilárdi (Eds.), *Sámán sámán hátán. A kortárs pogányság multidiszciplináris elemzése* [Shaman on the Top of Shamans. The Multidisciplinary Analysis of Contemporary Paganism]. Szeged: SZTE BTK Néprajz – Kulturális Antropológia Tanszék, (pp. 129–143).
- (2016). Hortikulturális utópia. Egy globális spirituális mozgalom helyi értelmezései [Horticultural Utopia: Local Interpretations of a Global Spiritual Movement]. In: Á. Hesz – É. Pócs (Eds.), *Orvosistenektől a hortikulturális utópiáig. Tanulmányok a Kárpát-medence vonzáskörzetéből* [From Physician-Gods to Horticultural Utopia: Studies from the Catchment Area of the Carpathian Basin]. Budapest: Balassi, (pp. 353–381).
- (2018). Pilgrims on the Rosary Route. In: *Material Religion* 14(1): 148–152.
- (2019a). *Boszorkányok, gyógyítók, orvosdoktorok és a csodatévő Szűz Mária. Az orvoslás plurális modellje egy 18. századi dél-dunántúli kegyhely vonzáskörzetében.* [Witches, Healers, Physicians and the Miracle Working Virgin Mary: Medical Pluralism in the Attraction Area of an 18th Century Marian Shrine in the South Transdanubian Region]. PhD Thesis, 382 p., defended in April 2019, Hungarian and Comparative Folkloristics Doctoral Program, Doctoral School of Literary Sciences, ELTE, Budapest.
- (2019b). Soldiers of Christ on Earth and in Heavenly Jerusalem: Psychotronics: A Contemporary Esoteric Healing System. In: É. Pócs (Ed.), *The Magical and Sacred Medical World*. Cambridge: Cambridge Scholars Publishing, (pp. 448–493).
- (2019c). 'I Was Angry with the Angels for F*cking Me Over.' New Age Healers and Post-Secular Angel Cult in Hungary. In: E. Pócs – B. Vidacs (Eds.), *Faith and Doubt*. Budapest: Balassi (forthcoming).
- (2019d). Harcos térítőből kegyes gyógyító? Szűz Mária változó alakja a gyűdi mirákulumok tükrében a 18. században [From Militant Missionary to Merciful Healer?: The Changing Figure of the Virgin Mary in the 18th Century Miracle Accounts from Gyűd]. In: V. Tanczos – L. Peti (Eds.), *Mágia, ima, misztika. Tanulmányok a népi vallásosságról* [Magic, Prayer and Mysticism. Studies on Popular Religion]. Kolozsvár: Erdélyi Múzeum Egyesület (forthcoming).
- (2019e). 'Send Your Golden Heart to the Heavenly Treasury'. Ideas of the Christian Body in a Contemporary Scene of Religious Healing. In: *Numen* (special issue 'Re-imagining the Christian Body') (forthcoming).
- (2019f). From the Lady of the Two Springs to the Rosary Route. In: Á. Hesz – É. Pócs (Eds.), *Present and Past: The Study of Belief, Ritual and Magic*. Budapest: Balassi, (pp. 91–110).
- KISYOV, S. (1990). *Bachkovo Monastery*. Sofia: Interpres 67.
- KLANICZAY, G. (1983). Benandante-kresnik-zduhač-táltos. Samanizmus és boszorkányhit érintkezési pontjai Közép-Európában [Benandante-kresnik-zduhač-táltos. Some Points of Contact between Shamanism and Witch Belief in Central Europe]. In: *Ethnographia* XCIV(1): 116–134.
- (1984). Shamanistic Elements in Central European Witchcraft. In: M. Hoppál (Ed.), *Shamanism in Eurasia*. Göttingen: Herodot, (pp. 404–422).
- (2001). Shamanistic Elements in Central European Witchcraft. In: B. P. Levack (Ed.), *Witchcraft, Healing, and Popular Diseases* (New Perspectives

- on Witchcraft, Magic and Demonology V.). New York – London: Routledge, (pp. 267–292).
- (2002). *Holy Rulers and Blessed Princesses: Dynastic Cults in Medieval Central Europe*. Cambridge: Cambridge University Press.
- (2011). The Myth of Scythian Origin and the Cult of Attila in the Nineteenth Century. In: G. Klaniczay – M. Werner – O. Gecser (Eds.), *Multiple Antiquities – Multiple Modernities. Ancient Histories in Nineteenth Century European Cultures*. Frankfurt and New York: Campus Verlag, (pp.185–212).
- KNOBLAUCH, H. (2000). Populäre Religion. Markt, Medien und die Popularisierung der Religion. In: *Zeitschrift für Religionswissenschaft* (8): 143–61.
- (2001). Communication, Contexts and Culture. A Communicative Constructivist Approach to Intercultural Communication. In: A. di Luzio – S. Günthner – F. Orletti (Eds.), *Culture in Communication. Analyses of Intercultural Situations*. Amsterdam/Philadelphia: John Benjamins, (pp. 3–33).
- (2003). *Qualitative Religionsforschung. Die Ethnographie der Religion in der eigenen Gesellschaft*. Paderborn: Schöningh.
- (2006). Videography. Focused Ethnography and Video Analysis. In: H. Knoblauch – B. Schnettler – J. Raab – H.-G. Soeffner (Eds.), *Video Analysis. Methodology and Methods. Qualitative Audiovisual Data Analysis in Sociology*. Frankfurt am Main, Berlin, Bern, Bruxelles, New York, Oxford, Wien: Peter Lang, (pp. 69–84).
- (2008a). The Performance of Knowledge: Pointing and Knowledge in Powerpoint Presentations. In: *Cultural Sociology* 2(1): 75–97.
- (2008b). Spirituality and Popular Religion in Europe. In: *Social Compass* 55(2): 141–154.
- (2009). Social Constructivism and the Three Levels of Video-Analysis. In: U. T. Kissmann (Ed.), *Video Interaction Analysis. Methods and Methodology*. Frankfurt: Peter Lang, (pp. 181–198).
- (2011). Videography. In: M. Stausberg – S. Endler (Eds.), *The Routledge Handbook of Research Methods in the Study of Religion*. London: Routledge, (pp. 433–444).
- KNOBLAUCH, H. – SCHNETTLER, B. (2015): Video and Vision: Videography of a Marian Apparition. In: *Journal of Contemporary Ethnography* 44(5): 636–656.
- (2018). Video and Vision: Videography of a Marian Apparition. In: K. Hughes – J. Coulton – J. Goodwin – J. Hughes (Eds.), *Contemporary Approaches to Ethnographic Research*. New Delhi: Thousand Oaks: Sage, (pp. 317–334).
- KNOTT, K. (2005). *The Location of Religion. A Spatial Analysis*. London, New York: Routledge.
- KONG, L. (2001). Mapping 'New' Geographies of Religion: Politics and Poetics in Modernity. In: *Progress in Human Geography* 25(2): 211–233.
- (2010). Global Shifts, Theoretical Shifts: Changing Geographies of Religion. In: *Progress in Human Geography* 34(6): 755–776.
- KOŘÍNEK, M. – MRÁZEK, M. – TUTR, V. (2006). Po velkém trápení přijde šťastná epocha. Rozhovor s Františkem Mráčkem [Great Suffering Will Be Followed by a Happy Epoch. Interview with František Mráček]. In: *Dingir* 4: 134–136.
- KRIPPENDORFF, K. (1980). *Content Analysis – an Introduction to its Methodology*. London: SAGE publishing.
- KRIŠTOF, J. (2014). Mariánske patrocíniá v Košickej arcidiecéze s osobitným zreteľom na patrocínium

- Sedembolestnej/Bolestnej Panny Márie [Marian Dedications in the Archdiocese of Košice with Special Regard to the Dedication to Our Lady of (Seven) Sorrows]. In: P. Žeňuch – P. Zubko (Eds.), *Bohorodička v kultúrnych dejinách Slovenska* [God-Bearer in the Cultural History of Slovakia]. Bratislava: Slavistický ústav Jána Stanislava SAS, (pp. 56–68).
- KUBUROVIČ, Z. (1997). Kopia ikone Trojeručice juče stigla u Beograd [Copy of Trichorousa Icon arrived in Belgrade Yesterday]. In: *Politika, Sunday, June 8*.
- KULIŠIĆ, Š. – PETROVIĆ, P. – PANTELIĆ, N. (1998). *Srpski mitološki rečnik* [Dictionary of Serbian Mythology]. Belgrade: Ethnographic Institute SANU.
- KÜRTI, L. (2015). Neoshamanism, National Identity and the Holy Crown of Hungary. In: *Journal of Religion in Europe* (8): 235–260.
- L**
- LAIS, H. (1989). Erscheinungen. In: R. Bäumer – L. Scheffczyk (Eds.), *Marienlexikon*. Bd. 2, St Ottilien: EOS, (pp. 395–398).
- LARRANAGA, I. (2000). *Život podľa Márie* [Life according to Mary]. Bratislava: Lúč.
- LAURENTIN, R. (1996). *Život sväte Bernadety* [The Life of St Bernadette]. Praha: Karmelitánské nakladatelství.
- LÁZÁR, I. (2006). Táltos Healers, Neoshamans and Multiple Medical Realities in Post-Socialist Hungary. In: H. Johannesen – I. Lázár (Eds.), *Multiple Medical Realities. Patients and Healers in Biomedical, Alternative and Traditional Medicine* (The EASA Series 4). Oxford and New York: Berghahn Books, (pp. 35–53).
- LE GOFF, J. (1998). *L'imaginaire médiéval*. [Bulg. trans. by E. Ruseva]. Sofia: Agata A.
- LETZ, R. (2014). Úcta k Sedembolestnej Panne Márii ako patrónke Slovenska a Slovákov [Veneration of Our Lady of Sorrows as Patron of Slovakia and Slovaks]. In: P. Žeňuch – P. Zubko (Eds.), *Bohorodička v kultúrnych dejinách Slovenska* [God-Bearer in the Cultural History of Slovakia]. Bratislava: Slavistický ústav Jána Stanislava SAS, (pp. 9–21).
- LEWIS, I. M. (2003). *Ecstatic Religion. An Anthropological Study of Spirit Possession and Shamanism*. New York NY: Routledge.
- LINNEL, C. L. S. (1962). *Norfolk Church Dedications*. York: St Anthony Press.
- LŐRINCZI, K. M. (2003). *Egy transzcendens kommunikáció nyilvánossá válása. A székefalvi jelenés az interetnikus kapcsolatok hálójában* [A Transcendental Communication Becoming Public. The Interethnic Side of The Marian Shrine from Székefalva]. Kolozsvár: BBTE (manuscript; the archive of Babeş-Bolyai University).
- LUBANSKA, M. (2017a). Life-Giving Springs and the Mother of God Zhivonosen Istochnik/Zoodochos Pege/Balüklüyska. Byzantine-Greek-Ottoman Intercultural Influence and Its Aftereffects in Iconography, Religious Writings and Ritual Practices in the Region of Plovdiv. In: *Slavia Meridionalis*, 17. (<https://doi.org/10.11649/sm.1252>).
- LUBANSKA, M. (2017b). 'We Do It for Health (za zdrave)'. Sensational Forms Related to the Cult of Healing Springs (ayazma) in Orthodox Christian Shrines in South-Western Bulgaria. In: *Anthropology of East Europe Review* 35 (1): 17–38.
- LUCAS, Ph. Ch. (2011). New Age Millennialism. In: C. Wessinger (Ed.), *The Oxford Handbook of Millennialism*. Oxford: Oxford University Press, (pp. 567–586).
- LUCKMANN, Th. (1969). Secolarizzazione: un mito contemporaneo. In: *Cultura e Politica* 14: 175–82.

- LUHRMAN, T. (1989). *Persuasions of the Witches' Craft. Ritual Magic in Contemporary England*. Cambridge (MA): Harvard University Press.
- LUŽNÝ, D. (2005). Individualizace a modernizace náboženství [Individualization and Modernization of Religions]. In: S. Jozefčíková (Ed.), *Moderné náboženstvo* [Modern Religion]. Bratislava: ÚVŠC, (pp. 71–84).
- M**
- MADAS, E. (2002). *Középkori prédikációirodalomunk történetéből. A kezdetektől a XIV. század elejéig* [From the History of our Medieval Christian Preaching Literature. From the Beginnings until the Fourteenth Century]. (Csokonai Könyvtár Bibliotheca Studiolum Litterarium 25). Debrecen: Kossuth Egyetemi.
- MALCHEV, R. (1999). Folklor i Religija (po nablyudeniya varhu kulturnite prostanstva na Rilskiya i Bachkovskiya manastir) [Folklore and Religion (on Observations from the Cultural Spaces of the monasteries of Rila and Bachkovo)]. Auto reference of PhD dissertation. Plovdiv, Plovdiv University 'Paisii Hilendarski', Department 'Ethnology'.
- MANN, A. B. (1988). Obyčaje pri úmrtí u Cigánov-Rómov v troch spišských obciach [Death-Related Customs among Gypsies-Roma in Three Villages of the Spiš Region]. In: *Slovenský národopis* 36(1): 192–202.
- (1993). Vartovanie pri mŕtvych u Rómov na Slovensku [Death Watch among Roma in Slovakia]. In: E. Krekovič – T. Podolinská (Eds.), *Kultové a sociálne aspekty pohrebného rituálu od najstarších čias po súčasnosť* [The Cult and Social Aspects of the Funeral Rite from the Ancient Times till the Present]. Bratislava: IE SAS, (pp. 81–88).
- Maps: Openstreetmap Data, www.geofabrik.de.
- MARCUS, G. E. (1995). Ethnography in/of the World System: The Emergence of Multi-Sited Ethnography. In: *Annual Review of Anthropology* 24: 95–117.
- MARGRY, P. J. (2008). Secular Pilgrimage. A Contradiction in Terms? In: P. J. Margry (Ed.), *Shrines and Pilgrimage in the Modern World. New Itineraries to the Sacred*. Amsterdam: Amsterdam University Press, (pp. 13–46).
- (2009). Marian Interventions in the Wars of Ideology: The Elastic Politics of the Roman Catholic Church on Modern Apparitions. In: *History and Anthropology* 20(3): 243–263 (<https://doi.org/10.1080/02757200903112628>).
- MARINOVA, G. (1996). *Kalendarni praznitsi ot Asenovgrad* [Calendar Feasts from Asenovgrad]. Asenovgrad: Ekobelan.
- MARINOVIĆ, J. D. – ZRINŠČAK, S. (2006). Religion Within and Beyond Borders: The Case of Croatia. In: *Social Compass* 53 (2): 279–290.
- MARNHAM, P. (1982). *Lourdes: A Modern Pilgrimage*. New York: Image Books.
- MARKMILLER, F. (1981). *Der Tag der is so freudenreich. Advent und Weihnachten*. Regensburg: Pustet.
- MARUSHIAKOVA, E. – POPOV, V. (1999). The Relations of Ethnic and Confessional Consciousness of Gypsies in Bulgaria. In: *Facta Universitatis* 2(6): 81–89.
- (2016) *Roma Culture: Myths and Realities*. Muenchen: Lincom GmbH.
- (2018). Roma Labelling: Policy and Academia. In: *Slovenský národopis* 66(4): 385–418 (<https://doi.org/10.26363/SN.2018.4.02>).
- MASARYK, T. M. (2000). Moderní člověk a náboženství [Modern Man and Religion]. In: J. Zouhar – H. Pavlicová – J. Gabriel (Eds.), *Spisy TGM*, Vol. 8. Praha: Masarykův ústav a archiv AV ČR, v. v. i.
- MASSEY, D. (2010). *For Space*. London: Sage.

- Matka ustavičnej pomoci. Novény a modlitby* [Mother of Perpetual Help. Novenas and Prayers] (1993). Bratislava: Lúč.
- MATTER, E. A. (2011). Apparitions of the Virgin Mary in the Late Twentieth Century: Apocalyptic, Representation, Politics. In: *Religion* 31(2): 125–153 (<https://doi.org/10.1006/reli.2000.0296>).
- MATOVINA, T. (2019). *Theologies of Guadalupe: From the Era of Conquest to Pope Francis*. Oxford Scholarship Online (DOI: 10.1093/oso/9780190902759.001.0001).
- MAUNDER, C. (2013). Mapping the Presence of Mary: Germany's Modern Apparition Shrines. In: *Journal of Contemporary Religion* 28(1): 79–93 (<https://doi.org/10.1080/13537903.2013.750838>).
- (2016). *Our Lady of the Nations: Apparitions of Mary in 20th-Century Catholic Europe*. Oxford: Oxford University Press.
- MAUR, E. (2003). 12. 5. 1743. *Marie Terezie. Korunovace na usmířenou*. Praha: Havran.
- Modlitby k srdcu Panny Márie* [Prayers to the Heart of the Virgin Mary]. Bratislava: Svetielko (s. d., reprint of 1943).
- MAYRING, P. (2010). Qualitative Inhaltsanalyse. In: G. Mey – K. Mruck (Eds.), *Handbuch Qualitative Forschung in der Psychologie*. Wiesbaden: VS Verlag, (pp. 601–613).
- Modlitby za oslobodenie od Zlého a citových rán* [Prayers for Deliverance from of the Evil and Emotional Wounds] (2000). Zvolen: Jas.
- Modlitebná knižka katolíckeho muža* [Catholic Man's Prayer Book] (1999). Prešov: Vydavateľstvo Michala Vaška.
- Modlitebná knižka katolíckej ženy* [Catholic Woman's Prayer Book] (2000). Prešov: Vydavateľstvo Michala Vaška.
- MOLITOR, H. G. – SMOLINSKY, H. (1994). *Volksfrömmigkeit in der Frühneuzeit*. Münster: KLK 54.
- MOLNÁR, G. (s.d.). *Szőkefalva. A Szűzanya 23 jelenésének Fényében 1995–2005 között* [Szőkefalva. In the Light of the 23th Apparition of Virgin Mary Between 1995–2005], (manuscript, s.d.).
- (2002). *Történelmet ír-e Szőkefalva?* [Is Szőkefalva Writing History?], (manuscript).
- MONG, A. (2018). Our Lady of Guadalupe: model of inculturation In: *International Journal for the Study of the Christian Church* 18(1): 1–17 (DOI: 10.1080/1474225X.2018.1493764).
- MOREIRA, C. O. (2018). Portugal as a Tourist Destination. Path and Trends. In: *Journal of Mediterranean Geography* (<https://journals.openedition.org/mediterranee/10402>, accessed on October 7, 2019).
- MORGAN, D. (2009). Aura and the Inversion of Marian Pilgrimage: Fatima and Her Statues. In: A.-K. Hermkens – W. Jansen – C. Notermans (Eds.), *Moved by Mary. The Power of Pilgrimage in the Modern World*. Ashgate: Surrey – Burlington, (pp. 49–65).
- MÜLLER, O. (2008). Religion in Central and Eastern Europe: Was There a Re-Awakening after the Breakdown of Communism. In: D. Pollack – D. V. A. Olson (Eds.), *The Role of Religion in Modern Societies*. New York – London: Routledge, (pp. 63–92).

N

- NEDELJEKOVIĆ, M. (1990). *Godišnji običaji u Srbu* [Annual Rituals Among Serbs]. Belgrade: Vuk Karadžić.
- NEŠPOR, Z. R. (Ed.) (2004). *Jaká víra? Současná česká religiozita/spiritualita v pohledu kvalitativní sociologie náboženství* [What Faith? Contemporary Czech Religiousness/Spirituality from the Point of View of the Qualitative Sociology of Religion]. Praha: Sociologický ústav AV ČR.

- (2005): Náboženství nebo národ? Interkonfesní spory a sociální rozlišování národního obrození jako zrcadlo identitní diferenciaci v 18. a 19. století [Religion of Nation? Interconfessional Conflicts and Social Differentiation of the National Revival as a Mirror of Identity Differentiation in the 18th and 19th Centuries]. In: Z. R. Nešpor (Ed.), *Mezi náboženstvím a politikou. Lidová kultura raného novověku* [Between Religion and Politics. The Folk Culture of the Early Modern Age]. Praha: Univerzita Karlova v Praze – Filozofická fakulta, (pp. 27–49).
- (2006). *Náboženství na prahu nové doby. Česká lidová zbožnost 18. a 19. století* [Religion on the Threshold of a New Age]. Praha: Albis international.
- NICCOLI, O. (1990). *Prophecy and People in Renaissance Italy*. Princeton: University Press.
- NIEDŹWIEDŹ, A. (2016). Queen and Mother: Mary as the Embodiment of Mercy in Polish Religiosity. In: M. P. Krasny (Ed.), *Mater Misericordiae* (Exhibition Catalogue). Krakow: National Museum in Krakow.
- NINH, T.-H.T. (2017). *Race, Gender, and Religion in Vietnamese Diaspora. The new Chosen People*. Palgrave Macmillan: eBook ISBN 978-3-319-57168-3 (DOI: 10.1007/978-3-319-57168-3_2).
- NOTERMANS, C. (2008). Loss and Healing: A Marian Pilgrimage in Dutch Secular Society. In: *Ethnology* 46 (3): 217–233.
- NOTERMANS, C. – JANSEN, W. (2015). Ex-Votos in Lourdes: Contested Materiality of Miraculous Healings. In: *Material Religion. The Journal of Objects, Art and Belief* 7(2): 168–192 (<https://doi.org/10.2752/175183411X13070210372823>).
- O**
- ODEHNAL, F. (2004). *Poutní místa Moravy a Slezska* [Places of Pilgrimage in Moravia and Silesia]. Rosice u Brna: Gloria.
- OLSON, E. – HOPKINS, P. – KONG, L. (2013). Introduction – Religion and Place: Landscape, Politics, and Piety. In: P. Hopkins – L. Kong – E. Olson (Eds.), *Religion and Place. Landscape, Politics and Piety*. Dordrecht: Springer, (pp. 1–20).
- ORME, N. (1996). *English Church Dedications. With a Survey of Cornwall and Devon*. Exeter: University of Exeter Press.
- ORSI, R. A. (2009). Abundant History: Marian Apparitions as Alternative Modernity. In: A.-K. Hermkens – W. Jansen – C. Notermans (Eds.), *Moved by Mary. The Power of Pilgrimage in the Modern World*. Ashgate: Surrey – Burlington, (pp. 215–225).
- ÖSTLING, E. A. W. (2016). What Does God Need with a Starship? UFOs and Extra-Terrestrials in the Contemporary Religious Landscape. In: J. R. Lewis – I. B. Tollefsen (Eds.), *The Oxford Handbook of New Religious Movements*, Vol. 2. Oxford: Oxford University Press, (pp. 418–427).
- P**
- Panna Mária – uzdravenie chorých* [Novena for Healing of the Sick] (2001). Bratislava: Lúč.
- Panna Mária v Litmanovej. Čakám vás v nebi. Kniha svedectiev* [Our Lady in Litmanova: I Am Expecting You in Heaven. Book of Testimonies] (2002). Bratislava: M-ROSA.
- PAVIČEVIĆ, A. (2005). Šta radi i gde sedi Beli andeo? [White Angel – What He Does and Where He Sits?]. In: *Bulletin of Ethnographic Institute SASA LXIII*: 187–196.
- (2014). Religija, religioznost i savremena kultura. Od mističnog do iracionalnog i vice versa [Religion, Religiosity and Contemporary Culture. From Mystical to Irrational and Vice Versa]. In: A. Pavičević (Ed.), *Religija, religioznost i savremena kultura. Od mističnog do iracionalnog i vice versa*. Collection of Papers of Institute of Ethnography SASA, Vol. 30. Beograd, (pp. 7–11).

- PEACH, C. (2002). Social Geography: New Religions and Ethnoburbs – Contrasts with Cultural Geography. In: *Progress in Human Geography* 26(2): 252–260.
- PEEV, T. (2006). Za praznicite Poyas Bogorodichen i Zlatnata yabalka [About the Feasts of the Belt of the Virgin Mary and the Golden Apple] In: T. Peev (Ed.), *Neprocheteni stranici ot minaloto na asenovgradskiya kray*. Asenovgrad: Ekobelan, (pp. 42–49).
- PERRY, N. – ECHEVERRÍA, L. (1988). *Under the Heel of Mary*. Routledge: London and New York.
- PÉTER, L. (2003). The Holy Crown of Hungary, Visible and Invisible. In: *The Slavonic and East European Review* 81: 245–254.
- PETERKIEWICZ, J. (1975). *The Third Adam*. London: Oxford University Press.
- PETI, L. (2004). Tejpénz a bankkártyán. Reprivatizáció, dekollektivizálás és mezőgazdasági specializáció egy Kis-Küküllő menti agrártelepülésen [Re-privatisation, Decollectivisation and Agricultural Specialisation in an Agrarian Settlement along the Tîrnava Mică River]. In: Á. T. Szabó (Ed.), *Lenyomatok 3. Fiatal kutatók a népi kultúráról* [Amprints 3. Young Researchers about the Popular Culture]. Kolozsvár: KJNT, (pp. 184–212).
- (2009a). The Marian Apparition of Seuca/Szőkefalva in the Context of Religious and Ethnical Interferences (Working Papers in Romanian Minority Studies). Cluj: Institutul pentru Studierea Problemelor Minorităților Naționale, (pp. 23–37)/ Apariția Fecioarei Maria de la Seuca, în contextul interferențelor religioase și etnice. Studii de atelier. Cercetarea minorităților naționale din România. Cluj, Institutul pentru Studierea Problemelor Minorităților Naționale (24): 5–22.
- (2009b). A szőkefalvi Mária-jelenések vallásantropológiai megközelítésben (1–2) [The Marian Apparitions of Szőkefalva/Seuca from the Point of View of Religious Anthropology]. *Keresztény Szó*. XX. évfolyam 2. szám. 2009 február; XX. évfolyam 1. szám. 2009 január.
- (2010a). Mária-jelenés és ördögűzés. Egy vak látó imaginárius világa [Marian Apparition and Exorcism. The Imaginary World of a Blind Seer]. *Korunk*, XXI (9): 40–48.
- (2010b). 'Nekünk is van Medjugor-jénki' Vallási és etnikai interferenciák Erdélyben. A szőkefalvi Mária-jelenések ['We Also Have a Medjugor-je!' Religious and Ethnic Interferences in Transylvania]. In: F. Margit (Ed.), *Etnicitás*. Különbségteremtő társadalom. Gondolat-MTA Kisebbségkutató Intézet. Budapest, (pp. 283–299).
- (2012a). Látomások, vallási megtérés és megszállottság. Kommunikáció a transzcendenssel egy erdélyi faluban [Visions, Religious Conversion and Obsession. Communication with the Transcendence in a Transylvanian Village]. In: E. Pócs (Ed.), *Szent helyek, ünnepek, szent szövegek. Tanulmányok a romániai magyarság vallási életéből* [Holy Places, Feasts, Sacred Texts. Articles on the Religious Life of Hungarians in Romania]. Budapest: L'Harmattan – PTE Néprajz – Kulturális Antropológia Tanszék, (pp. 13–74).
- (2012b). Imagisztikus rítusok és vallásosság – csángók a szőkefalvi Mária-jelenéseken. [Imagistic Rituals and Religiosity – Csángós at the Apparition Site of Seuca/Szőkefalva] In: E. Pócs (Ed.), *Szent helyek, ünnepek, szent szövegek. Tanulmányok a romániai magyarság vallási életéből* [Sacred Places, Feasts, Sacred Texts. Articles from the Religious Life of Hungarians in Romania]. Budapest: L'Harmattan – PTE Néprajz – Kulturális Antropológia Tanszék, (pp. 231–250).

- PETRI, H. – BEINERT, W. (Eds.) (1996). *Učení o Marii* [Teachings about Mary]. Olomouc: Matice cyrilometodějská s.r.o.
- PETROVIĆ, S. (2001). Hrišćanstvo i drevna slovenska religija. Prilog dijalektici svetog u likovima paganske i hrišćanske religije [Christianity and Ancient Slavic Religion. Contribution to the Dialectic of Sacredness in the Images of Pagan and Christian Religion]. In: *Dve hiljade godina hrišćanstva na Balkanu*. Niš: Jugoslovensko društvo za naučno istraživanje religije, (pp. 48–57).
- PETSCHKE, S. (2007). Marienerscheinungen als Soziale Veranstaltung. Magisterarbeit, Master Thesis. Berlin.
- PIEPER, J. Z.T. – VAN UDEN, M. H.F. (1994). Lourdes: A Place of Religious Transformations? In: *The International Journal for the Psychology of Religion* 4(2): 91–104 (https://doi.org/10.1207/s15327582ijpr0402_3).
- PLOTĚNÝ, V. (1895). Choení s „matičkou“ a se soškou Panny Marie [Walking with the 'Mum' and the Statue of the Virgin Mary]. In: *Český lid* (4): 341–342.
- Pobožnosti k Márii Pomocníci křesťanov* [Devotions to Mary Help of Christians] (2004). Bratislava: Don Bosco.
- PÓCS, É. (s.d.). *Szőkefalva/Seuca: egy új kegyhely új üzenetei* [Szőkefalva/Seuca: The Messages of a New Shrine], (manuscript, s.d.).
- (1989). Hungarian Táltos and his European Parallels. In: M. Hoppál – J. Pentikäinen (Eds.), *Uralic Mythology and Folklore*. Budapest – Helsinki: Ethnographic Institute of the Hungarian Academy of Sciences – Finnish Literature Society, (pp. 251–276).
- (2008). Szőkefalva/Seuca: egy új kegyhely új üzenetei [Szőkefalva/Seuca: New Messages of a New Apparition Site]. In: E. Pócs (Ed.), *Démonok, látók, szentek*. (Tanulmányok a transzcendensről VI.) [Demons, Seers, Saints. (Articles about the Transcendence VI.)]. Budapest: Balassi Kiadó, (pp. 484–504).
- (2017). Shamanism or Witchcraft? The Táltos Before the Tribunals. In: G. Klaniczay – É. Pócs (Eds.), *Witchcraft and Demonology in Hungary and Transylvania*. London, UK: Palgrave Macmillan, (pp. 221–289).
- PODOLÁKOVÁ, L. 2008. Patrocíniá kysuckých chrámov a významné sakrálné pamiatky Kysúc [The Dedications of Kysuce Temples and Important Sacral Monuments in the Kysuce Region]. In: D. Velička (Ed.), *Kresťanstvo na Kysuciach v priebehu storočí* [Christianity in the Kysuce Region in the Course of Centuries]. Čadca: Terra Kisucensis, (pp. 105–122).
- PODOLINSKÁ, T. (2007). Čokoládová Mária – rómske kresťanstvo na Slovensku [Chocolate Mary – Romani Christianity in Slovakia]. In: *Etnologické rozpravy* 14(1): 50–77.
- (2009). Koho Boh? O kultúrnej aproximácii kresťanstva medzi Rómami na Slovensku [Whose God? Cultural approximation of Christianity among Roma in Slovakia]. In: L. Grešková (Ed.), *Pastorácia Rómov (Hľadanie rómskeho Boha)* [Evangelisation of Roma. Seeking the Romani God]. Bratislava: ÚVSC, (pp. 73–110).
- (2010). The Religious Landscape in Post-Communist Slovakia. In: *Anthropological Journal of European Cultures* 19 (1): 85–101 (DOI: 10.3167/ajec.2010.190107).
- (2014). Whose Mary?: The Virgin Mary as an Ethnic, Cultural and Religious Marker among the Roma in Slovakia. In: *Gebrochene Kontinuitäten: Transnationalität in den Erinnerungskulturen Ostmitteleuropas im 20. Jahrhundert*. Köln: Böhlau Verlag, (pp. 146–165).

- (2017). 'Roma' Label: The Deconstructed and Reconceptualized Category within the Pentecostal and Charismatic Pastoral Discourse in Contemporary Slovakia. In: *Journal of Nationalism, Memory & Language Politics* 11(2): 146–180.
- PODOLINSKÁ, T. – KRIVÝ, V. – BAHNA, M. (2013). Religiozita: Slovensko a jeho susedia [Religiosity: Slovakia and its Neighbours]. In: V. Krivý (Ed.), *Ako sa mení slovenská spoločnosť* [How Slovak Society is Changing]. Bratislava: Institute of Sociology SAS, (pp. 187–265).
- POLLACK, D. (2003). Religiousness Inside and Outside the Church in Selected Post-Communist Countries of Central and Eastern Europe. In: *Social Compass* 50(3): 321–334.
- POSSAMAI, A. (2005). *Religion and Popular Culture. A Hyper-Real Statement*. Brussels: Lang.
- POST, P. (1999). Bedevaart: Heiligheid van plaats en person in de dynamiek van cultus en cultuur. In: J. Pieper – P. Post – R. Van Uden (Eds.), *Pelgrimage in beweging*, Baarn: Gooi & Sticht, (pp. 103–118).
- POVEDÁK, I. (2014). Pan-Hungarian 'Vessel Ritual' in Romania. In: G. Barna – I. Povedák (Eds.), *Politics, Feasts, Festivals. Yearbook of the SIEF Working Group on the Ritual Year*. Szeged: Department of Ethnology and Cultural Ethnology, (pp. 121–135).
- POVEDÁK, I. – HUBBES L. A. (2015). Már a múlt sem a régi: Új magyar, újmagyar(?) mitológia? [Even the Past Has Changed: New Hungarian, Newhungarian(?) Mythology]. In: I. Povedák – L. A. Hubbes (Eds.), *Már a múlt sem a régi... Az új magyar mitológia multidiszciplináris elemzése* [Even the Past Has Changed: The Multidisciplinary Analysis of New Hungarian Mythology]. Szeged: MTA-SZTE Vallási Kutató Csoport, (pp. 9–25).
- PRESSOVÁ, L. – CHLUPOVÁ, K. (2006). *Cestou za světem. Vzpomínky z deníku Františka Presse* [On the Way to Light. Memories from the Diary of František Presse]. Brno: Mariánské nakladatelství.
- PRESSOVÁ, L. (2007). *Po Mariině chodničku* [Walking Mary's Pathway]. Brno: Mariánské nakladatelství.
- PROCHÁZKA, K. (1910). *Český lid z hlediska prstonárodně náboženského* [The Czech People from the Traditional Religious Perspective]. Praha: Dědictví sv. Jana Nepomuckého.
- PUTNA, M. C. (1998). *Česká katolická literatura v evropském kontextu 1848–1918* [Czech Catholic Literature in the European Context 1848–1918]. Praha: Torst.

R

- RAK, J. (1979). Zrod novodobé husitské tradice [The Birth of a Modern Hussite Tradition]. In: *Husitský tábor* (2): 97–106.
- REEVES, D. – OTTERSTROM, S. M. (2018). Christian Toponyms in Czechia, Poland and Slovakia. In: *Acta Universitatis Carolinae Geographica* 53(1): 83–94.
- REMEŠ, P. (2002). Medžugorje a sestra Elvíra [Medjugorje and Sister Elvíra]. In: *Dingir* (3): 30–31.
- RÉMOND, R. (2003). *Náboženství a společnost v Evropě* [Religion and Society in Europe]. Praha: NLN.
- RIGOGLIOSO, M. (2010). *Virgin Mother Goddesses of Antiquity*. New York: Palgrave Macmillan US (DOI: 10.1057/9780230113121).
- RINSCHÉDE, G. (1986). The Pilgrimage Town of Lourdes. In: *Journal of Cultural Geography* 7(1): 121–134 (<https://doi.org/10.1080/08873638609478518>).
- ROEBROECK, E. J. M. G. (1979). A Problem for Sociology. Contemporary Developments in the Roman-Catholic Church. In: P. H. Vrijhof –

- J. Waardenburg (Eds.), *Oficial and Popular Religion, Analysis of a Theme for Religious Studies*. The Hague: Mouton.
- RÓHEIM, G. (1925). *Magyar néphit és népszokások* [Hungarian Folk Belief and Customs]. Budapest: Athaeneum.
- ROSTA, G. (2012). Church and Religion in Hungary: Between Religious Individualization and Secularization. In: D. Pollack – O. Müller – G. Pickel (Eds.), *The Social Significance of Religion in the Enlarged Europe. Secularization, Individualization and Pluralization*. Farnham-Burlington: Ashgate, (pp. 187–205).
- ROYT, J. (1999). *Obraz a kult v Čechách 17. a 18. století* [Image and Cult in the Czech Lands in the 17th and 18th Centuries]. Praha: Karolinum.
- Rozpomeň sa. Modlitebník Misionárov najsv. srdca Ježišova* [Remember. The Prayer Book of the Missionaries of the Sacred Heart of Jesus] (2006). Nitra: MSC.
- Ruženec k Sedembolestnej* [Rosary to the Our Lady of Seven Sorrows] (1995). Zvolen: Jas.

S

- SALDAÑA, J. (2016). *The Coding Manual for Qualitative Researchers*. London: Sage Publication.
- SÁNDOR, K. (2011). *Nyelvrokonság és hunhagyomány. Rénszarvas vagy csodaszarvas? Nyelvtörténet és művelődéstörténet* [Linguistic Kinship and the Hunnic Tradition. Reindeer or Miraculous Stag? History of Language and Cultural history]. Budapest: Typotex Kiadó.
- SERED, S. (1991). Rachel, Mary and Fatima. In: *Cultural Anthropology* (6): 131–146 (DOI: 10.1525/can.1991.6.2.02a00010).
- SCHEER, M. (2002). Change in the Meanings of Black Madonnas from Sixteenth to Nineteenth Centuries. In: *The American Historical Review* 107(5): 1412–1440.
- SCHEER, M. (2006). *Rosenkranz und Kriegsvisionen. Marienerscheinungskulte im 20. Jahrhundert*. Tübingen: Tübinger Vereinigung für Volkskunde e.V.
- SCHEER, M. (2015). What She Looks Like: on the Recognition and Iconization of the Virgin Mary at Apparition Sites in the Twentieth Century. In: *Material Religion. The Journal of Objects, Art and Belief* 9(4): 442–467 (<https://doi.org/10.2752/175183413X13823695747444>).
- SCHNUR, P. (1993). Obraz Jana Husa v českém myšlení. Sociální a politické implikace [The Image of Jan Hus in Czech Thinking. Social and Political Implications]. In: G. Jiří – J. Svoboda (Eds.), *Náboženství v českém myšlení* [Religion in Czech Thinking]. Brno: Ústav evropské religionistiky Filozofické fakulty Masarykovy Univerzity, (pp. 51–55).
- SCHREIER, M. (2014). Qualitative Content Analysis. In: U. Flick (Ed.), *The Sage Handbook of Qualitative Data Analysis*. London: Sage, (pp. 170–183).
- SCHÜTZ, A. (1962): On Multiple Realities. In: *Collected Papers I*. Den Haag: Nijhoff.
- SCRIBNER, B. – JOHNSON, T. (1996). *Popular Religion in Germany and Central Europe, 1400–1800*. New York: St Martin Press.
- SECONDIN, B. (1999). *Nová hnutí v církvi* [New Movements in Church]. Kostelní Vydří: Karmelitánské nakladatelství.
- SHARMAN, R. L. (2006). Re/Making La Negrita: Culture as an Aesthetic System in Costa Rica. In: *American Anthropologist* 18(4): 842–853.
- SHAROT, St. (2001). *A Comparative Sociology of World Religions. Virtuosos, Priests and Popular Religion*. New York and London: New York University Press.
- SHEEN, F. J. (1948). *Communism and the Conscience of the West*. Indianapolis, IN: Bobbs-Merrill.
- SHOEMAKER, S. J. (2016). *Mary in Early Christian Faith and Devotion*. New Haven and London: Yale University Press.

- SIGAL, P. (2000). *From Moon Goddesses to Virgins*. Austin: Texas University Press.
- SINANI, D. (2014). *Nove i alternativne religije* [New and Alternative Religions]. Belgrade: Filozofski fakultet.
- sister LUCIA (2003). *Výzvy fatimského posolstva* [Appeals of the Fatima Message]. Bratislava: Serafin.
- SKALSKÁ, M. (2005). Zaniknuté stredoveké kostoly a patrocíniá v juhozápadnom Gemeri [Extinct Medieval Churches and Dedications in Southwestern Gemer Region]. In: *Historický zborník* 15(2): 23–30.
- SKLAR, D. (2005). The Footfall of Words: A Reverie on Walking with Nuestra senora de Guadalupe. *Journal of American Folklore* 118: 9–20 (DOI: 10.1353/jaf.2005.0012).
- SKRBIS, Z. (2005). The Apparitions of the Virgin Mary of Medjugorje: The Convergence of Croatian Nationalism and Her Apparitions. In: *Nations and Nationalism* 11: 443–461. (DOI: 10.1111/j.1354-5078.2005.00213.x).
- SMITH, S. G. (2003). Opening a Channel to the Stars. The Origins and Development of the Aetherius Society. In: Ch. Partridge (Ed.), *UFO Religions*. London: Routledge, (pp. 84–102).
- SMITH, J. A. (2015) (Ed.) *Qualitative Psychology: A Practical Guide to Research Methods*. London: Sage.
- SMITH, J. A. – OSBORN, M. (2007). Pain as an Assault on the Self: An Interpretative Phenomenological Analysis of the Psychological Impact of Chronic Back Pain. In: *Psychology and Health* 22: 517–534.
- SMITH J. A. – FLOWERS, P. – LARKIN, M. (2009). *Interpretative Phenomenological Analysis: Theory, Method and Research*. London: SAGE publishing.
- SOCORRO CASTAÑEDA-LILES, M. Del (2018). *Our Lady of Everyday Life: La Virgen de Guadalupe and the Catholic Imagination of Mexican Women in America*. New York: Oxford University Press.
- STANOJEVIĆ, S. (1929). *Narodna enciklopedija srpsko-hrvatsko-slovenačka* [Serb-Croat-Slovenian Folk Encyclopaedia]. Zagreb: Narodne novine.
- STAPLES, P. (1979). Official and Popular Religion in an Ecumenical Perspective. In: P. H. Vrijhof – J. Waardenburg (Eds.), *Official and Popular Religion, Analysis of a Theme for Religious Studies*. The Hague: Mouton.
- STIRRAT, R. L. (1982). *Shrines, Pilgrimages and Miraculous Powers in Roman Catholic Sri Lanka*. Oxford: Oxford university Press.
- STIEBEROVÁ, M. (2001). Patrocíniá v sídliskovom vývoji prímestských obcí bratislavskej mestskej aglomerácie [Dedications in the Housing Estates Development of the Suburban Areas of the Bratislava Urban Agglomeration]. In: J. Skladaná (Ed.), *Slovenská kresťanská a svetská kultúra* [Slovak Christian and Secular Culture]. (Studia culturologica Slovaca 2). Bratislava: VEDA SAS, (pp. 163–177).
- STUMP, R. W. (1988). Church-Naming Practices among Eastern Rite Catholics in the United States. In: *Names* 36(1–2): 85–90.
- (2008). *The Geography of Religion. Faith, Place, and Space*. Lanham: Rowman & Littlefield Publishers.
- SUTCLIFFE, S. (2004). The Dynamics of Alternative Spirituality: Seekers, Networks, and New Age. In: J. R. Lewis (Ed.), *The Oxford Handbook of New Religious Movements*. Oxford: Oxford University Press, (pp. 466–490).
- Svätý škapuliar, dar Matky Božej* [Holy Scapular, the Gift of Mother of God] (1993). Bratislava: Lúč.
- SZILÁGYI, T. – SZILÁRDI, R. (2007). *Istenelek ébredése. Az újpogánység vallástudományi vizsgálata* [The Awakening of Gods. The Religious Study of Neo-Paganism]. Szeged: JATE Press.

- SZILÁRDI, R. (2013). Neopaganism in Hungary. Under the Spell of Roots. In: K. Aitamurto – S. Simpson (Eds.), *Modern Pagan and Native Faith Movements in Central and Eastern Europe* (Studies in Contemporary and Historical Paganism). Durham, UK: Acumen, (pp. 230–248).
- ŠMAHEL, F. (1993). *Husitská revoluce I–IV*. [The Hussite Revolution I–IV]. Praha: Karolinum.
- T**
- TÍŽIK, M. (2011). *Náboženstvo vo verejnom živote na Slovensku* [Religion in Public Life in Slovakia]. Bratislava: Sociologický ústav SAV.
- TOMKA, M. (1995). The Changing Social Role of Religion in Eastern and Central Europe: Religion's Revival and its Contradictions. In: *Social Compass* 42(1): 17–26.
- TURNER, V. (1974). *Dramas, Fields and Metaphors: Symbolic Action in Human Society*. Ithaca, NY: Cornell University Press.
- TURNER, V. – VICTOR, E. (1978). *Image and Pilgrimage in Christian Culture: Anthropological Perspectives*. New York: Columbia University Press.
- TWEED, Th. A. (1997). *Our Lady of the Exile: Diasporic Religion at a Cuban Catholic Shrine in Miami*. Oxford: Oxford University Press.
- TÁNCZOS, V. (2010). Csíksomlyó spiritualitásának néhány összetevője [Some Elements in the Spirituality of Csíksomlyó]. In: *Keresztény Szó* 21(12): 1–5.
- TATIĆ, M. (2007). *Studije o Bogorodici* [Studies on the Theotocos]. Belgrade: Jasen.
- TAVITYAN, T. (2017). *Armentsite v Balgariya. Identichnost i istoricheska pamet* [The Armenians in Bulgaria. Identity and Historical Memory]. PhD Dissertation. Plovdiv.
- THOMAS, J. (1987). *Private Religious Foundations in the Byzantine Empire*. Dumbarton Oaks.
- TIMOTIJEVIĆ, M. (2000). Suze i zvezde: O plaču Bogorodičinih čudotvornih ikona u baroku [Tears and Stars: On Miraculous Theotocos Icons Crying in Baroque]. In: *Čudo u slovenskim kulturama, Slovenska kapija* (2): 221–236.
- TOBIN, J. J. (1988). Visual Anthropology and Multivocal Ethnography: A Dialogical Approach to Japanese Preschool Class Size. In: *Dialectical Anthropology* 13(2): 173–187 (DOI: 10.1007/BF00704329).
- TOLSTOI, N. I. (Ed.) (1995). *Slavjanskije drevnosti* [Slavic Antiquities]. Moscow: Russian Academy of Science.
- TOMANIĆ, M. (2001). *Srpska crkva u ratu i ratovi u njoj* [Serbian Church in War and Wars Inside of It]. Belgrade: Krug.
- TOMKA, M. 1995: The Changing Social Role of Religion in Eastern and Central Europe: Religion's Revival and its Contradictions. In: *Social Compass* 42 (1): 17–26.
- TOMOVIĆ, N. (1998). Doček Trojeručice na Sokolcu [Welcoming Trichrousa at Sokolac Mountain]. In: *Pravoslavlje* (4): 753–754.
- Troeltsch, E. (1992). *The Social Teachings of the Christian Churches*. Westminster: Knox.
- TURNER, V. W. (1974). *Dramas, Fields and Metaphors. Symbolic Action in Human Society*. Ithaca – London: Cornell University Press.
- TURNER, V. W. – TURNER, E. (1978). *Image and Pilgrimage in Christian Culture. Anthropological Perspectives*. New York: Columbia University Press.
- U**
- Úcta k presvätej Bohorodičke na kresťanskom Východe [Veneration of the Holy God-Bearer in the Christian East] (2005). Košice: Teologická fakulta Trnavskej univerzity.

V

- VÁCLAVÍK, D. – HAMPLOVÁ, D. – NEŠPOR, Z. R. (2018). Religious Situation in Contemporary Czech Society. In: *Central European Journal of Contemporary Religion* 4(2): 99–122 (DOI: 10.14712/25704893.2018.6).
- VALCHINOVA, G. (2006). *Balkanski yasnovidki i prorochitsi ot XX v.* [Balkan Visionaries and Prophetesses in the 20th C.]. Sofia: Natsionalen muzey na balgarskata kniga i poligrafija, UP 'Sv. Kliment Ohridski'.
- VARGHESE, R. A. (2011). *God-Sent: A History of the Accredited Apparitions of Mary*. New York: Crossroad Publishing.
- VÁNĚ, J. (2011). *Komunita jako nová naděje?* [Community as a New Hope?]. Plzeň: Západočeská univerzita.
- VÁSQUEZ, A. M. – MARQUARDT, M. F. (2000). Globalizing the Rainbow Madonna: Old Time Religion in the Present Age. In: *Theory, Culture & Society* 17(4): 119–143.
- VEČERKOVÁ, E. – FROLCOVÁ, V. (2008a). Adventní lidová pobožnost v Malhoticích na Hranicku [Advent Folk Religiousness in Malhotice na Hranicku]. In: *Vlastivědný věstník moravský* 59: 377–383.
- (2008b). Adventní kult Panny Marie v současné lidové tradici: prameny z Moravy [The Advent Cult of the Virgin Mary in Contemporary Folk Traditions: Sources from Moravia]. In: *Slovenský národopis* 56(4): 418–431.
- VEER, P. van der (1988). *Gods on Earth: The Management of Religious Experience and Identity in a North Indian Pilgrimage Centre*. London: Athlone Press.
- VELIMIROVIĆ, N. (1991). *Ohridski prolog* [Ohrid Prologue]. Valjevo: Glas crkve.
- Večeradlo modlitby s Pannou Máriou* [Cenacle Prayer Service with the Virgin Mary] (1993). Trnava: Máriina doba.
- VENTURA, J. (2011). Under the Flag of Blue and White: Mary as an A-National

Symbol in the Greek-Orthodox Community in Israel. In: *Sociology Mind* 1(4): 230–237 (DOI: 10.4236/sm.2011.14029).

- VIDO, R. – VÁCLAVÍK, D. – PALEČEK, A. (2016). Czech Republic: The Promised Land for Atheists? In: R. Cipriani – F. Garelli (Ed.), *Sociology of Atheism*. Leiden: Brill, (pp. 201–232), (DOI: 10.1163/9789004319301).
- VOKUNIC, B. (1992). Medjugorje's Religion and Tourism Connection. In: *Annals of Tourism Research* 19: 79–91 (DOI: 10.1016/0160-7383(92)90108-2).
- VRABLEC, J. (2001). *Nemusím sa ja báť* [I do not have to fear]. Trnava: Spolok svätého Vojtecha.
- VRIJHOF, P. H. – WAARDENBURG, J. (Eds.) (1979). *Oficial and Popular Religion, Analysis of a Theme for Religious Studies*. The Hague: Mouton.

W

- WEBER, M. (1978). *Economy and Society*. Berkeley: University Press of California Press.
- WESSINGER, C. (2011). Millennial glossary. In: C. Wessinger (Ed.), *The Oxford Handbook of Millennialism*. Oxford: Oxford University Press, (pp. 717–723).
- WITKOWSKI, W. (1966). *Sanktuarium Maryjnego w zycyureligijnym diecezji. Studium socjograficzne na przykładzie sanktuarium Maryjnego w Tuchowie*. Lublin.
- WOJCIK, D. (1996). 'Polaroids from Heaven': Photography, Folk Religion, and the Miraculous Image Tradition at a Marian Apparition Site. In: *The Journal of American Folklore* 109(432): 129–148.
- (2009). Spirits, Apparitions and the Traditions of Supernatural Photography. In: *Visual Recourses* 25(1–2): 109–36.
- WOLF, E. R. (1958). The Virgin of Guadalupe: A Mexican National Symbol. In: *Journal of American Folklore* 71 (279): 34–39.

Z

- ZACHAR PODOLINSKÁ, T. – TÍŽIK, M. – MAJO, J. (2019). Religiosity in Slovakia. Structure, Dynamics and Spatial Distribution. In: *Central European Journal of Contemporary Religion*, no. 5 (forthcoming).
- ZAJICOVÁ-NÁDASKÁ, K. (2004). Ľudová religiozita na príklade neinštitucionalizovaného mariánskeho pútného miesta miesta Litmanová [Folk Religiousness through the Example of a Non-Institutionalised Marian Place of Pilgrimage in Litmanová]. In: R. Kožíak – J. Nemeš (Eds.), *Pohanstvo a kresťanstvo* [Paganism and Christianity]. Bratislava: Chronos, (pp. 295–312).
- ZEMEK, P. (2006). *Reformace, protireformace a rozvinutí poreformačního katolicství v Uherském Brodě – křesťanská víra v proměnách času* [Reformation, Counter-Reformation and the Development

of Post-Reformation Catholicism in Uherský Brod – Christian Faith in Changing Times]. Uherský Brod: Muzeum J. A. Komenského.

- ZIMDARS-SWARTZ, S. L. (1991). *Encountering Mary: from La Salette to Medjugorje*. Princeton, New Jersey: University Press.
- Život Panny Márie vo víziách Anny Kataríny Emerichovej* [Life of the Virgin Mary in the Visions of Anna Catharine Emerich] (2005). Trnava: Dobrá kniha.
- ZUBKO, P. (2013). Patrociniá v banických oblastiach Abova, Šariša a Zemplína [Dedications in the Mining Areas of Abov, Šariš and Zemplín]. In: Z. Denková – M. Kamenický (Eds.), *Vivat Akadémia Banská Štiavnica. Banické symboly – história a ikonografia* [Vivat Academy Banská Štiavnica. Mining Symbols – History and Iconography]. Banská Štiavnica: Slovenské banské múzeum, (pp. 24–31).

01 ZACHAR PODOLINSKÁ, Tatiana

Traces of the Mary in Post-Communist Europe

The Virgin Mary as such cannot be examined scientifically. We can, however, examine her 'apparitions' in the world, as well as the innumerable variants of Marian devotion and cult. This volume focuses on her manifestations in the post-Communist region with some geographical spillovers. It is either because post-Communist transformation concerned not only the former socialist countries, but also had an impact on the entire European region and was part of the overall post-modern and post-Communist reconfiguration of the European area. Another factor is that Marian worship is not controlled by political borders of present-day nation states. It has a wider transnational potential and impact. Nevertheless, we focused our viewfinder primarily on the post-Communist region, as we believe that thanks to its geographical and symbolic location and economic position in Europe, as well as its historical roots and traditions and common Communist history and heritage, it not only shows different traits of modernity compared to 'Western Europe', but we also face specific features and forms of worshipping of the Virgin Mary. We therefore decided to present in this volume the traces of the Virgin Mary by means of more in-depth analyses from selected countries of the post-socialist region.

By means of this publication, we can observe how the Virgin Mary is manifested in the faces of seers and pilgrims and how audio-visual means are becoming a direct part of Marian apparitions in Germany in the modern era (H. Knoblauch and S. Petschke); how she speaks through the mouth of a blind Roma woman and pacifies the ethnic and religious tensions between various groups in Romania (L. Peti); how she attributes meaning to meaningless places on the map by reallocating her presence through the geographical and time distribution of Marian dedications in Slovakia (J. Majo); how, after the fall of Communism, she revitalises the old places of her cult with new power, bringing together traditional

and non-traditional forms of worship in the secular Czech Lands (M. Holubová); how her messages are spread on the websites of new non-traditional Marian movements and how their apocalyptic warnings are being updated and localised into the specific national environment in Czechia (V. Tutr); how she addresses the readers of Marian literature differently on the shelves of bookstores in Slovakia and Austria (R. Kečka); but also how the Virgin Mary absorbs ultra-modern millennial and spiritualistic concepts of Mother Earth and Mother of the Universe, becoming the speaker of the great unified Hungarian nation (J. Kis-Halas); how she is becoming the re-discovered herald of Serbian national identity (A. Pavičević); how she absorbs the local forms of faith and folk Christianity in modern era and is thus the manifestation of grass-root Christianity and local religious culture in Bulgaria (V. Baeva and A. Georgieva); and how the path from a private to an officially recognised apparition depends not only on the Virgin Mary and the seer, but also on the overall constellation of the audience and the ability to offer a *religious ready-made event* (T. Zachar Podolinská and L. Peti).

This publication observes the current diversity of the forms of Marian devotion in post-Communist countries through different national and geographically defined contours and, in particular, the ability of the Virgin Mary to satisfy the hunger for modern spirituality and authentic religiousness, give voice to unofficial and popular religions, revitalise and redefine old places of cult and add new ones, appease war conflicts, speak out on behalf of nations and marginalised ethnic groups, and guard national and conservative values. The post-modern and post-Communist Mary thus restores ruptured traditions with love, and enchants the violently atheised European region with new miracles and apparitions, regardless of whether top Church and state representatives like it or not.

02 KIS-HALAS, Judit

Sacred Sites Reinterpreted: New Age Phenomena at a Hungarian Marian Shrine

Marian shrines were always the sites of miraculous healings and spectacular apparitions. Nowadays, they have also become the crystallisation points of the New Age phenomena. Several studies have already pointed out this trend with regard to popular pilgrimage destinations. As far as the Hungarian Marian shrines are concerned, none of them have been systematically examined from this perspective. This chapter aims to provide a deeper insight of how a Marian shrine is being re-orchestrated as a specific 'power place' in the context of alternative spiritualities, such as New Age religiosity or ethno-paganism at one Marian shrine at Máriagyűd.

From the wide-ranging New Age phenomena and religious practices that the author observed during the past decades at Máriagyűd, she chose the prominent example of an esoteric group called *Magyar MAGok* [Hungarian Seeds], which deals with diverse religious and healing activities. Their programmes include shamanic drumming sessions, tours to 'sacred sites' in Hungary and the Carpathian Basin (mostly Romania), weekend meditations, esoteric workshops, readings on the history and culture of the ancient Hungarians, such as direct kinship between the Hungarians and the Huns, or the identification of the Ancient Hungarians with the Scythians, or the Hungarian origins of the Christian Father God. In accordance with the millennial narrative, they use the elements of the alternative history of the Hungarians as well as other motifs which recall UFO-religions and ET-spiritualities, and last but not least, the idea of healing and cleansing as the basic means leading to universal well-being. The description of their unique rituals and other religious practices is followed by an analysis of the discourse on the contested authority of the shrine.

The author of the chapter focuses on the role of the Virgin Mary within their discourse. She found it interesting that Mary

is connected with the so-called *Boldogasszony* (literally [Blessed Woman]), which is a special Hungarian denomination of the Virgin Mary and, at the same time, the alleged goddess of the ancient Hungarians. 'Boldogasszony' has been used as a synonym for the Blessed Virgin Mary since the Middle Ages (cf. Madas 2002). The quest for a lost epic and a missing mythology of the Hungarians, which was inspired by national romanticism, resulted in the term gaining an ethnic taste by the end of the 19th century. 'Boldogasszony' was the most emblematic female figure of the pantheon in the re-invented Ancient Hungarian religion – the Mother Goddess (Kálmány 1885). With regard to its contemporary use, 'Boldogasszony' is also interpreted as the Hungarian equivalent of the Goddess (Bowman 2009), and is also considered Mother Earth (Gaia) and the galactic patroness of all Hungarians *par excellence*. The author put the manifold interpretations of the Virgin Mary's figure in the centre of attention, highlighting the Catholic Church's standpoint on the emergence of New Age spirituality at Catholic devotional places.

03 HOLUBOVÁ, Markéta

Manifestations of Marian Devotion in the Czech Republic – the Past and Present

According to the author of the chapter, Marian devotion in the Czech Republic should be seen not only in the light of recent highly secularised climate of Czech society. For the current dislike for official Catholicism and de-Christianisation of Czech society, we have to go back in history. In the 19th century, Czechs became liberals, nationalists or socialists. At the same time, religion ceased to play its former role and was assigned only the role of an occasionally sought-after, yet unnecessary 'folklore' anachronism, typical for village population. Religious identity was substituted primarily by national identity, as well as by class identity and a 'scientific' worldview. The rise of the Communist dictatorship after 1948 bolstered these trends and used them – mostly unmod-

ified – for its own benefit. The non-religious and anti-religious components were accentuated, while the forms of 'implicit religiosity' stayed preserved and Church organisations were forced to face systematic repression. The years 1989 and 1990 brought about radical changes in the political and spiritual history of the Czech Republic. Religion lost its principal enemy – Communism. Innumerable forms of religiosity appeared, from versions of classical and modern Christianity to the spiritual schools of the Far East.

In this context, it is very interesting that the worshiping of the Virgin Mary has remained virtually unchanged. Just like in the past, emphasis is placed today on spirituality and emotional experience, thereby fulfilling the main conditions for survival in the modern era *de facto*. In addition to the traditional forms of cult and pilgrimage rituals, there are also new forms of religiosity brought about by the 21st century, especially in abundantly visited places of pilgrimage. Due to the widespread use of the internet and e-mail communication, after centuries of pilgrimage tradition, there is for the first time no need to receive the written *votum* personally or even in representation. After 1989, visits to Czech and foreign places of pilgrimage began to appear in the catalogues of many travelling agencies. Also, bike pilgrimages represent a very popular form among young people.

On the other hand, it can be also mentioned, that despite the strong Marian tradition, the general public and as well as the religious discourse on Marian devotion connected to private apparitions in the Czech Republic is at a certain point 'marginal'. This can have two principal reasons. Firstly, the import of apparitions is caused by the absence of such apparitions at home. Secondly, the import of greater movements and groups represents a reaction to the delay of the Communist era and a smaller membership of believers.

04 TUTR, Vojtěch

The Reception of Recent Marian Apparitions in the Czech Republic in the Field of Popular Religiosity – Two Examples

Marian apparitions have always emerged throughout the history of the Catholic Church. However, they have never been given a lot of attention and have never met with so much public acceptance as has been seen since the latter half of the 19th century. The development of *mass communication* and increasing population *mobility* have partly contributed to this phenomenon. These apparitions have a new function – providing *public messages*. The Virgin Mary is no longer speaking only to the visionary; she is pronouncing prophecies and messages to all believers, laying claims to the hierarchy.

This chapter offers a comparative analysis of two examples of ‘popular religiosity’ in the Czech Republic as a spontaneous religious activity produced and operated by their charismatic leaders and opinion-makers: *Vérité* centre founded by František Mráček and *Mariánské nakladatelství* [MANA, Marian publishers] founded by František Press in Brno. Both cases are based on modern Marian apparitions and are contextualised in the current global situation and in the Czech Republic. According to the author, this goes hand in hand with the trend of modernisation and the era of mass communication.

Marian devotion plays a central role in both studied cases and is crucial for understanding the portraying her as the *Loving Mother* and *Hope of the Mankind*, as well as the *Guardian of the World* coming as the (last) *Living Warning* before the expected global catastrophe. The apocalyptic, chiliastic and millennial tone presented by both interpreters of modern Marian apparitions is being explored as well. The main issue in both cases is the expectation of the *end of the current world* order. This element was certainly activated by the approaching end of the millennium. Even though this stimulation of thoughts on the end of the world is now out of play, the charismatic leaders flexibly postponed their prediction in this re-

gard and, according to them, we should expect some global threat in the future, the outbreak of WWII, nuclear or ecological catastrophes, globalisation or total control by means of information technologies.

Another nodal point is the reference to *globalisation* as an instrument of Satan's rule over the unified world. According to the author, both studied cases are examples of modern adaptation of Christianity to the post-modern religious landscape of post-socialist Czech Republic and represent a form of *popular religiosity* which is transformed and adapted to the context of modern society and ‘Western culture’.

05 KEČKA, Roman

Contemporary Models of Marian Discourse in Slovakia

According to the 2001 census, the majority of Slovakia's population statistically follows the Catholic confession of Roman or Byzantine rites. In both rites, the Marian devotion has a considerable place in religious reflection and spirituality. This study explores the religious discourse of the Marian devotion as it appears in available books and booklets on this topic. The main focus of the chapter is a comparison of the Marian discourse in Slovakia (representing a post-socialist country) and the Marian discourse in neighbouring Austria (representing a ‘Western’ country with no socialist history). For this purpose, a sample of Mariological reflections and spiritual texts was created based on their availability in all Catholic bookstores in the capital of Slovakia (Bratislava) and the capital of Austria (Vienna). The reason for this choice is that these bookstores offer books that mirror the living intellectual and religious brainstorming and reflect Christianity, in particular the pattern of the Marian discourse of the recent decades in both countries. The study comments on the absence of modern Marian literature in Slovak bookstores. The author also analyses the Marian vocabulary and topics in the both samples. The author distinguishes three existing models of the Marian discourse in

Slovakia, all of traditional origin, portraying Mary as an unselfish and patient mother, Mary loving conditionally and restraining God's anger; Mary leading the legions against Satan and crushing his head. All three models are based on the traditional images of Mary and, within the Christian communities, are not understood as contradictory, but complementary.

Compared to Western Christianity, the Marian discourse in Slovakia lacks two recurrent models: (1) the progressive 20th/21st century model, and (2) the traditionalist and fundamentalist model. The first model has created a Marian vocabulary and contents representing a self-confident, social and communicative model of Mary. This model presents an alternative to the old models combining mild or triumphant vocabulary with mild or triumphant contents. The second model which is absent among Slovak believers is the Marian discourse of the traditionalist and fundamentalist groups of each age tolerated by official Church structures. These traditionalist and fundamentalist groups return to the old Marian vocabulary and contents that is triumphant, militant and – in this modern version – has an offensive character. This form of discourse, created as a reaction to progressive Christian groups – did not emerge in Slovakia, since there were no progressive Christian movements.

Based on the research of the author, the Slovak Marian reflection and spirituality result from traditional beliefs, having no affinity to Western progressive and traditionalist models. In this regard, it can be stated that Slovakia's isolation from the European spiritual development, which has caused traditional devotion to be fixed in its forms, is, paradoxically, continuing also after the fall of Communism in the era of religious freedom. The comparative discursive analysis of Mariological literature in Slovakia and its Western neighbour – Austria has showed that the Slovak religious landscape is far more traditional (but not traditionalist) than the current trends in the 'Western' religious discourse.

06 MAJO, Juraj

Marian Dedications within the Current Cultural Space of Slovakia

Cultural geography (as the main field in geography with no connection to religion) is strongly influenced by constructivist approaches today. Geographer Doreen Massey wrote in 2010 (Massey 2010: 107) that space is always being made and always, therefore, in a sense, unfinished. The 'always' is rather that there are always connections yet to be made, juxtapositions yet to flower into interaction, or not, potential links which may never be established. Loose ends and ongoing stories. With these ideas she perfectly outlined the relationship of space, time, and social world. In the field of religious identity and its expression it indicates not just variability of its representations but can also work as a hub to the local projections of identity interactions and how this space is formed within local actors and local circumstances.

All interactions within the various scales forms two paradigms of how place and space can be analysed – as politics and poetics of space. If the cult of the Virgin Mary prevails within the Catholic religious practice, then the poetics and politics of space can have vast forms of expression and impacts. This chapter attempts to outline the spatiality of this cult represented in dedications of sacred buildings, and open up questions on forming such distributions and regional specificities in Slovakia.

Research on the spatial aspects of dedications of sacred buildings provide interesting intersections of relations between sacred and profane as well as various levels of research resulting in a relationship between the 'politics' and 'poetics' of place. This chapter introduces such relationship within cultural geography. Although this approach is fully applicable in local or regional research, we have outlined the spatial aspects of the cult of the Virgin Mary as embodied in the dedication of sacred buildings, introducing the differences in the types of such dedication within regional and denominational aspects (such as Roman and Byzantine Catholics).

The link between time and space is observed in living as well as obliterated dedications, which helps us understand in a very broad sense the dynamics of construction and maintenance of sacred space and the projections of initiatives at various levels of political administration with an impact on the poetics of space and community.

Research on the spatial distribution of dedications in Slovakia is still a little explored field, even though the extensive data sources are relatively high in quality and quantity and enable the interpretation of different relations in various scales. In the context of important dedications, it is the Marian ones that have a significant position in church life and are the most common ones, reflecting the intensity of the worship of the Virgin Mary within the Slovak environment. The research also indicates that the importance and popularity of Marian dedications are accompanied by great diversity with growth over time. It also reflects on the background based on social changes, such as the extinction of the Kingdom of Hungary, the declaration of Our Lady of Sorrows as the patron of Slovakia, etc.

07 KNOBLAUCH, Hubert – PETSCHKE, Sabine

Vision and Video. Marian Apparition, Spirituality and Popular Religion

The chapter demonstrates that *spirituality* and *popular religiosity* are built into the Marian apparitions, thus turning them into a contemporary 'modern' phenomenon. The study refers to a series of apparitions which happened during 1999 in Marpingen, a German village close to the Western border with France. This village was the setting for a series of Marian apparitions back in the 19th century. These earlier apparitions have recently been subjected to a very thorough study by British historian David Blackbourn (1993). Whereas Blackbourn based his analysis on written documents mostly stored in archives, the authors had not only access to written documents, newspapers and books, but also the

exceptional chance to collect video-tape records from the event, and they could also rely on audio-taped statements by the seers. These data, supported by ethnographic field data, are subject to a fine-grained video-analysis provided in the chapter.

In Marpingen, it was Marion who began to have visions on May 17 and 20 near the chapel (built by the above-mentioned association) where the earlier apparitions had happened. Thereafter, the three women together had various apparitions near the chapel, mostly in the company of an increasing number of pilgrims. The sixth apparitions on June 13, 1999, was already witnessed by about 4,000 visitors, and on the ninth day of the apparitions, on July 18, 12,000 visitors turned up. The final apparitions were said to be attended by 30,000. As a hundred years before, the incident not only attracted masses, there was also some turmoil accompanying the apparitions: television stations turned up and reported critically on the event, the Church prohibited any proclamation by the seers, the seers were threatened and, finally, the village administration and the chapel association got into a conflict.

The authors pointed out that when talking about the apparition, we must be aware of the fact that this notion refers not only to a subjective experience by the seers. In order to become an apparition, it needs to be communicated. The communication of the apparition does not only draw on the verbalisation by which the apparition is being reported, i.e. reconstructed. In addition, the apparition is also being performed by the body of the seers who form part of the setting which includes the visitors in relation to the seers and the spatial constellations of other objects. Thus, the authors interpret apparition as a *communicative performance of religious action*.

However, the verbalisation of the cited vision is not, as in other cases, reconstructed *after* the vision. On the contrary, the seer (Marion) talks into a dictograph which is held by another visionary – Judith – while having the vision. In this way, the apparition is turned into a *live report*. It may be no accident that this kind of

live report is not directly addressed to the live audience. Rather, it is recorded so to be accessible to a larger media audience via audio tapes, transcripts of the visions and a number of books based on these reports. According to Auslander (1999: 39ff.), it is the '*technological and aesthetic contamination* of live performance'. The authors noted that the media are not only added to the event but are imparted in the event to such a degree that they transform it into something different. Thus, the use of the dictograph results in a format of the 'live report' on the inner visions. The microphone allows coordinating the actions of the seers with those of the crowd – a phenomenon that was virtually impossible at earlier apparitions.

According to the authors, the Marian movement is not only a static remnant of earlier periods but also a form of modern expression against rationality and secularism. The Marian apparition in question, according to the authors, is an example for the modernity of this form of religion by exhibiting the essential features of popular religion. It is not that religion has changed its contents: it is still the realm of the transcendent as the subject matter of religion. However, this subject matter is not an element of cognitive or moral belief; it is something to be experienced subjectively, the reasserting subject being the major instance and locus of religiosity. This way, the analysis of Marian apparitions is a case for the thesis of the modernity of religion and a case that demonstrates what is modern about religion.

08 PAVIĆEVIĆ, Aleksandra

Travelling through the Battle Fields. The Cult of the Bogorodica in Serbian Tradition and Contemporary Times

The chapter deals with the role of the Virgin Mary in the nation-state building process in Serbia. The beginning of the process of religious revival in Serbia coincided with the beginning of the social, economic and political crisis in the former Socialistic Federative Republic of Yugoslavia, which took place at the beginning

of the 1990s. There was an urgent need to find *new collective identity*, since the earlier had been reduced to rubble. At the *individual level*, this process primarily implied increased participation in rites within the life cycle of an individual (baptism, wedding, and funeral), followed by popularisation of the practice of celebrating family's patron saint days and, only in the end and on the smallest scale, by an increase in the number of believers taking an active part in regular church services.

On the *collective level*, the traditional closeness of the Serbian Orthodox Church and Serb people and the state was the basic paradigm of such restructuring. The attempt to establish continuity with the tradition of the medieval Serb state, which implied active participation of the Church in both social and political matters, as well as the grafting of this relationship in the secular state and civil society in Serbia at the end of the second millennium, turned out to be a multi-tiered issue (Jevtić 1997).

At mass celebrations, as well as at revolutionary street protest rallies (which were plentiful in the capital during the last dozen years or so) and at celebrations of the town's patron saint days and various festivities, the image of the 'Bogorodica' [Gr. 'Theotokos', i.e. The Mother of God]; appears. Leading the processional walks of the towns, it emerges as a symbol which manages to mobilise the nation with its fullness and multi-layered meaning. The main thesis of the chapter is to explain the historical roots of her cult and her embeddedness in the national history and identity in Serbia.

The cult of the 'Bogorodica' has always had greater importance on the macro than on the micro level. This is corroborated by the fact that a relatively small number of families celebrated some of the 'Bogorodica' holidays as their Patron St Day, while a large number of monasteries and churches, as well as village Patron St Days were dedicated to one of them (Grujić 1985: 436). On the other hand, some authors believe that, with the acceptance of Christianity, it was the cult of the 'Bogorodica' which was the most developed

among the Serb population, because her main and most widely recognisable epithet *Baba*, connected to giving birth, was directly associated with the powerful female pagan divinities such as the Great Mother, Grandmother etc. (Petrović 2001: 55; Čajkanović 1994a: 339). In the folk perception, the 'Presveta Bogorodica' [The Most Holy Mother of God] is unambiguously connected to the phenomenon and process of birth-giving and, that is why, barren women most frequently addressed the 'Bogorodica' for assistance.

The observance of the image of the 'Bogorodica' was specifically connected with the so-called *miracle icons*, that is, her paintings linked to some miraculous event, either locally or generally. This was most frequently related to the icons which were famous for discharging myrrh, as well as icons which would 'cry' in certain situations, as well as those that changed the place of residence in a miraculous manner.

The use of icons in wars, either those of conquest or defensive, appears to be a widely spread practice in the Orthodox world. It was noted that Serb noblemen carried standards with images of various saints to wars, and that the cities were frequently placed under the protection of certain icons. The author shows how, travelling through towns and battlefields, throughout the decades and centuries, the 'Bogorodica' appeared through its holy image at the end of the second millennium as the protectress, advocate, Pointer of the Way and foster mother of those who were, possibly more than ever, in need of miracles and waymarks.

09 BAEVA, Vihra – GEORGIEVA, Albena

The Worship of Mary in the Region of Asenovgrad

(Central Southern Bulgaria): Sites, Rituals and Narratives

The chapter presents Marian worship in one of its specific local manifestations – the cult to the Virgin in the region of Asenovgrad, Central Southern Bulgaria. The fact that it is the most representative example of the vital and well-developed Marian cult with in present-day Bulgaria, as well as authors' long-term fieldwork

in the region (started 1996), influenced the choice of Asenovgrad as the focus of their attention. The methodological framework is based on the concept of local religion (Christian 1989: 3), reformulated by the authors into the concepts of *local religiosity* and *local religious culture*. The local Marian cult in Asenovgrad region is used as an example of how to understand this local and cultural embeddedness of religiosity, presented via (1) devotional sites and the images belonging to them (in this case, miracle-working icons of the Virgin); (2) local feasts and ritual practices; and (3) local and personal religious narratives. The authors regard places, rituals and narratives as basic elements which complement, influence and support each another, constituting a complex system of local religious culture. Following this pattern, the authors pinpointed for their analysis the three most important places of Marian worship in the region: the Dormition of Mary Monastery of Bachkovo, the Annunciation of Mary Church in Asenovgrad, and the Dormition of Mary Church in Gorni Voden. Besides the contextual information, the authors also focused on a more intimate, individual dimension of Marian worship, exploring the presence of the Virgin in personal narratives about miraculous recoveries, dreams, visions, etc. and delineating the connection between individual experience and cultural background. According to the authors, the local worship of Mary in Asenovgrad region is a brilliant example of the ways in which local religiosity exists and develops in the intersection of universal religion and local traditions, folklore and cultural specificities. On the local level, the general Christian figure of the Virgin acquires characteristic features, associated with her motherly aspect and her quality of a divine patroness and immediate helper in every need. Her intercession is achieved by means of sacred intermediaries that have the power to connect the common devotee with the celestial power: holy places, miracle-working icons, springs and caves. Apart from the well-known Marian feasts, idiosyncratic local holidays are observed, too, and the related ritual actions span from the canonical to the folkloric

and ‘magical’. Specific symbols, such as the apple, the water, and the fish, come to the fore as a material representation of Mary’s sacred power and assistance. Local and personal narratives add a private, sometimes even intimate aspect to the Marian devotion, binding the universal sacred figure of the Virgin with the history and geography of the local community, as well as with the individual life trajectories of the believers.

10 ZACHAR PODOLINSKÁ, Tatiana

‘From Periphery to the Centre’: Private Apparition of the Virgin Mary (An In-depth Qualitative Analysis of the Apparition’s Narrative with Field Journal Notes)

The overall research dataset used for the purposes of this chapter is part of ongoing research of the author on Roma folk beliefs (2006–2007), as well as on the activities of both traditional and non-traditional religious movements among the Roma in Slovakia (2003–2004, 2010–2011).

In the framework of the previous outputs from this research, the author attempted to create, with some generalisation, a typology of the elements of traditional rural *Romani Christianity* in Slovakia, elucidating the phenomena of the cultural and ethnic reinterpretation of mainstream Christianity into a Roma cultural context (Podolinská 2009). In particular, she pointed out the phenomenon of *inculturation* in which the ‘White’ Virgin Mary is culturally and ethnically ‘transcribed’ and ‘translated’ into the ‘Chocolate Mary’ that physically, mentally and spiritually fits better and corresponds to the hopes and needs of particular ‘peripheral’ ethnic community.

As Viktor Turner (1974) pointed out that what is interesting about apparitions is that they occur on the *periphery* not only from the geographical point of view (peripheries of cities, rural areas) but also at peripheral levels of society: the seers are mostly children or (illiterate) women from a socially deprived background. This chapter offers an in-depth qualitative analysis of a narrative

on private Marian apparitions of one Romani woman living in a segregated Roma settlement in Šariš region, Eastern Slovakia. The seer perfectly fits into the ‘periphery’ concept: she is an illiterate woman from a socially deprived settlement and is a member of the ethnically stigmatised community of *Cigáni* [Gypsies]. Her visions are private ones, and since they started to appear, she started her struggle for collective and public recognition. The story of her apparition thus contains the well-known part of the path of other ‘successful visionaries’ – ‘from periphery to centre’ (i.e. from marginal private/individual apparition to the central public/mass recognition). As far as visions are ‘cultural products’ (Christian 1998) produced in the process of communication (Knoblauch 2009; Knoblauch and Schnettler 2018), they are not only embedded in a particular cultural context but also in the language and aesthetic taste. For every apparition, the crucial point is to achieve collective consensus and to attract masses. This is the way from private/individual apparition to public/collective acknowledgement. This is the way from ‘periphery to the centre’. In the described case, however, the seer was able to achieve recognition only within her own family. The response of the local Roma community to her apparitions was mostly negative. Quite interesting about this case is that, according to her, she has support from the side of non-Roma local religious authorities. Based on the author’s qualitative analysis, the struggle for *collective consensus* and *ethnic code* are the most important themes of the analysed narrative on apparition.

According to the author, the peripheral and deprived life situation of the seer is embedded in her visions. In her narrative, the attempt to achieve ‘centrality’ in a marginal position is central and the recognition theme is more frequent than the description of the apparition itself. In order to offer the reader a holistic picture of research situation, the author uses not only the qualitative analysis and thematic coding, but also the perspective of multi-vocal ethnography (Tobin 1988; Clegg 2017). The interview is thus embedded in the synchronous context of field journal notes

of the author, as well as in the diachronic context of her recent memories. The qualitative analysis also includes a wider context of the thematic search of media reports on local apparitions among Roma households in Eastern Slovakia.

11 PETI, Lehel

The Marian Apparition of Seuca/Szőkefalva in the Context of Religious and Ethnical Interferences

Seuca became a known place for pilgrimage due to a blind Gypsy woman's public visions about the Virgin Mary in the first years of the new millennium. The author presents both the history of the ethnical and confessional co-existence in the village and the economic and social problems which affected the whole community. Then, the attitudes towards the apparition of the different denominations are highlighted by also presenting the way the seer attempts to question the different denominational opinions. The legitimating strategies of a Gypsy woman significantly influenced the aspects of the vision of the Virgin Mary from Seuca. In the history of Seuca, we find the practice of ethnic groups making well-defined boundaries between them, functioning as important parts of the communities. The artificial change of the ethnic structure during the Communist dictatorship changed the patterns of relations between the ethnic groups and made ethnic coexistence more problematic. The local parish that tried to expropriate the Marian apparitions has successfully integrated their messages into the ideology of ethnic reconciliation. The traditional ontological systems of religion in the communities still work and the frequent crossing of the ethnic and denominational boundaries have also promoted the strategies of the Church. In addition, the apparitions in Seuca earned the village a distinguished reputation in the region where enormous changes have taken place and where people have been forced to develop more complex strategies, or ways of life, without any pre-existing concrete models.

BAEVA, Vihra, Assoc. Prof. and PhD. in folklore studies, is a member of the department of Anthropology of Verbal Traditions at IEFEM – BAN. She is the author of the monographs *Miracle Stories: Local Tradition and Personal Experience* and *The Thread of Life: Between the Fertility Belt and the Holy Girdle of the Theotokos*; co-editor of the *Dictionary of the Terms of Verbal Folklore. Bulgaria* (2013); and editor-in-chief of *The Dragons in Bulgarian Folklore. Collection of texts* (2016). Dr Baeva has published over 50 articles in Bulgarian, English, German, Czech and Serbian in academic journals and edited volumes, and lectured at the universities of Sofia, Plovdiv, Krakow, Lodz, Palermo, Prague and Bratislava. She is a scholarship holder of the Netherlands Institute for Advanced Study in the Humanities and Social Sciences – NIAS (2011) and the National Scholarship Programme of the Slovak Republic – SAIA (2016). Her fields of interest include ethnology and the anthropology of religion, local cults, oral narratives, symbolic anthropology, and Bulgarian folklore.

Contact address: Institute of Ethnology and Folklore Studies with Ethnographic Museum at the Bulgarian Academy of Sciences, Acad. G. Bonchev Str., bl. 6, 1113 Sofia, Bulgaria
e-mail: vihrabaeva@abv.bg

GEORGIEVA, Albena, Prof. DSc., focuses on Bulgarian folklore, verbal folklore, non-tale narratives – genre characteristics, myths and legends, narratives and narration, images of otherness in folk culture, religious narratives, and local religious culture. Main publications: *Etiologichnite legendi v bulgarskija folklor* [Etiological Legends in Bulgarian Folklore]. Sofia, University Press St. Kliment of Ohrid, 1990, 123 pp; *Razkazi i razkazvane v bulgarskija folklor* [Stories and Storytelling in Bulgarian Folklore], Sofia, Figura, 2000, 160 pp. (a collection of studies and articles); *Obrazi na drugostta v bulgarskija folklor* [Images of Otherness in Bulgarian Folklore], Sofia, PH Gutenberg, 2003, 191 pp. (a collection of studies and articles); *Balgarska mitologiya i folklor* [Bulgarian Mythology and Folklore. A Collection of Folk Texts]. Compilation, foreword and comments. Sofia, Prosveta Publishers, 2006, 304 pp; *Folklorni izmerenia na hristiyanството. Ustni razkazi i lokalna religioznost v rayona na Bachkovskia manastir "Uspenie na Presveta Bogoroditsa" i na Hadjidimovskia manastir "Sv. Velikomachenik Georgi Pobedonozets"* [Folklore Dimensions of Christianity. Oral Narratives and Local Religiosity in the Region of Bachkovo Monastery 'Dormition of the Virgin Mary' and in Hadjidimovo Monastery 'St George']. Sofia, Prosveta, 2012.

Contact address: Institute of Ethnology and Folklore Studies with Ethnographic Museum, Bulgarian Academy of Sciences, Acad. G. Bonchev Str., bl. 6, 1113 Sofia, Bulgaria
e-mail: albenaang@abv.bg

HOLUBOVÁ, Markéta (Institute of Ethnology of the Academy of Sciences of the Czech Republic, p. r. i.), research assistant at the Department of Critical Heritage Studies. From 2001 to 2017, she lectured externally at the Department of History of Jan Evangelista Purkyně University in Ústí nad Labem. She focuses on the research of folk religiosity from early modern times to the 21st century as well as on the pilgrimage tradition in the Czech lands and its transformation after 1989. She also studies folk piety, printed media, ethnocartography and prosopographic research. Main publications: *Etnografický atlas Čech, Moravy a Slezska. VI. Okruhy kultů poutních madon jezuitského řádu* [Ethnographical Atlas of Bohemia, Moravia and Silesia. VI. Cult Radius of Virgin Mary Jesuit Pilgrimage Sites], Praha, 2009, Etnologický ústav AV ČR, v. v. i., 108 pp.; *Salve Regina. Mariánská úcta ve středních Čechách* [Salve Regina. Veneration of the Virgin Mary in Central Bohemia], Eds. Markéta Holubová and Marcela Suchomelová, Praha, 2014, Etno-

logický ústav AV ČR, v. v. i. – Státní oblastní archiv v Praze, 365 pp.; *Panna Marie Svatohorská. Příspěvek k barokním vazbám jezuitské rezidence a poutního místa* [Thaumaturga of Svatá Hora near Příbram. On the Baroque Links between Jesuit Residence and Pilgrimage Sites] Praha, 2015, Etnologický ústav AV ČR, v. v. i., 244 pp.; *Etnografický atlas Čech, Moravy a Slezska. IX. Duchovní a hmotné aspekty zbožné peregrinace* [Ethnographical Atlas of Bohemia, Moravia and Silesia. IX. The Spiritual and Material Aspects of Religious Pelegrination], Praha, 2009, Etnologický ústav AV ČR, v. v. i.,

Contact address: Institute of Ethnology of the Czech Academy of Sciences, v. v. i, Na Florenci 3, Prague 1, CZ-110 00
e-mail: holubova@eu.cas.cz

KEČKA, Roman, PhD, studied philosophy and theology at the Comenius University in Bratislava, Slovakia. He obtained his doctorate in theology at the Pontifical Gregorian University in Rome, Italy. He is currently Assistant Professor at the Department of Comparative Religion at the Faculty of Arts of the Comenius University in Bratislava, Slovakia. His main research areas include Christianity in the 20th century, modern Catholicism in the societal and cultural context, as well as secularity and non-religion.

Contact address: Department of Comparative Religion, Faculty of Arts, Comenius University in Bratislava, Gondova 2, 814 99 Bratislava, Slovak Republic
e-mail: roman.kecka@uniba.sk, romankecka@gmail.com

KIS-HALAS, Judit, PhD, freelance researcher. She earned her PhD degree in the Hungarian and Comparative Folkloristics Doctoral Programme at the Doctoral School of Literary Sciences, Eötvös Loránd University of Budapest, in 2019. Between 2013 and 2018, she was researcher in the ERC grant of Prof. E. Pócs (Agreement No. 324214) titled *Vernacular Religion on the Boundary of Eastern and Western Christianity: Continuity, Changes and Interactions* at the Institute of Ethnology, Research Centre for the Humanities, Hungarian Academy of Sciences (HAS). Her publications include: *Soldiers of Christ on Earth and in Heavenly Jerusalem: Psychotronics: A Contemporary Esoteric Healing System*. In: É. Pócs (Ed.), *The Magical and Sacred Medical World*. Cambridge, UK: Cambridge Scholars Publishing, 2019, (pp. 448–493); *Divinatio Diabolica and Superstitious Medicine: Healers, Seers and Diviners in the Changing Discourse of Witchcraft in Early Modern Nagybánya*. In: G. Klaniczay – É. Pócs (Eds.), *Witchcraft and Demonology in Hungary and Transylvania*. (Palgrave Historical Studies

in Witchcraft and Magic), Houndmills in Basingstoke: Palgrave Macmillan, 2017, (pp. 159–219). ‘I make my saints work...’: A Hungarian Holy Healer’s Identity Reflected in Autobiographical Stories and Folk Narratives. In: M. Bowman – Ü. Valk (Eds.), *Vernacular Religion in Everyday Life: Expressions of Belief*. Sheffield: Equinox, 2012, (pp. 63–92).

Contact address: 7800 Siklós-Máriagyűd, Járó Péter u. 24. Hungary
e-mail: kishalas.judit@gmail.com

KNOBLAUCH, Hubert (1959) is Professor of General Sociology at the Technical University in Berlin. His major fields of interest include the sociology of knowledge, communication, and religion. His publications include *Religionssoziologie* [Sociology of Religion], Berlin/New York 1999; *Qualitative Religionsforschung* [Qualitative Religious Research], Paderborn 2003; and *Populäre Religion* [Popular Religion], Frankfurt/New York 2009 and the *Communicative Construction of Reality*, Routledge 2019.

Contact Address: Leiter Fachgebiet Allgemeine Soziologie, Technische Universität Berlin, Fakultät VI: Planen Bauen Umwelt, Institut für Soziologie, Sekretariat FH 9-1, Fraunhoferstraße 33-36, 10587 Berlin, Germany
e-mail: hubert.knoblauch@tu-berlin.de

MAJO, Juraj, Assistant Professor, Comenius University in Bratislava, Faculty of Sciences, Department of Economic and Social Geography, Demography, and Territorial Development. His research and teaching interests include the geography of religion and non-religion, historical demography, computer cartography, cultural and social geography. He co-authored several atlases of ethnic and religious landscapes in Slovakia (East Central Europe) such as *Národnostný Atlas Slovenska* [Ethnic Atlas of Slovakia] in 2015, *Náboženský atlas Slovenska* [Religious Atlas of Slovakia] in 2015, or *Historický atlas Evanjelickej cirkvi a.v. na Slovensku* [Historical Atlas of the Lutheran Church in Slovakia] in 2011.

Contact address: Comenius University in Bratislava, Faculty of Sciences, Department of Economic and Social Geography, Demography and Territorial Development, Ilkovičova 6, 842 15 Bratislava, Slovak Republic
e-mail: majo@fns.uniba.sk

PAVIČEVIĆ, Aleksandra, PhD, graduated from the Faculty of Arts, Department for Ethnology and Anthropology in Belgrade in 1995. She obtained her MA degree in 1998 (MA thesis – *Popular and Church Marriage in Serbian Rural Society*). She received her PhD degree

in 2005 (PhD thesis – *Marriage and Family Life in Northern Shumadia in the Second Half of the 20th Century*). She works as researcher at the Ethnographic Institute of Serbian Academy of Sciences and Arts in Belgrade. She is a member of INASEA (International Association for Southeast European Anthropology). Since 2008, she has been President of the Serbian Ethnological and Anthropological Society. Main publications: *Narodni i crkveni brak u srpskom seoskom društvu* [Popular and Church Marriage in Serbian Rural Society], Special Edition of the Ethnographic Institute SASA 46, Belgrade, 2001; *Na udaru ideologija, Brak, porodica i polni moral u Srbiji u drugoj polovini 20. veka* [Ideologies at Work, Marriage, Family and Sexual Morality in Serbia in the Second Half of the 20th Century], Special Edition of the Ethnographic Institute SASA 57, Belgrade, 2006. *Vreme (bez)smrti. Predstave o smrti u Srbiji od 19–21. veka*. [Time with or without Death. Notions about Death in Serbia in 19th–21st Century]. Posebna izdanja Etnografskog instituta 74, Belgrade, 2011. (Summary available in English: <http://www.etno-institut.co.rs/eng/monografije/73.php>); *From Mystery to Spectacle. Essays on Death in Serbia in the 19th–21st Century*. Institute of Ethnography, Special Editions 83, Belgrade, 2015 (<http://www.etno-institut.co.rs/eng/monografije/83.php>); *Plamena tela. Spaljivanje mrtvih*

u Srbiji, od paganskog rituala do moderne kremacije [Fiery Bodies. Burning Dead in Serbia – from Pagan Ritual to Modern Cremation], Clio i Etnografski institut: Posebna izdanja 86, Belgrade, 2016 (<http://www.etno-institut.co.rs/eng/monografije/86.php>).

Contact address: Ethnographic Institute SASA, Knez Mihailova 36, 11000 Belgrade, Serbia
e-mail: aleksandra.pavicevic@ei.sanu.ac.rs

PETSCHKE, Sabine is the author of the MA thesis focused on visual analysis of Marian apparitions in Marpigen (*Marienerscheinungen als soziale Veranstaltung. Eine religionssoziologische Untersuchung der Marpinger Marienerscheinungen*, 2007). Her main focus is visual analysis and new developments in the interpretative analysis of video and photography. She is researcher at the Institut für Soziologie, Fakultät VI Planen Bauen Umwelt at the Technische Universität in Berlin in Germany.

Contact address: Institut für Soziologie, Fakultät VI Planen Bauen Umwelt, Technische Universität in Berlin, Franklinstr. 28/29, 10587, Berlin, Germany
e-mail: sabine.petschke@tu-berlin.de

PETI, Lehel, PhD, graduated from Babeş-Bolyai University, Cluj-Napoca, Faculty of Letters, specialisation in Hungarian ethnography and literature. In 2006–2008, he was assistant at the University of Szeged (Hungary), Department of Ethnography and Cultural Anthropology. He currently works as researcher at the Romanian Institute for Minority Issues (ISPMN). Qualifications: MA (2005) and PhD (2010) in ethnology and cultural anthropology at the Department of Hungarian Ethnography and Anthropology, Cluj, Romania. In 2013–2018, he was a member of the project entitled *EAST-WEST Vernacular Religion on the Boundary of Eastern and Western Christianity: Continuity, Changes and Interactions*, financed by ERC Advanced Grant (project ID 324214) and coordinated by É. Pócs. He focuses on religion and minority research. Main publication: *A moldvai csángók népi vallásosságának imagisztikus rítusai* [The Imagistic Rituals of Popular Religion in Moldavian Csángó Villages] (2012).

Contact address: Romanian Institute for Minority Problems (ISPMN), Cluj-Napoca, 400697, str. Gavril Muzicescu, nr. 5., Romania
e-mail: petilehel@yahoo.com

TUTR, Vojtěch, PhD, graduated at Hussite Theological Faculty, Charles University. He is focused on Marian apparitions and Marian movements in the context of contemporary culture. He publishes mainly in the Czech journal *Dingir*.

Contact Address: Thákurova 14, Praha 6, Czech Republic
e-mail: vojtech.tutr@seznam.cz

ZACHAR PODOLINSKÁ, Tatiana, PhD, is the Director of the *Institute of Ethnology and Social Anthropology* (Slovak Academy of Sciences, since 2012). Her career includes the posts of visiting professor at the University of Oslo (Norway), Masaryk University (Czech Republic), UNAM (Mexico), Missouri State University (USA) and University of St Andrews (UK). She participated in several national research projects (Centrum of Excellence of SAS Bratislava), European research projects related to the Romani Studies (5FP EU, 6FP EU) and international research projects on social anthropology (Mexico, Guatemala). As a researcher, T. Zachar Podolinská is focused on the anthropology of religion (Romani studies, contemporary religiosity and spirituality). In 2010, she was the main

coordinator of the national project Social Inclusion of Romanies in Slovakia via Religious Path. In the past years, the publications *God between the Barriers* (with T. Hrustič, 2011) and *Religion as a Path to Change* (with T. Hrustič, 2012) resulting from this project were published. In 2015, she was the co-editor of a monograph entitled *Black and White Worlds – Roma in Majority Society in Slovakia*. Since 2015, T. Zachar Podolinská has been Vice-President of the Board of the Network of Academic Institutions in Romani Studies (NAIRS). Since 2015, too, she has been a member of the Board of Directors of the Gypsy Lore Society, in the position of its secretary. In 2018, she was one of the authors of the collective monograph *Globe in Motion: Patterns of International Migration – Similarities and Differences*, awarded by the SAS Prize. She is the author of more than 105 articles and scientific studies in peer-reviewed national and international journals.

Contact address: Institute of Ethnology and Social Anthropology, Slovak Academy of Sciences, Klemesova 19, 813 64, Bratislava 1, Slovak Republic
e-mail: tatiana.podolinska@savba.sk

A

- Abranovce** (SK) 14, 198, 299
Akathist to the God-Bearer
 [Acatist/Akatist] 132, 135, 136, 269
 Advent 90, 134
 advent custom(s) 90;
 advent of democracy 266
 Adventist 334
affective methods 288, 319
Africa 30
 African 20
aggiornamento 206
 agriculture 39, 211, 336–7
Alps 156
 altar 11, 12, 66, 72, 74, 89, 179–180, 243,
 263–4, 270, 272, 276, 292–3, 296,
 298–9, 335
 alternative religiosity 227
 alternative re-sacralization 28
 alternative spirituality 41, 43, 227
Altötting (Marian pilgrimage site, DE)
 27
America(s) 30, 146
 American apparition 226;
 conspiracist author 64;
 creationist centre CESHE–CRS 122;
 devotees 29;
 elite groups 118;
 Pan-American symbol 30
Amsterdam (NL) 99, 121
Anatolia 21
 ancestor spirits 68
Andocs (Marian shrine, HU) 70
 angels 59, 68, 85, 132–3, 140, 150, 217, 262,
 266–8, 278
 Anglican communion 27
Annunciation of Mary Church in
 Asenovgrad (BG) 51, 253, 257, 263, 265
 anti-Brussels rhetoric 45;
 Catholic 79;
 civilization 118;
 clerical 21, 43, 44;
 culture 118;
 modern 28, 43;
 religious 43, 78, 79, 81, 9;
 western rhetoric 45
 Antichrist 110–2, 122
apatheists 43
 apocalypse 13, 66, 110, 114, 121, 190, 192
 apocalyptic 44, 55, 92, 98, 114, 116, 118,
 123–4
 apocalyptic Marian apparitions 86, 124
Apostolate of Fatima 87, 101
 apparition(s)
 approved 21, 24, 27, 37, 41, 89, 99,
 101, 133, 142, 143;
 modern 43, 48–9, 114, 210, 226, 344;
 pre-modern 29;
 private 14, 43, 52, 94, 284, 299, 335;
 public 52–3, 62, 98, 100, 204, 222,
 227, 287, 326, 332, 334–5, 343–4, 346
 archaeology 61
 Archangel Gabriel 271
 Archangel Michael 68, 140, 158, 183,
 259–61
 Arianism 132
 Árpád (ancient Hungarian ruler)
 62, 67–8, 70
 Árpadian dynasty 67
Argentina 33
 Armenians 254
 Artemis 21
Arvisura (an island from Hungarian
 mythology) 65
ascensionism 69
 ascetism 237, 238
Asenovgrad (Marian pilgrimage site,
 BG) 50, 51, 250, 252–8, 263–8, 273–4,
 277–8, 280–2
Asia; Central Asian origin 62,
 Eurasian 62
Atais (an island from Hungarian
 mythology) 65
 atheism 35, 79, 138;
 declarative 78
Atlantic Ocean 9
 Attila the Hun, 62, 70
Australia 30
Austria 48, 55, 129, 151
Ayazmo (Marian pilgrimage place, BG)
 259–60, 262, 264, 279
Aylesford in Kent (Marian pilgrimage
 site, UK) 332
 Aztecs 21

B

Baba (Sr.) 20, 49, 240
Balkans 27, 41, 260, 273, 279
 Balkan Wars 255
Banská Bystrica (SK) 158
 Baptists 334
Bardejov (SK) 158, 165, 295, 311
 Baroque 12, 78, 80, 83, 89–90, 184–5;
 religiosity 78
Batizovce (SK) 291, 293–4, 296–8
Battle of the White Mountain 78, 80
Bavary 27;
 Bavarian 245
Bayside (Marian apparition place, U.S.)
 99
 beliefs 41, 46, 62, 73, 85, 102, 129, 151,
 239–40, 278, 286
Belgium 27
Belgrade (RS) 245, 247–8
Beluša (SK) 11, 176–7
 Berger, P. 208, 226
 Bernadette (the seer from Lourdes, FR) 32
Bethlehem 90
 Bible 108, 130, 133, 137–8, 143
 Biblical 68, 109, 134, 138, 142, 147–9
 Blackburn, D. 18, 29, 36–7, 48, 209, 211,
 222, 225, 331
 Black Madonna 27;
 from Częstochowa 27, 50;
 from Altötting 27
 ‘blue’ Blue Army 87;
 coat 215;
 dress 276, 347;
 energy 60;
 eyes 312;
 mantle 60
Bodajk (Marian shrine, HU) 70
body formation 221–2, 230
Bogorodica (Sr.) 49, 50, 234, 236, 239–48
 Presveta Bogorodica [The Most Holy
 Mother of God] 239–242, 247;
 Bogorodica Trojeručica [The Three-
 handed Mother of God] 243–8;
 Bogorodica Mlehopitalejnica [The Milk
 Feeder Mother of God] 244;
 Bogorodica Putevoditeljica [Pointer of
 the Way] 244–5

Bogoroditsa (Bg.) 252, 258, 264
 Sveta Bogorodichka [Holy Little
 Mother of God] 255;
 Bogoroditsa Umilenie [Mary Tender
 Mercy] 258;
 Bogoroditsa Patevoditelka [Pointer of
 the Way] 264, 268
Bohemia (CZ) 83, 89
Boldogasszony (Hu.) 41, 65–6, 70, 73
 Bolshevism 25
Bosnia 26, 87, 247
Böszörmény (place of Marian cult, HU) 180
 Bourdieu, P. 257, 287
Bratislava (SK) 11–2, 18, 30, 45, 128, 158, 160,
 164–5, 174–81;
 /Nové Mesto 160
Brazil 33
Brno (CZ) 44, 91, 98, 115
Budapest (HU) 61, 344
Bulgaria 38, 40, 50, 55, 250, 252–6, 259–61,
 267–8, 270, 273, 279
 Bulgarian 255, 260–1, 266–7, 271;
 Christians 260;
 Church 282;
 Exarchate 255, 266;
 Greek rivalry 255–6;
 immigrants 256;
 Kingdom 254;
 Patriarch 255;
 refugees 264;
 State 255;
 Tsar 254
Bytčica (SK) 83
 Byzantine army 254;
 Catholic Church 159, 162–3, 164–5, 168;
 rite 128

C

Cairo (EG) 30
 Capitalist 38, 45
Carpathian Basin 61, 63, 66–7, 73
cartographic approach 39, 46, 156
Camino de Santiago (ES) 33
Canada 26, 30, 33
 candles 59, 248, 261, 280, 293, 296
 Casanova, J. 28
Caserta (Marian apparition place, IT) 99

catastrophic language 22, 25, 45, 84
 catastrophes 113, 116, 123;
 ecological 99, 125;
 nuclear 26, 45, 98, 125
Cathedral of St Alexander Nevski (BG) 282
 Catherina Emmerich 109
 Catholic Church 19, 22–4, 27–9, 35, 39, 47, 66,
 71, 73–4, 78, 86, 92, 98, 100, 122, 130, 159,
 164–5, 211, 217, 295, 325, 339, 340, 343–7
 Catholicism 78–80, 93, 211, 232, 271, 329
Catholic Man's Book 139
Catholic Woman's Book 139
 Cenacle 138
Cenacolo (detoxication community, CZ)
 88, 105
 ceremonies 59, 69, 252
 ceremonial clothing 261;
 lunch 262;
 objects 59;
 procession 261,
 walk(s) 90, 265
channelling 59, 61, 66–8, 70, 73
 charisma 227
 charismatic leader(s) 44–5, 98;
 movement(s) 44, 45;
 revival 86
 charity 61, 86
Chilandar monastery (BG) 244–5, 247
 chiliastic 98, 114
Chile 30
China 30
Chiprovtzi (BG) 262
 Christian, W. A. Jr. 36–7, 51, 252, 258, 287,
 330–1
 Christianity 18–9, 21, 42, 45, 55, 58, 84, 94, 129,
 137, 150, 207, 236, 240, 252, 271, 286, 332
 Christine (Ch.) (the seer, Marpingen, DE)
 218, 220–1, 230
 Christmas 134, 247;
 plays 90
Christotokos [Mother of Christ] 21, 132
Church of Exaltation of the Holy Cross (SK) 12,
 30, 180–1
Church of Our Lady Auxiliary (CZ) 82
Church of Mileseva Monastery (BG) 238
 Cigáni/cigányok/Gypsies 53, 82, 286–7, 309,
 316, 332–6, 338
 Cistercians 157

Clearwater (Marian apparition place,
 Florida, U.S.) 30, 226
Cold War 29, 38
 collective consensus 19, 41, 52, 287, 326
Collegiate church in Belgrade (RS) 247
Cologne (DE) 13, 190
communicative construction 216
 communicative performance 48, 210
 Communism 25, 36, 38, 42, 44–6, 48, 54, 84,
 86, 93, 94, 110–1, 118, 151, 343
 Communist Party 44
 consecration 24, 25, 138
 conservative Catholics 36, 86;
 opinions 121;
 theologians 86, 115;
 tradition 45;
 values 40, 55
 conspiracy 62, 70
Constantinopol/Constantinople/Istanbul
 (TR) 245, 255, 264
 consumerism 18, 144
Convent of Rue du Bac (FR) 27
 Coptic Orthodox Church 27, 30
 coronation of Mary 13, 89, 191
Cortona (IT) 13, 189
 cosmic energies 59, 68–9
 councils: the Second Vatican 23, 28, 146;
 the Third Ecumenical Council 21, 23;
 of Trent 159
County Mayo (Marian apparition place,
 IE) 27
Cova da Iria (Marian apparition place,
 Fatima, PT) 33
Crail (UK) 9
 creationism 114, 115
Crnica Hill (Marian apparition place,
 Medjugorje, BA) 26
Croatia 58, 59, 60, 87
 Croatian nationalism 50
 Csángós 340
Csiksomlyó (Marian apparition place, RO)
 53, 58, 333, 345
 cult of Artemis 21;
 of Baba 20;
 of Bogorodica 49, 234, 239–40;
 of Our Lady of Fatima 24;
 of images 41;
 of Our Lady of Guadalupe 22;

of Virgin Mary 51, 166;
of saints 240
Czechia 11, 44, 55, 119, 156–7, 179
Czech lands 44, 55, 89, 92–3
Czech Lutheran Church 78
Czech nationalism 79, 93
Czechoslovakia 44, 81–3, 119
Czechoslovak Republic 80, 160
Czech reformation 78
Czech Reform Church 78
Czech Republic 11–3, 36, 38, 40, 42–4, 48,
76, 78, 84, 86–9, 93–4, 98, 117, 119, 124,
179, 186–7
Čadca (SK) 83, 158, 160
Čaklov (SK) 291, 293, 296–7
Čirč (SK) 291
Čitluk (BA) 87

D
Da Vinci Code, the 64
de-Christianisation 79, 93
Dechtice (Marian apparition place, SK) 128
denominational rivalry 338
de-privatization 28
desecularisation 206
Detva (SK) 158, 315, 323
Devil 140–1, 144, 298
devotional objects 20, 31
diaspora 42, 156
'dimension gates' 59, 67
discursive analysis 39, 151, 292
discrimination 19
disenchanted world 28
Dobrich (BG) 279
dogma 22, 23, 226, 237;
 of the Assumption 23;
 of the Immaculate Conception 22–3, 216
dogmatic 24, 129, 157
dogmatism 227
Dolní Voden (BG) 254
Dolný Kubín (SK) 11, 174
Dominicans 86
Dormition of Mary Church in Gorni Voden (BG)
 253, 257, 268
Dormition of Mary Monastery of Bachkovo
 (BG) 51, 253–4, 257–8,
Dreveník (SK) 304

E
Early Modern Era 79
Easter 130, 134, 257, 261–3, 265, 269
Eastern Christian tradition 32
East Neuk (UK) 9, 12, 179,
ecstatic gaze 221–5;
 journey (into the Other World) 209;
 movements 216
economic analysis 52;
 crisis 28, 49, 236, 331, 333;
 market 31;
 position 54, 282, 332, 336, 347;
 processes 34, 337;
 situation 144;
 tourists 38;
 transformation 32
Ecuador 30
Eliade, M. 155
emotional experience 42, 85, 94
emotions 18, 134, 143, 273, 288, 300, 319, 321,
 323, 325
(papal) encyclicals 21–5;
 Divini Redemptoris 22, 25;
 Ad Diem Illum Laetissimum 23;
 Saeculo Exeunte Octavo 24
Ephesus 21, 23
eschatological communities 86
esoteric 59, 64, 73;
 cults 64;
 group(s) 59–60;
 healers 60;
 language 41;
 network 60, 73;
 workshop(s) 61
ethnic appropriation 41
ethnic code 52, 287, 307–8, 310–5, 318, 320,
 322–3
ethnography 39, 62;
 qualitative 39;
 multi-sited 39;
 multi-vocal 39, 288;
 focused 210
ethno-paganism 40, 41
ET-spiritualities 70, 73
EU 36, 71, 124
Europe; Central Europe 45, 90, 100;
 Eastern Europe 25, 34, 110;

 Western Europe 34, 40, 54;
 post-Communist Europe 7, 16, 34
Evangelical 334, 335, 341
Evil/evil 62, 70, 107, 111–2, 117, 136, 139, 142,
 144–5, 150, 298
evolution 69, 90, 115, 236
experience of transcendence 227
extra-terrestrial civilisations 20, 59, 65,
 67–8, 70–1, 73

F
Father God 20, 42, 62–3, 71, 112, 141, 218;
 Heavenly 107;
 Holy 25, 85;
 Sky 65
Fatima (Marian apparition place, PT)
 23–6, 29, 31, 33, 37, 84–5, 87, 98–9,
 100–1, 108–9, 115, 117, 120–1, 142–3;
 Our Lady of Fatima 18, 24, 29, 92,
 107
Federal Republic of Germany 20
female deities 20, 21;
 fertility 164, 241, 271–2;
 in-fertility 240
Fénymegkötő Szer [Light-binding Feast]
 (HU) 66, 69, 73
Fénysugár Jézus Krisztus Háza
 Szeretetszolgálat Alapítvány [Ray of
 Light – The House of Jesus Christ
 Charity Foundation] (HU) 61
field journal 284, 288, 290, 300–1, 303,
 305
Finno-Ugrian Kinship 62;
 language family 62
Florence (IT) 13, 189
Florida (U.S.) 30, 226
folk culture 209
folk customs and beliefs 41, 90, 242, 286
folk movement(s) 101
folklore 42, 80, 93, 242, 260, 271
folklorists 213, 267
folk religiosity 82, 86, 102–3
fortune-telling 241, 308, 319–20, 322
France 13, 23, 27, 32–3, 48, 81
Franciscans 44
fundamentalists 44
Furmanec (SK) 14, 198, 299

G
Gaboltov (Marian pilgrimage site, SK)
 128, 311
Gálfalva (RO) 334
Garabandal (Marian apparition place, ES)
 99, 109, 121
Gemer region 164
Georgia(n)(s) 254, 258, 262
German Reich 211
Germany 190, 210, 224–5
German(s) 109, 119, 145, 190, 210, 222, 226,
 277, 316, 340
Glastonbury (pilgrimage site, UK) 58
Globalisation 99, 110–2, 124–5
Grandmother 49, 240
Great Enchantress 18, 28
Great Lent 269
Great Mother 20, 49, 240
Greece 255–6, 264, 269, 273
Greek Catholic Church 130, 295, 343, 345
Greek-Orthodox world 50
Grigorius and Aspasios Bakurian
 (brothers) 254
grotto 219, 222–3, 228, 230
group meditation 59, 67
Gobbi, S. 87, 92, 100, 109–11, 113
Goddess Mother 20
God Father 20, 42
God 14, 18, 20–2, 28, 41–2, 49, 61–3, 65, 68, 71, 85,
 89, 90, 102, 106–8, 110–3, 115–7, 122–3, 125,
 130, 131–6, 138, 140–2, 144–5, 149, 151, 158–9,
 163–4, 169, 170, 214, 221, 228, 236–7, 239,
 243, 249, 252, 256–9, 273–4, 276–9, 292, 296,
 299, 304, 308–10, 315–6, 318–9, 323, 345, 349
Gorni Voden (Marian pilgrimage site, BG)
 253–4, 256, 268–70, 280
Gospa (*Our Lady of Medjugorje*) 26
Guadalupe (MX) *Our Lady of Guadalupe*/
 Virgin Mary of Guadalupe 12, 21–2, 27, 30,
 50, 180, 303
Gypsy/ies 286–7, 309, 316, 332–6, 338, 340

H
Handlová (SK) 291, 293, 296–8
Havel, V. 119, 156
Härtelwald forest (DE) 210

healings 143, 144, 182, 253, 278, 280
‘Healing Star’ (HU) 65–6
 Hellenistic world 21
Hencovce (SK) 291, 293, 297
 heretics 137
Heroldsbach (DE) 225
Hermanovce (SK) 14, 195, 299–301, 303
 Hervieu-Léger, D. 35
Herzegovina 26, 87, 99, 108, 144
 hinduism 11
 Hindu tradition 11
Hlinné (SK) 291–2, 296–7
 holism 226
 holistic 39, 288
 Holy Family 290, 293
Holy Mountain (Athos) (BG) 244–7, 254
 Holy Spirit 112, 133, 138, 207, 218, 228
 Holy Trinity 119, 158, 278
 Holzhauser, B. (The seer, DE) 109
 Hungarians 12, 41–2, 61–8, 71, 73, 182, 333,
 335, 337–8, 342, 345–7, 350
 Hungarian Catholic Church 71, 73–4
 ‘Hungarian Holy Crown’ 63–4
 Hungarian Kingdom 67
Hungarian Lowlands 156
 Hungarian Pilgrimage Route 56
 Hungarian Seeds 60, 61, 63, 73
Hungary 7, 20, 27, 38, 41–3, 48, 58–66, 73,
 166, 182–5, 247
 Huns 62, 71
 Hussite movement 78–9

I

icon(s) 49–50, 220, 238, 242–4, 246–8, 257–8,
 261–72, 278;
 of the *Annunciation Church* 267;
 of the *Ascension* 248;
Bogoroditsa Umilenie 258;
Bogoroditsa Patevodilka 264, 268;
 ‘Mother and Daughter’ icons 266–7;
 miracle-working 253, 257, 280, 282;
 miraculous 236, 242, 258, 261;
Mlekopiteljnica 244;
Putevoditeljica 244–5;
 of *Our Lady of Perpetual Help* 13, 188;
 of *Trojeručica* 14, 194, 244, 247;
 of the *White Angel* 238

iconographic pattern 225
 identity 46, 52–3, 154, 252, 255–6, 337, 345;
 class 42, 80, 93;
 collective 236–7;
 ethnic 342;
 individual 237;
 national 15, 32 42, 55, 80, 93, 239;
 religious 42, 80, 93, 154, 166, 200, 239;
 confessional 79;
 local 166, 281, 347
 idolatry 74
 Ilona (esoteric seer and healer, *Hungarian
 Seeds*, HU) 12, 61–2, 64, 66, 68–9, 183
Immaculate Heart of Mary 23, 24, 100–3
Immaculate Conception 13, 22, 157, 165, 190–1,
 271
 inculturation 20, 51, 286
India 20, 30
 industrial societies 70;
 post-industrial societies 40
 industry 32, 39, 211
 information technologies 45, 99, 125
 Inglehart, R. 34
interior locution 92, 100, 138
 interpretative phenomenological analysis
 (IPA) 40, 288–9
Ireland 27, 109
Iron Curtain 38
Island of Tinos (Marian cult, GR) 50
Israel 30, 111, 142
Italy 13, 27, 88, 190–1,
 Ivan Alexander (Bulgarian King/Tsar) 254
 Ivan Asen II (Bulgarian King/Tsar) 254
 Iveta (Kočáková) a Katarína (Česelková) (the
 seers from Litmanová, SK) 158, 319, 314

J

Jacinta and Francisco (the seers from
 Fatima, PT) 25
Japan 30, 246
Our Lady of Akita 30;
 (Virgin Mary as) a Japanese woman
 311–2
Jarovnice (SK) 14, 199, 299, 303, 311
Jasna Gora (Black Madonna, PL) 27
Jerusalem 118, 244, 262;
Little Jerusalem 256, 281

Jeseník (CZ) 82
 Jesus 12, 14, 18, 20, 24, 61, 106, 108, 114–5,
 123, 131–2, 136–8, 149, 181, 192–3, 199,
 217–8, 224, 227, 274, 290–5, 297–9, 307–2,
 315, 317, 320, 348
Ještěd region (CZ) 88
 Jews 137
 Juan Diego (Don, the seer from *Tepeyac,
 Our Lady of Guadalupe*, MX) 21, 30
 Judith (J.) (the seer from Marpingen, DE)
 217–8, 220–1, 224, 229

K

Kalenic monastery (RS) 14, 194
Kalinkovo (SK) 11, 175
Karayas (RS) 244
Kecskemét (HU) 61
Kelie Castle (UK) 12, 181
Kibeho (Marian apparition place, RW,
 Africa) 30
Kingdom of Hungary 166
 ‘King of Terror’ 84
Kluviya (pilgrimage site, BG) 259–63, 279
Knighthood of the Immaculate 101
Knock (Marian apparition site, IE) 27, 99
Košice (SK) 158, 160
Kozlovice (CZ) 158, 163, 311
Krastova Gora (BG) 260
Kritchim (flying icon of the Virgin Mary,
 BG) 262
 Kristína (K.) (the seer from Hermanovce,
 SK) 14, 195, 301, 304–5, 309, 315, 318–9,
 324, 326
Kulturkampf 211
Kuklen (BG) 255
Kysuce (SK) 121, 158, 163
Kysucké Nové Mesto (SK) 158

L

Lamač (SK) 11, 173
La Salette (Marian apparition place, FR)
 27, 29, 216
La Virgen de Guadalupe/La Virgen Morena
 21, 30
 Le Goff, J. 102, 277, 278
Leskovaca Morava (RS) 241

Levoča (SK) 128, 158
 LGBTQ movements 36
 liberals 39, 42, 80
 liberalism 92
 linguistics 62, 311
Liptov (SK) 158
 litanies 128, 132–3, 136;
 of *Loreto* 133;
 of *Our Lady of Mount Carmel* 133;
 of *Our lady of Perpetual Help* 133;
 of *Our Lady of the Seven Sorrows* 133;
 of *Our Lady of Lourdes* 133;
 of *Our Lady of Scapular* 133;
 of *Mary Help of Christians* 133;
 to the *Heart of our Lady* 133
Lithuania 27
Litmanová (Marian apparition place, SK)
 92, 100, 115, 128, 144, 189, 311–2, 319, 324
Lourdes (Marian apparition place, FR)
 50, 99, 100, 108, 142–3, 219, 343;
Our Lady of Lourdes 133

M

Macedonia 256
Madagascar 30
Madrid (ES) 13, 188–9
 Magdolna (the esoteric seer and healer,
Hungarian Seeds, HU) 12, 61–3, 71, 182
 magical 63, 79, 203, 236, 260, 282
Magyar MAGok [Hungarian Seeds] (esoteric
 network, HU) 63–6, 69, 70, 73–4
Malhotice (CZ) 90
 marginalisation 19, 55, 281;
 of religion 206
Máriagyűd/Gyűd (Marian pilgrimage site,
 HU) 12, 41, 58–60, 64–74, 182–3
Máriakönnye-Vodican (Marian shrine,
 HU) 70
 Marian apparition(s): 26–31, 37, 44, 48, 49,
 51, 86, 96, 98–100, 103, 108, 114, 121,
 123–5, 148, 149, 151, 207, 206–8, 210–1,
 216–7, 226, 231, 286, 346, 350
 Marian century 26, 241
 Marian dedications 47, 152, 157–63, 165–70;
 the *Assumption of the Virgin Mary/The
 Dormition of the Holy Mother of God* 159,
 161, 164–5, 170;

- of *Immaculate Conception of the Virgin Mary* 157, 165;
 of the *Nativity of the Virgin Mary/Holy Mother of God* 164, 169;
 of *Our Lady of the Rosary* 159, 165, 170; of *Our Lady of Sorrows* 158–9, 160, 166, 168;
 the *Protection of the Holy Mother of God* 159;
 of the *Virgin Mary/Holy Mother of God* 159, 161, 164–5, 169
- Marian devotion 7, 21, 28–9, 31, 36–7, 39, 40–3, 51, 54–5, 76, 78, 84–5, 87, 90–4, 99, 128–9, 133, 137, 139, 143, 145–6, 148
- Marian discourse 64, 145–6, 148–51;
 fundamentalist 86, 146–7, 150;
 non-traditional 148;
 progressive 41, 45–6, 81, 145–58, 150–1;
 traditional(ist) 86
- Marian Holiday/Feasts 51, 239, 241–2, 263, 269;
 of *Annunciation* 241, 255;
 of the *Belt of the 'Presveta Bogorodica'* 242;
 of *Dormition* 241, 255;
 of the *Golden Apple* 268;
 of the *Nativity* 255;
Prepolovenie [Halving] 265;
 of the *Shroud of the 'Presveta Bogorodica'* 240–2;
slava [Patron St Day] 243
- Marian hymns 20
- Marianka** (Marian pilgrimage site, SK) 11, 177–8
- Marian movement 44, 55, 87, 92, 102, 138, 210, 216, 226
- Marian Movement of Priests* 87, 92, 138
- Márianosztra** (Marian shrine, HU) 70
- Mariánské nkladatelství (MANA)* [Marian Publishers] (charismatic movement, CZ) 44, 98, 114–6
- Marian prayer(s) 130–5, 137, 139
- Marian songs 134–5,
- Marian spirituality 86, 129–30, 139–40, 143, 146, 149, 151, 206
- Marian vocabulary 129, 140–1, 145–51
- Máriapócs** (Marian shrine, HU) 68, 70
- Máriaradna** (Marian pilgrimage site, RO) 53, 333, 345
- Maria Valvorta (the seer from Caserta, IT) 99
- Mariology 24
- Marion (M.) (the seer, Marpingen, DE), 214, 217–8, 220–6, 228
- Marpingen** (Marian apparition place, DE) 13, 40, 208, 213, 216–7, 222, 224, 226, 228
- Masaryk, T. G. 80
- (mass) media 14, 18, 28, 49, 86, 118, 207, 215, 224–9, 231–2, 270, 281, 288, 290–4, 296, 298, 323–4
- Matúš Lašut (the seer from Turzovka, SK) 83
- Maya 20
- Mayan Calendar 64
- Maximillian the Second Emmanuel (Bavarian Duke) 245
- mediatised performance 229
- Mediator* (Virgin Mary) 85, 131–2, 134, 137, 144
- medical pluralism 60
- Medieval 60, 67, 80, 157, 206, 220, 237, 247–8, 267, 332
- meditation(s) 59, 61, 64, 67, 118, 236
- Medjugorje** (Marian apparition place, BA) 14, 26–7, 30–1, 87–8, 98–9, 104–9, 121, 144, 213, 220, 228, 347, 349;
Our Lady of Medjugorje 50, 87, 111
- Medzilaborce** (SK) 158
- Mesmerism* 231
- messages 18–9, 22, 24–6, 44–5, 53, 55, 60, 64, 91–2, 98, 100, 102, 104, 106–9, 111, 114–6, 119–21, 124, 143, 144–5, 218, 318, 333, 335, 346–7, 350
- Mexican Queen of Heaven* 22
- Mexico** 21, 27, 30
- Mexico City** 21
- Middle Ages 65, 132, 134, 144, 147, 163, 332
- Middle East** 111
- migration 156, 255, 336
- Milano** (IT) 87, 110
- millennial 55, 69–70, 98
- millennialism 69
- Milutin (Serbian king) 245
- miraculous healing 11, 19, 58, 85, 94, 178, 244
- miraculous/miracle-working icon(s) 50–1, 236, 244, 253, 257–8, 261, 263, 265, 268, 280–1
- miracles 18–9, 29, 50, 55, 85, 94, 135, 206, 246–7, 294, 296, 319, 332–3, 344, 348

- missionary activities 18, 123, 240
- mobility 30, 40, 49, 98, 100, 287
- modernisation 28, 34–5, 36, 48, 98, 206, 333–4
- modernity 28–9, 34, 49, 54, 208, 210, 216, 231–2
- modern religiosity 18
- Moldava nad Bodvou** (SK) 291, 294, 296–7
- Monastery of Sts Cyricus and Julitta* (BG) 254, 268
- Moon Goddess 20
- Moravia** (CZ) 83, 88, 90, 115
- Mostar** (BA) 87
- Mother 7, 14, 18, 20, 50, 132–3, 138, 140–2, 144, 151, 196, 214, 218, 230, 245–6, 252;
 All-Mother 19;
 of all 23;
 of all believers 149;
 of Christ 20;
 of the Church 23, 141, 149;
 of Earth (Gaia) 21, 41–2, 55, 65–6, 69, 73;
 of God 14, 20, 21, 49, 89–90, 130–2, 134–5, 137–8, 141, 145, 149, 159, 163–4, 170, 214, 218, 221, 228, 230, 239, 243, 249, 252, 257–9, 274, 276, 278;
 Goddess Mother 20, 41, 65, 257;
 Great Grandmother 49, 240;
 Great Mother 49, 240;
 Holy Mother 85, 133, 159, 161, 164–5, 169, 278;
 of all Hungarians 42;
 of Jesus 18, 20, 24;
 Loving Mother 99, 106–7, 116;
 Mary 22;
 of Mercy 131, 249;
 of the Nation 40;
 of Perpetual Help 136;
 Queen 136–8, 142;
 of Seven Sorrows 132, 136–7;
 of the Universe 20, 42, 55;
 of the Word 30
- Mount Athos** (BG) 261
- Mráček, F. (the charismatic leader, CZ) 98, 103–13, 117, 119–22, 124
- multi-confessional 53, 60, 333, 339
- multi-cultural 334, 339, 342, 346
- multi-ethnic 53, 60, 333, 336–9
- Muršov** (SK) 299

- Muslim(s) 254, 260
- mysteries of Earth 69, 71;
 three mysteries of Fatima)100;
 of Medjugorje 113
- mysticism 88, 137, 231
- mythology of the ancient Hungarians 62, 65, 71; Greek 271

N

- Nahuatl* 21
- narrative(s) 69, 73, 250, 257, 259, 262–3, 267, 269, 270, 274–5, 277, 286, 288, 305, 307, 310, 321;
 on apparition 284, 287, 316;
 emblematic 262;
 ethno-pagan 70;
 (local)/personal religious 51, 252–3, 258, 261, 266, 273–4, 282;
 millennial narrative 70;
 on miraculous healing 260;
 miraculous narrative 348;
 private 286;
 visionary 277, 331
- nationalism 34, 50, 79, 93
- nationalistic 36, 42, 70, 122
- nationalists 42, 62, 80, 93
- national symbols 50, 337
- NATO 36, 38, 246
- Nazareth** 142
- near-death experiences 207
- neo-pagan 73
- neopaganism 236
- neo-shamanism 207
- Nesebar** (*flying icons*, GB) 262
- Nestorianism 132
- Nestorius 21
- New Age 41, 56, 58, 60, 64, 69, 70–3, 118, 236
- New Testament 112, 271
- New Thought* 231
- Nicaragua** 30
- Nimrod 68
- Nitra** (SK) 160, 164–5, 293
- non-believers 90, 103
- normalisation 82
- normative religion 19
- non-Christian 137, 239
- non-church religiousness 28

non-religion 18, 43, 154
 non-religious 81, 93, 226, 297, 318
 non-traditional religiosity 28, 43, 54
 non-traditional movements 29, 40, 55, 286
 Nostradamus 84
Nové Zámky (SK) 165

O

occultism 74, 210
 OECD 38
Olawa (Marian apparition place, PL) 100
 Old Catholic movement 80
 Old Testament 111–2
Olomouc (CZ) 83, 91
 on-line religiosity 61
 on-line spirituality 40, 60–1
Orava (SK) 11, 158, 174
 Orthodox/orthodox 113, 138, 238, 254–5, 270,
 294, 297, 334, 339–40, 344, 350;
 Coptic Church 27, 30;
 world 49;
 Christianity 236, 271, 332;
 Church 237, 343;
 Eastern-Orthodox tradition 252, 257, 273;
 Greek-Orthodox world 50;
 Serbian Orthodox Church 236
 Ottoman period 255; rule 259
Our Lady of Akita 30;
 Altötting 27;
 Assiut 27;
 Banneux 27;
 Beauraing 27;
 Cuapa 30;
 Fatima 24, 29, 92, 107;
 Gietrzwałd 27;
 Good Event 30;
 Guadalupe 12, 21–2, 27, 30, 50, 180, 303,
 316;
 Knock 27, 99;
 La Salette 27, 29, 216;
 Lanka 30;
 Laus 27;
 Lavang 20, 30, 50;
 Los Tepes 30;
 Lourdes 18, 22, 24, 26–7, 29, 31–2, 37, 99,
 100, 108, 133, 142, 219;
 Medjugorje 14, 26–7, 50, 87–8, 98, 100,

104–5, 106–9, 111, 113, 121, 144, 213, 220,
 227, 347;
 the *Miraculous Medal* 27, 100, 136;
Perpetual Help 133, 136;
Pontmain 27;
 the *Rosary* 23, 160, 165, 170;
Sorrows 47, 158–9, 160, 166, 168;
the Seven Sorrows 136;
Šiluva 27;
Zeitoun 27, 30;
Walsingham 27;
Warraq 27;
Yankalilla 27

P

Pacific Ocean 65
 pagan(s)(ism) 20, 21, 40–2, 49, 58, 62, 67–8,
 70, 73, 137, 236, 239–40, 243
Palestine 111
 Pan-American symbol 30
Papua New Guinea 29
 Paradise 92, 133
 paraphernalia 238
Paris (FR) 27, 99–100, 114
parusia 86
Patent of Tolerance 78
Pécs (HU) 64, 71, 330
Pellevoisin (Marrian appartion place, FR)
 99
 Pentecost 23, 112, 130, 138, 265
 ‘periphery’ concept 19, 53, 284, 286–7, 332
Petrová (SK) 291, 294
 Petrozzi, E. 88
Petržalka (SK) 12, 30, 178–9
Philippines 30
 pilgrimages 15, 26, 33, 36–7, 43, 81, 88, 91,
 92, 94, 103, 105, 128, 143, 201, 303, 311,
 319, 332, 346;
 bike pilgrimages 43, 91, 94
 pilgrims 12, 13, 15, 24, 27, 31–2, 54, 58–9, 66,
 72, 74, 82–3, 88–9, 91, 98, 100, 128, 182,
 187, 201–3, 216–7, 219, 225–6, 229, 232,
 258–62, 265, 267, 270, 273, 275, 281, 312,
 335, 342–3, 346, 349, 350
Pilis Mountains (HU) 12, 65, 180
Pilisszántó (HU) 12, 65, 74, 161
 Pleiades 68

Plovdiv (BG) 253–5, 269, 281
Podbiel (SK) 11, 172
Podbrdo (Marian apparition place,
 Medjugorje, BA) 26
Pod Laščikom (SK) 292–3, 296–8
Poland 11, 27, 43, 48, 94, 100, 175
Pontmain (Marian apparition place, FR)
 27, 29, 99
 Pope 19, 24, 26, 72, 86, 100, 109, 111–3, 120,
 122;
 Benedict XVI 23, 26, 146;
 Celestin II;
 Clement IX 293;
 Francis 25, 71;
 John Paul II 23, 25, 108, 281;
 Peter II 109;
 Pius VII 293;
 Pius X 23, 99;
 Pius XI 22, 24–5;
 Pius XII 23, 24–5;
 Paul VI 23;
 Sixtus V 133;
 Sylvester II 64;
 Urban VIII 89
Poprad (SK) 158
 popular culture 207–8, 226, 232
 popularisation 208, 231, 237
 popular religion(s) 55, 204, 207–8, 231–2, 239
 popular religiosity 41, 44–5, 48, 96, 98,
 102–3, 114, 124–5, 207–8, 231
 popular Christianity 19
Portugal 24, 27, 33, 85, 92; Portuguese 29, 33
 post-Communist Europe 7, 16, 34–40, 42–3,
 48, 53–5, 94;
 Mary(ies) 8, 36, 55;
 modernity 34;
 period 35;
 transformation 53–4
 post-modern(ity) 18, 37, 40–2, 54–5, 84
Považie (SK) 158
Prague (CZ) 82, 91, 93, 103–4, 311
 ‘Prague Spring’ 82, 93
 pre-Christian 20, 40, 42, 257
 pre-modern 29, 210
 Premonstratensians 86–7, 157
 Press, F. (Charismatic leader, CZ) 44, 98,
 114–20, 121–4
Prešov (SK) 160, 164–5, 304, 312

procession(s) 12, 72, 86, 88–9, 186, 239,
 247–8, 257, 261–3, 265, 266–8, 281
 prophet(ess) (ic) 24, 61, 71, 84, 109, 114, 116,
 121, 133, 335, 348
 prophecies 98, 100, 105, 109–12
 Protestant churches 79, 213
 Protestantism 80, 213
Prussia 211
 Prussian forces 210
 Příbram (CZ) 12, 83, 89, 187

Q

Quito (Marian apparition place, EC) 30

R

Ragama (Marian apparition place, LK) 30
 Rainbow Madonna (Clearwater, Florida,
 U.S.) 30
Rakovica monastery in Belgrade (RS) 247
Raslavice (SK) 14, 197, 299
 rationalism 18
Ratíškovice (CZ) 90
 re-Catholicisation 46, 78
 re-enchantment 208
 Reformation 47, 78, 80, 158, 164
 Reformed 213, 334, 338–9, 340–1, 349
 religion(s) 18–9, 28, 34–5, 38, 40, 42–3, 49,
 55, 58, 61, 65, 70, 73, 78–80, 82, 84, 90,
 93–4, 103, 154–5, 204, 206–8, 210, 226–7,
 231–2, 237, 239, 252, 256, 281–2, 332, 334,
 339–40, 350
 religious cults 236
 religious culture 35, 51, 55, 252–3, 256, 258,
 273, 340
 religious discourse 41, 43, 94, 128, 151
 religious identity 42, 80, 93, 166, 239
 religious movements 29, 40, 61, 78, 94, 99,
 209, 286
 religiosity 18, 29, 37, 40–5, 48, 51, 58, 61, 69,
 78–82, 85–6, 88, 90, 93–4, 96, 98, 102–3,
 114, 124–5, 135, 206–8, 227, 231–2, 236–7,
 252, 255–6, 268, 282, 340
 religious practices 60, 73, 340;
 ready-made event 41, 52–3, 326;
 revival 28, 36–7, 49, 236;
 revitalisation 236;

studies 20;
 symbol(s) 207–8, 238;
 toponymy 155;
 tourism 58, 83, 342
 re-sacralisation of Europe 28
 revivalists 79–80
Rhodope Mountain (BG) 254, 259, 266, 276
 Ribbons 12, 59, 66, 74, 181
Rila monastery (BG) 260
risk-societies 28
 rituals 43, 60–1, 64–5, 67, 68–9, 89–90, 242,
 250, 253, 260, 269, 271, 281, 342, 344
Rokycany (SK) 299
 Roma(ni) 14, 20, 41, 51–2, 54, 91, 198–201,
 286–94, 296–302, 304–312, 313–16,
 318–20, 322–4, 235, 326, 333
 Roman Catholic Church 27, 47, 66, 92, 159,
 162–3, 165, 335, 343–4, 346, 347
Romania 40, 53–4, 58, 61, 247, 332, 340, 345,
 347, 349
 Romanian 14, 15, 200–1, 330, 334–40, 342–3,
 345–7
 Romani Christianity 286
 Romani pilgrimages 91
 Roman rite 128
Rome (IT) 13, 188
 rosary 12, 23, 71, 83, 88, 101, 136–7, 159, 163,
 165, 170, 184, 227, 231, 303, 305, 307, 311,
 315, 317, 320
Rosary brotherhoods 101
 Rózsika Márian (the seer from Seuca, RO)
 15, 200, 334–6, 342–4
Rožňava (SK) 158
Rue du Back in Paris (Marian apparition
 place, FR) 99
Rumungro Roma 286
 runic inscriptions 66
Russia 24, 25, 30, 100, 117, 246
Ružomberok (SK) 160
Rwanda 30

S

Saar region (DE) 219
Sabinov (SK) 158
Sacrum 20, 32
Saint-Étienne-le-Laus (Marian apparition
 place, FR) 27

Satan 13, 106, 117–20, 124, 136, 140–1, 144,
 149, 151, 188, 291, 294, 298, 309
 Saxon(s) 334, 336, 340
 scientific 7, 19, 42, 54, 80, 104, 115, 140, 225,
 229, 330
Scotland 8, 9, 12, 179
 sculptures 31, 60, 80
 Scythians 71
 Scythian-Hunnish origin 62
 secularism 18, 35, 44, 154
 secular faith 43, 78
 seer(s) 13, 14, 15, 21, 25, 41, 48, 52–5, 60, 62,
 64, 84, 211–3, 216–232, 286–8, 292, 319,
 326, 330–48, 350
 secret 24, 64, 83–5, 317;
 of Fatima 84–5
Senica (SK) 160
 sequential analysis 231, 321
Serbia 14, 20, 38, 40, 49–50, 59, 194, 236–41,
 244–48
Serbian 14, 49, 55, 194, 234, 236–8, 243, 246–8
 Serbian Orthodox Church 237–8, 246
Seuca/Szökefalva (Marian apparition
 place, RO) 15, 53, 200–1, 328, 333–50
 shaman 62, 71
 shamanic drumming sessions 12, 61, 182
 shamanism 62, 209
 shrine(s) 12, 20, 26, 31–2, 41, 53, 56, 58–60,
 65, 67–74, 92, 94, 128, 143, 183–4, 219–20,
 254, 256–7, 259–60, 262, 264, 268, 332,
 343–4, 345, 347
Sintis 286
Siklós (HU) 58, 60
Siluva (LT) 27
 Sirius 68
Skalica (SK) 160
Slovakia 11–3, 27, 30, 38, 41, 43–8, 51, 54–5,
 83, 92, 94, 126, 128, 130, 144–6, 148–51,
 156–9, 160, 161, 164–70, 174–81, 187–9,
 286, 288, 290, 293–4, 295, 298–300, 311,
 325
Smederevo (RS) 245
Snežka (Marian chapel, CZ) 11, 117
**Socialist Federative Republic of
 Yugoslavia** 49
 socialists 42, 80, 93
 socialism 42, 118, 156
 social network(s) 19, 295

socio-economic analysis 52
 sociology of religion 28
Sofia (BG) 253, 275, 279, 282
 solar eclipse 84
Soviet Union 82, 110
Spain 13, 27, 190, 191
 spiritism 70
 spiritist practice 236
 spiritual folk songs 90;
 healing 40, 42;
 seekers 59, 72;
 schools 42;
 of the Far East 84, 94
 spiritualisation 231
 spiritualistic 42, 55
 spiritualist photography 225
 spirituality 28–9, 37, 40–3, 46, 48, 55, 64,
 85–7, 92, 94, 103, 105, 128–9, 130, 136, 139,
 140, 143, 146–9, 151, 204–8, 225–7, 231;
 alternative 48, 226;
 on-line 40, 42;
 post-modern 40–2
Sri Lanka 30
 St Alexander Nevski 282;
 St Clement 156;
 St Christopher 158;
 St Demetrius 246;
 St Don Bosco 109;
 St Francis 109;
 St George 70;
 St Gothard 156;
 St John the Baptist 260, 264;
 St Havel 156;
 St Hildegard 109;
 St John of Damascus 244, 260, 264;
 St Malachy 109;
 St Martin 156;
 St Michael 70, 158;
 St Paraskeve 241;
 St Petka 276–7;
 St Sava 238, 243–4, 247;
 St Simon Stock 332;
 St Stephen, the first Hungarian king
 64, 67;
 St Thomas the Apostle 272
Stará Boleslav (CZ) 83
Staré Hory [Old Mountains] (pilgrimage
 site, SK) 128

statues 11, 14, 20, 175, 223
 Stefan the First-Crowned 244
Stenimachos region (BG) 254–5
Stropkov (SK) 292
Studenica monastery (RS) 245
Stupava (SK) 11, 172
 subjectivity 231
 Sun 15, 66, 117, 202–3, 241, 304, 312, 341
 ‘Sun-dancing’ 15, 202–3
 superstitious 79, 237
Svatá Hora [Holy Mountain] (pilgrimage
 site, CZ) 12, 83, 89, 91, 186–7
Svatý Kopeček [Holy Little Hill]
 (pilgrimage site, CZ) 83, 91
Svinia (SK) 14, 196, 199, 299, 303
 symbolic communication 52–3, 334
 symbolic cultivation 333
 syncretism 236
Syria 30
Šariš (SK) 287, 305
Šarišské Jastrabie (SK) 291–2, 296–8
Šaštín (Marian pilgrimage site, SK) 128,
 159, 160

T

Tachov district (CZ) 44
táltos 62–3
 Tamil traditions 20
Târgu-Mureș (RO) 345
Tárnáveni (RO) 336
Tepeyac (Marian apparition place, MX) 21, 27
Terňa (SK) 299, 303
 terrorist attack 84
 testimonies 19, 144–5, 267, 280, 331
 thematic analysis (TA) 288
 theology 20, 22, 24, 101, 112, 146
Theotokos [The Mother of God/Birth Giver
 of God] 21, 49, 132, 194, 236, 243, 252,
 258, 264
Thessaloniky (GR) 246
Thrace 266; Eastern 256
Tibet 11, 177
 Tibetan singing bowls 64
Tonantzin (Mother Goddess, MX) 21
Topoľčany (SK) 165
topos 262, 267
 totalitarian 81, 122

Traditionalist(s) 36, 45–6, 86, 146–8, 150–1
 transcendence 207, 225, 331
 transcendent being 20
 transnational 29, 31
Tre Fontane (Marian apparition place, IT) 99
 Tridentine Catholicism 78
 Tridentine rite 146
Trenčín (SK) 160
Trnava (SK) 160
Troyan (BG) 279
 Turkish 164, 243, 245, 255, 260, 262
Turňa nad Bodvou (SK) 291
 Turner, V. 19, 29, 37, 52, 286, 332, 346
Túrony (HU) 60, 67
turul/Turul 71, 73
Turzovka (Marian apparition place, SK)
 12–3, 83, 115, 119, 121, 128, 144, 187–9
 Tutankhamun's secret 64

U

UFOs 225
 UFO-religions 70, 73
Ukraine 27
 Uniate 334
Unified Catholic Hymnal, the 128, 130
 Unitarian 338, 340
United States, the 29, 33, 38, 87
U.S. 30
 U-turn of religiosity 44, 206–8
Uzovské Pekľany (SK) 14, 197, 299, 303

V

Varna (BG) 262
Vatican 23–5, 28, 81, 85, 87, 89, 146
Vatopedi Monastery of Mount Athos (BG) 273
Velehrad (pilgrimage site, CZ) 82, 83
Vérité (charismatic movement, CZ) 44, 98,
 103–8, 109, 115, 121
Vesmírní lidé [Space People] 103
videography 40, 210
Vienna (AT) 45, 145
Vietnam(ese) 20, 30
Villány mountains (HU) 58
 Virgin Mary; Blessed 12–3, 26, 63, 66, 73, 114,
 123, 131, 158, 183, 192, 293, 297, 344, 346;
 ‘White’ 51, 210, 286, 312–3, 315, 318, 336;

‘Chocolate’ 51, 286–7;
 Serbian 236;
 of Seuca 333, 347;
 of the Scapular 293, 311;
 of Mount Carmel 133, 136, 311, 332
 vision(s) 14, 21, 24, 29, 48, 50, 52–3, 68, 84,
 100, 104, 106, 109, 119–20, 124, 137,
 142, 148, 149, 151, 204, 206–7, 210, 214,
 216–7, 220, 222–3, 228–9, 230–32, 253,
 267, 277–8, 287–8, 300, 307, 310–11, 317,
 visionar(y)(ies) 83, 87, 98, 100, 106, 108,
 113, 120, 144, 220, 222, 225–6, 229, 287,
 321–2, 330–35, 343–4, 346, 349–50
 Visual Studies 211
 votive objects 72
votum 43, 91, 94
Vranov nad Topľou (SK) 158, 165, 293
Vyšná Kamenica (SK) 291, 293, 295, 298
Vyšný Slivník (SK) 299

W

Wallachian Gypsies/Roma 286
 Warsaw Pact 82
 Weber, M. 226
 westernisation 37, 40, 45
 winter solstice 59, 69
 World Trade Centre 84
 WWI 256;
 WWII 24, 38, 107;
 WWIII 45, 98, 125

Y

Y2K 84
 ‘Year of Jubilee’ 109–10, 117

Z

Zborov (SK) 294, 296–8
Zemplínska Teplica (SK) 291, 294, 297–8
Zlaté Hory [Golden Mountains] (CZ) 82
Zvir Mountain (Marian apparition place,
 Litmanová, SK) 92, 312, 314
Žarošice (CZ) 13, 88–9, 189
Žehňa (SK) 14, 195–6, 299–300
Žibřidice (CZ) 88
Žilina (SK) 83, 158, 160, 164–5

- Ethnological Studies 1
Folklore in the Identification Processes of Society.
G. Kiliánová, E. Krekovičová (Eds.). Bratislava: Institute of Ethnology SAS, 1994. 165 pp. ISBN 8085665328.
- Ethnological Studies 2
Burlasová, Soňa: *Katalóg slovenských naratívnych piesní. Typenindex slowakischer Erzählieder.* Band 1. E. Krekovičová (Ed.). Bratislava: VEDA – Institute of Ethnology SAS, 1998. 225 pp. ISBN 802240506X.
- Ethnological Studies 3
Burlasová, Soňa: *Katalóg slovenských naratívnych piesní. Typenindex slowakischer Erzählieder.* Band 2. E. Krekovičová (Ed.). Bratislava: VEDA – Institute of Ethnology SAS, 1998, (pp. 227–441). ISBN 8022405094.
- Ethnological Studies 4
Burlasová, Soňa: *Katalóg slovenských naratívnych piesní. Typenindex slowakischer Erzählieder.* Band 3. E. Krekovičová (Ed.). Bratislava: VEDA – Institute of Ethnology SAS, 1998, (pp. 445–682). ISBN 8022405124.
- Ethnological Studies 5
Identita etnických spoločenstiev. Výsledky etnologických výskumov [Identity of Ethnic Communities. The Results of Ethnological Research]. G. Kiliánová (Ed.). Bratislava: Institute of Ethnology SAS – SAP-Slovak Academic Press, spol. s. r. o., 1998. 128 pp. ISBN 8088908035.
- Ethnological Studies 6
Dekoratívny prejav – tradícia a súčasnosť [Decorative Art – Tradition and the Present Day]. O. Danglová, J. Zajonc (Eds.). Bratislava: VEDA, 1998. 179 pp. ISBN 802240523X.
- Ethnological Studies 7
Identity of Ethnic Groups and Communities. The Results of Slovak Ethnological Research. G. Kiliánová, E. Riečanská (Eds.). Bratislava: Institute of Ethnology SAS – SAP-Slovak Academic Press, spol. s. r. o., 2000. 164 pp. ISBN 8088908728.
- Ethnological Studies 8
Traditional Culture as a Part of the Cultural Heritage of Europe. The Presence and Perspective of Folklore and Folkloristics. Z. Profantová (Ed.). Bratislava: Institute of Ethnology SAS – Tomáš Pisecký-ARM 333, 2003. 143 pp. ISBN 8089069096.
- Ethnological Studies 9
Ethnology in Slovakia at the Beginning of the 21st Century: Reflections and Trends. G. Kiliánová, K. Köstlin, R. Stoličná (Eds.). Bratislava – Wien: Institute of Ethnology SAS – Institut für Europäische Ethnologie, Universität Wien, 2004. 229 pp. ISBN 3902029102.
- Ethnological Studies 10
Slavistická folkloristika na rázcestí [Slavic Folkloristics at the Crossroads]. Z. Profantová (Ed.). Bratislava: Institute of Ethnology SAS – Tomáš Pisecký-ARM 333, 2003. 116 pp. ISBN 808906910X.
- Ethnological Studies 11
Beňušková, Zuzana: *Religiozita a medzikonfesionálne vzťahy v lokálnom spoločenstve.* Bratislava – Dolný Oháj [Religiosity and
- Interconfessional Relations in a Local Community. Bratislava – Dolný Oháj]. Institute of Ethnology SAS – MERKUR, 2004. 198 pp. ISBN 8096916351.
- Ethnological Studies 12
Folklór v kontextoch. Zborník príspevkov k jubileu Doc. PhDr. Ľubice Droppovej, CSc [Folklore in the Contexts. The proceedings to the jubilee of Assoc. Prof. PhDr. Ľubica Droppová, PhD]. H. Hložková (Ed.). Bratislava: Institute of Ethnology SAS – Department of Ethnology and Cultural Anthropology FA CU – Národopisná spoločnosť Slovenska, 2005. 215 pp. ISBN 8088997208.
- Ethnological Studies 13
Malé dejiny veľkých udalostí v Česko(a)Slovensku po roku 1948, 1968, 1989. I., II. [Small History of Great Events in Czecho(and)Slovakia after 1948, 1968, 1989. Volumes I., II.]. Z. Profantová (Ed.). Bratislava: Institute of Ethnology SAS – Ústav pamäti národa – Tomáš Pisecký-ARM 333, 2005. I. – 283 pp. ISBN 8089069134; II. – 193 pp. ISBN 8089069142.
- Ethnological Studies 14
Malé dejiny veľkých udalostí v Česko(a)Slovensku po roku 1948, 1968, 1989. III. Naratívna každodennosť v kontexte sociálno-historickej retrospektívy [Small History of Great Events in Czecho(and)Slovakia after 1948, 1968, 1989. Volume III. Narrative Everydayness in the Context of Social-Historical Retrospective]. Z. Profantová (Ed.). Bratislava: Institute of Ethnology SAS, 2007. 207 pp. ISBN 9788088997412.

Ethnological Studies 15
Od folklórného textu ku kontextu. Venované pamiatke PhDr. Márie Kosovej, CSc [From the Folklore Text to the Context. Dedicated to the Memory of PhDr. Mária Kosová, PhD]. E. Krekovičová, J. Pospíšilová (Eds.). Bratislava – Brno: Institute of Ethnology SAS – Institute of Ethnology AS CR, 2006. 214 pp. ISBN 8096942743.

Ethnological Studies 16
Slavkovský, Peter: *Svet na odchode. Tradičná agrárna kultúra Slovákov v strednej a južnej Európe* [The Vanishing World. Traditional Agrarian Culture of Slovaks in Central and Southern Europe]. Bratislava: Institute of Ethnology SAS – VEDA, 2009. 216 pp. ISBN 9788022410861.

Ethnological Studies 17
Slavkovský, Peter: *Svet roľníka. Agrárna kultúra Slovenska ako predmet etnografického výskumu* [The World of a Peasant. Agrarian Culture of Slovakia as a Subject of Ethnographic Research]. Institute of Ethnology SAS – VEDA, 2011. 135 pp. ISBN 9788022412056.

Ethnological Studies 18
Slavkovský, Peter: *Slovenská etnografia (kompendium dejín vedného odboru)* [Slovak Ethnography (Compendium of the History of a Scientific Discipline)]. Bratislava: Institute of Ethnology SAS – VEDA, 2012. 127 pp. ISBN 9788022412797.

Ethnological Studies 19
Slavkovský, Peter: *S nošou za industrializáciou krajiny. Tradičné podoby dopravy na slovenskom vidieku* [With

a Back Basket towards the Industrialisation of a Country. Traditional Forms of Transport in the Slovak Countryside]. Bratislava: Institute of Ethnology SAS – VEDA, 2014. 128 pp. ISBN 9788022413985.

Ethnological Studies 20
Vanovičová, Zora: *Autorita symbolu* [The Authority of a Symbol]. E. Krekovičová (Ed.). Bratislava: Institute of Ethnology SAS – VEDA, 2014. 119 pp. ISBN 9788097097523.

Ethnological Studies 21
Popelková, Katarína et al.: *Čo je to sviatok v 21. storočí na Slovensku?* [What is a Holiday in Slovakia in the 21st Century?]. Bratislava: Institute of Ethnology SAS, 2014. 320 pp. ISBN 9788097097530.

Ethnological Studies 22
Burlasová, Soňa: *Naratívne piesne o zbojníkoch. Príspevok k porovnávaciemu štúdiu* [Narrative Songs about Brigands. A Contribution to the Comparative Study]. Bratislava: Institute of Ethnology SAS, 2015. 118 pp. ISBN 9788097097547.

Ethnological Studies 23
Čierno-biele svety. *Rómovia v majoritnej spoločnosti na Slovensku* [The Black and White Worlds. The Roma People in Majority Society in Slovakia]. T. Podolinská, T. Hruštič (Eds.). Bratislava: Institute of Ethnology SAS – VEDA, 2015. 600 pp. ISBN 9788022414135.

Ethnological Studies 24
Salner, Peter: *Židia na Slovensku po roku 1945. Komunita medzi vierou a realitou* [The Jews in

Slovakia after 1945. A Community between Belief and Reality]. Bratislava: Institute of Ethnology SAS – VEDA, 2016. 216 pp. ISBN 978-80-224-1510-1.

Ethnological Studies 25
Vrzgulová, Monika: *Nevyroprávane susedské histórie. Holokaust na Slovensku z dvoch perspektív* [Unspoken Neighbours' Histories. The Holocaust in Slovakia from two Perspectives]. Bratislava: Institute of Ethnology SAS – VEDA, 2016. 141 pp. ISBN 978-80-224-1542-2.

Ethnological Studies 26
Za hranicami vedy? *Aplikovaná antropológia v spoločnosti* [Beyond the Borders of Science? Applied Anthropology in Society]. S. G. Lutherová, M. Hlinčíková (Eds.). Bratislava: Institute of Ethnology SAS – VEDA, 2016. 168 pp. ISBN 978-80-224-1543-9.

Ethnological Studies 27
Volanská, Ľubica: „V hlave tridsať, v krížoch sto.“ *Starnutie v autobiografiách v Bratislave a viedni* [‘Old Bodies, Young Minds.’ Ageing in Autobiographies in Bratislava and Vienna]. Bratislava: Institute of Ethnology SAS – VEDA, 2016. 224 pp. ISBN 978-80-224-1544-6.

Ethnological Studies 28
Vrzgulová, Monika – Volanská, Ľubica – Salner, Peter: *Rozprávania a mlčanie. Medzigeneračná komunikácia v rodine* [Talking and Silence. Intergenerational Communication in the Family]. Bratislava: Institute of Ethnology SAS – VEDA, 2017. 135 pp. ISBN 978-80-224-1621-4.

Ethnological Studies 29
Panczová, Zuzana: *Konšpiračné teórie: témy, historické kontexty a argumentačné stratégie* [Conspiracy Theories: Topics, Historical Contexts and Argumentation Strategies]. Bratislava: Institute of Ethnology SAS – VEDA, 2017. 160 pp. ISBN 978-80-224-1546-0.

Ethnological Studies 30
Wiesner, Adam: *Jediné, čo je na svete stále, je zmena* [The Only Certain Thing in the World is Change]. Bratislava: Institute of Ethnology SAS – VEDA, 2017. 215 pp. ISBN 978-80-224-1622-1.

Ethnological Studies 31
Beňušková, Zuzana: *Občianske obrady na Slovensku* [Civil Ceremonies in Slovakia]. Bratislava: Institute of Ethnology SAS – VEDA, 2017. 136 pp. ISBN 978-80-224-1623-8.

Ethnological Studies 32
Salner, Peter: *Židia na Slovensku po roku 1989. Komunita medzi budúcnosťou a minulosťou* [The Jews in Slovakia after 1989. A Community

between the Future and the Past]. Bratislava: Institute of Ethnology SAS – VEDA, 2018. 144 pp. ISBN 978-80-224-1624-5.

Ethnological Studies 33
Krekovičová, Eva: *Piesne a etnická identifikácia Slovákov v Maďarsku. Výskum z obdobia 1991–2017*. [Songs and the Ethnic Identification of Slovaks in Hungary. Research from 1991–2017.] Bratislava: Institute of Ethnology and Social Anthropology SAS – VEDA, 2018. 264 p. ISBN 978-80-224-1698-6.

Ethnological Studies 34
Divinský, B., Zachar Podolinská, T. et al. *Globe in Motion. Patterns of international migration: Similarities and Differences*. Bratislava: Institute of Ethnology and Social Anthropology SAS, Marenčin PT, spol. s r. o., 2018. 216 pp. ISBN 978-80-970975-7-8.

Ethnological Studies 35
Luther, Daniel: *Bratislava Česko-Slovenská: putovanie z monarchie do Slovenského štátu* [Czecho-Slovak

Bratislava: Journey from the Monarchy to the Slovak State]. Bratislava: Marenčin PT 2018. 152 pp. ISBN 978-80-569-0146-5.

Ethnological Studies 36
Globe in Motion 2. Multiple Shades of Migration: Regional Perspectives. M. Hlinčíková, M. Sekulová (Eds.). Bratislava: Institute of Ethnology and Social Anthropology SAS, Marenčin PT, 2019, 154 pp. ISBN 978-80-970975-9-2 (hardback), ISBN 978-80-973372-0-9 (PDF), DOI: <https://doi.org/10.31577/2019.9788097337209>.

Ethnological Studies 37
Salner, Peter: *Judaizmus v tradícii a súčasnosti (Premeny židovskej komunity v 19.–21. storočí. Etnologický pohľad)* [Traditional and Contemporary Judaism (An Ethnological Perspective of the Transformation of the Jewish Community from the 19th to the 21st Century)]. Bratislava: Institute of Ethnology and Social Anthropology SAS – VEDA, 2019, 154 pp. ISBN 978-80-970975-9-2.

Traces of the Virgin Mary
in Post-Communist Europe

© Tatiana Zachar Podolinská (Ed.)

Reviewers:

Stawomir Kapralski

Radoslav Hlúšek

Authors:

© Vihra Baeva, Albena Georgieva, Markéta Holubová, Roman Kečka, Judit Kis-Halas, Hubert Knoblauch, Juraj Majo, Aleksandra Pavičević, Sabine Petschke, Lehel Peti, Vojtěch Tůtr, Tatiana Zachar Podolinská, 2019

The First Edition.

Published by VEDA, Publishing House of the SAS, Centre of Operations of the SAS as publication no. 4464 and by the Institute of Ethnology and Social anthropology SAS as Ethnology Studies publication no. 38.

All rights reserved. Short sections of the text not exceeding two paragraphs may be quoted in the original language without explicit permission, provided that the source is acknowledged. Opinions expressed in this publication are those of the author(s) alone.

www.veda.sav.sk

Language proofs © Mgr. Judita Takáčová,
Michael Sabo

Graphic Design and Layout © Matúš Hnát

© Institute of Ethnology and Social
Anthropology, Slovak Academy of Sciences,
Bratislava 2019

© VEDA, Publishing House of the Slovak
Academy of Sciences, Bratislava 2019

The title was supported also by the scientific
society Slovak Society for the Study of
Religions within the mutual cooperation
with the Institute of Ethnology and Social
Anthropology.

ISBN 978-80-224-1782-2

