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Abstracts

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Domenica Borriello

The Transformation, Persistence and Revitalization of Festive Symbols and Foodways

This article presents three saint cults from upper and lower Lazio: the patron saint festival of St. Eleutherio in Arce (Frosinone province); the *Virtù* [Virtues], which takes place in the Castellone quarter of Formia (Latina province); and the festival of the *Madonnella* on the summit of Mount Pischiuso, overlooking the town of Riofreddo (Rome province). The author examines the role of food in the identity dynamics of these festivals and their protagonist-participants: the analysis highlights aspects of these dynamics and their symbolic “readings” and links them to processes of persistence, revitalization and transformation present in various ways in the festival institutions examined here.

Gabriele Arnesano

Second-Hand Clothing Markets: Objects, Paths, Meanings and Relationships

Second-hand clothing markets are principally frequented by women who rummage through piles of clothes looking for a bargain, but who above all seek to utilize their time enjoyably and to create relationships. These “rummager” women often have a sound expertise that not only favors good deals, but also allows them to manipulate symbolic meanings attributed to products and to personalize items purchased with a skill that is the expression of creativity: they are veritable “artisan consumers” who slowly seek out emotions and relationships.

The most assiduous habitués of the second-hand markets follow ethical paths, because they experience new forms of sociability and cross the boundaries between the logic of market and gift. With their warm interactions and the slow rhythms of their practices, these women (and a few men) signal a front of resistance to the “power of consumption”: they form an encouraging example of the extension of the productive capabilities of consumers and the strategic qualities of everyday tactics. The places in which they move are spaces of negotiation for new forms of sociability, barrier-free centers of attraction open to everyone.

Nicola Scaldaferrì

*The “organized cowbells” of San Mauro Forte:
Tradition and Heritage-making*

This article examines the festival that takes in San Mauro Forte (Matera province) around the date of St. Anthony Abbot, January 17, when numerous masked groups take to the streets sounding cowbells. The author, who has followed this festival closely over the last decade, outlines the transformations in the event, including changes in relation to the recent debate over intangible cultural heritage and its use aimed at touristic valorization. Along with the text, the article features photographs by Roberta Fusco of the *scampanatori* parade of January 15, 2011.

Alexander Novik

*Traditional Albanian Clothing Collections
in the Museums of St. Petersburg:
Methodological, Historical and Ethnographic Aspects*

In this essay, the author discusses the collections of traditional Albanian clothing kept at the two most important ethnographic museums of St. Petersburg, which contain items from both the Czarist and Soviet periods: the *Kunstkamera* and the Russian Ethnographic Museum. The text furnishes a description of the items and traces the peculiar history of these collections, which feature materials collected in fieldwork and diplomatic gifts, most notably those sent to the Soviet Union on the occasion of Stalin's birthday. The author also provides a technical analysis of specific elements, such as gold embroidery among the Albanian populations, which considers Albania's complex history and specifically events during the period of Ottoman domination.

Sergio Torsello

Minor Works on Tarantism, 1945-1970

Having compiled a significant bibliography on tarantism, the author devotes this article to some little-known works on the phenomenon. These writings appeared after World War II in periodicals of various sorts and are difficult to track down, but they are of great interest for the ethnographic material they present. Among these works, there is a lively report by Maria Brandon Albinì, *Viaggio nel Salento* (1959), of which some of the most important pages are published here in an appendix.

Angelo Labbate

*Lojze Spacal: A Carpenter in Accettura
(February 7, 1931 - September 17, 1932)*

Luigi Spacal was a painter, graphic designer and photographer born to a poor family in Trieste in 1907. Due to his anti-Fascist activity, in 1931 the Prefecture of Trieste sentenced him to police exile, to be served in Accettura, Basilicata. In this Lucanian village, Spacal discovered his calling as a painter after painting the coffin of an impoverished girl. During this period of exile, he also took up photography. Of this work as a photographer, some images from his period in Accettura are in the collection of Ljubljana's modern art museum. Spacal dealt with various themes in his artwork, but he devoted par-

ticular attention to the life and landscapes of the Carso. His graphic, pictorial and photographic works have been on display in galleries and museums throughout the world, and a permanent exhibit has been installed in the castle of Stanjel in San Daniele del Carso. Spacal passed away in 2000.

Saïd Bennis

Urban Dynamics and Identity Formations:

The Case of the City of Béni-Mellal (Central Morocco)

The individual develops his identity through encounters with the alterity of members of other ethnic or linguistic groups; the self forms the inner side of individual identity, constructed in relation to the urban environment and to others, within restricted or extended groups. In this article, the author proposes the concept of *identity reason* to reference factors employed by people to reenforce or affirm belonging in a given space (urban, rural, tribal...); this identity reason becomes a collective leitmotiv. The analysis grasps the complexity of identity formation through the strategy of compartmentalization, which unravels urban dynamics based on four types of identity: administrative, geographic, national and syncretic.

Compartmentalization should be redefined as a form of realization and settling of identity (the region, douar, circle, city, province...). This settling of identity is visible through several lines of inquiry, especially those dealing with identity designation (identity name). Where the individual's identity discourse does not tend to compartmentalization, the discourses produced can resemble a strategy of diffusion that offers the individual the possibility of basing his belonging on wide-ranging, abstract entities such as religion or language.

Mariano Fresta

Popular Tradition and the Life of Blessed Benincasa

Until a few years ago, the cult of Blessed Giovanni Benincasa existed in the medieval village of Monticchiello (Pienza, Siena province). There is very little historical data regarding Benincasa's life, whereas much more information on him is available from legends that have been handed down orally and that circulate, in a fragmented form, among the village's inhabitants. This article compares materials gathered through specific interviews with the hagiography published in 1927 and with other stories of Tuscan saints and blessed. The comparison demonstrates an intertwining between written history and oral tradition; moreover, many elements regarding the legend of Benincasa are common to those of other saints and blessed, and the structure of all of these legends is based on the hagiography of St. Anthony Abbot written by Atanasio.

Annamaria Fantauzzi

The Trauma of Memory So As Not to Forget: Aquila, Earthquake 2009

Two years after the Aquila earthquake, this article proposes a critical reading of a text, *Terremoto zeronove*, which relates those moments of panic and terror as witnessed by its protagonists. Together with this reading, the author offers a bibliography of the principal publications on the subject.

Alessandro D'Amato

«*She was the Motherland whore...*»:

Folk Culture in the Autobiography of Vincenzo Rabito

The autobiography of an illiterate peasant, Vincenzo Rabito's *Terra matta*, was an enormous commercial success published in 2007, and today it serves as a stimulus for anthropological reflection. This article presents a reading of Rabito's work that lies halfway between a nineteenth-century concept of "popular traditions" proposed by Pitrè and that of Gramsci on "folklore" as the "conception of the world and life" of subaltern cultures, specifically the peasant cultures of the Italian South.

Rabito's text is a virtual handbook of forms of rebellion against history through its contrast of folklife and hegemonic Italian culture in the first half of the twentieth century. It offers a picture of the popular world's fatalism and superstitious beliefs, strategies used to escape historical determination, and above all, the controversial and somewhat contradictory popular conception of religion. In the final analysis, Rabito's life gains substance in a reality taken to its extreme consequences, to the point of creating a dehumanization of consciousness that provokes, as a response, forms of reappropriation and/or claims of an identity and selfhood.