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## Evil ...

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In the Sermon on the Mount, Jesus of Nazareth makes reference to one of the oldest beliefs in the ancient world - the malignity of an Evil Eye. The Holy Scriptures in their original languages contain no less

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than twenty-four references to the Evil Eye, although this is obscured by most modern Bible translations. John H. Elliott's *Beware the Evil Eye* describes this belief and associated practices, its history, its voluminous appearances in ancient cultures, and the extensive research devoted to it over the centuries in order to unravel this enigma for readers who have never heard of the Evil Eye and its presence in the Bible. This is the first of a four-volume work on the Evil Eye.

Most studies of contemporary Paganism have been conducted in societies which are predominantly Protestant and increasingly secular. The ways in

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which Pagan identities are constructed in these contexts have tended to be taken implicitly as normative. This book challenges that position by offering an intimate portrait of Paganism in a very different context, the Mediterranean society of Malta. Showing what it is like being Pagan in a society where the vast majority of the population is Roman Catholic, and Catholicism permeates every sphere of public and domestic, social and political life, Rountree reveals that Paganism here is a unique brew of indigenous and global influences. The book explores the intersections of religious and cultural identity, the global and local, Paganism and Christianity, with insights grounded in rich ethnographic detail based

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on long-term fieldwork.

Today's Italian-Canadians face different images than previous generations. An exploration of the reproduction of cultural heritage in a global economy of rapid international communication.

The evil eye has received considerable attention in the literature of disciplines as diverse as anthropology and medicine. Researchers have attempted to identify and explain this essentially ambiguous and variable phenomenon from a number of perspectives - as a culture-bound syndrome, an idiom of distress, a mechanism of social control, and a representation of

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psychobiological fear. In *Mal'ucchiu: Ambiguity, Evil Eye, and the Language of Distress*, Sam Migliore shifts the focus of discussion from paradigms to a practical examination of how people use the notion of the evil eye in a variety of sociocultural contexts, particularly in various aspects of Sicilian-Canadian culture and experience. Drawing on the theories of Luigi Pirandello and Ludwig Wittgenstein, Migliore argues that *mal'ucchiu*, and by implication other folk constructs, is like a character in search of an author to give it 'form' or 'meaning.' The book begins by considering the indeterminate nature of the evil-eye complex. Migliore proposes that this indeterminacy allows people to create myriad alternative meanings



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and messages to define and make sense of their personal experiences. He then examines how the evil eye relates to Sicilian-Canadian conceptions of health and illness, and discusses treatment and prevention strategies. Throughout the study, the author blends context-setting, case studies, personal recollection, and interpretation to provide readers with an accessible, alternative look at the multifaceted nature of this folk tradition. His position as both an anthropologist and a community 'insider' affords him a unique perspective on the subject. This study will be essential reading for students of medical anthropology, religion, and ethnic studies.

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Schrauwers examines the profound impact of a Dutch Protestant Mission on the religion and culture of the To Pamona people of the highlands of Central Sulawesi, Indonesia.

There are many good books on Italian immigration to the United States, including success biographies, field researches and historical investigations. What is

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lacking however is an account of the immigrant experience from a "grassroots" point of view. This book tells the stories of a normal people, the great majority of the immigrant population, through their own, sometimes almost illiterate, words. With this book I aim to contribute to this country's story of immigration with these first-hand accounts of those who lived it, first-generation immigrants. It was said once, by Giuseppe Prezzolini, that Italian immigration left tears and sweat but not "words." The material of this book proves such arrogance wrong. I tried to be as thorough as possible in my field research looking for such "words" on both sides of the Ocean. I consulted Italian and American archives, I looked for

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books out of print, and scavenged for unpublished ones in private houses and forgotten drawers. What I found fills a silence and gives a wider spectrum of the immigrant experience, from the miner to the tailor, from the janitor to the professor. The book will interest scholars of Italian immigration because it adds information from within the protagonists' self. Their tales may be average, their memory may be inaccurate but their drive toward a new life and their immigrant "philosophy," made of grinding teeth and hope, is all there in its most fresh features. The book will also interest scholars of the autobiographical genre because it adds a new facet to the autobiographical voice. There are only a few studies

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on the life writing of the lower class (which come from France and England, not the US). I have tried to formulate new concepts that describe the autobiographical "I" of these works, conc

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