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## Abstracts

edited by Dorothy L. Zinn

Lorenzo Ferrarini

*Dances of the Ethnographer and the Natives: Interaction and Participation for an Enactive Ethnographic Approach*

*Dances of the Ethnographer and the Natives* deals with the problem of the ethnographer's participation in the situations he studies. The essay starts with a critique of the detachment founding the observational paradigm, a detachment based on the division between the subject and object of knowledge. Francisco Varela's ideas on cognition can serve as a basis for considering the ethnographic field as the theater of an interactive performance, a space in which subject and object define themselves reciprocally. Following this perspective, the paper examines some fieldwork experiences that demonstrate how the interventionism of the ethnographer can become an actual methodology, touching on some of its applications in visual anthropology and on an ethical level.

Sergio Torsello, Luigi Chiriatti (eds.)

*«In every hole in the ground, there was a taranta». An Interview with Mario Marsella, Organetto Player and Musician of the Tarantate*

In an interview with Mario Marsella (1934), an organetto player from Muro Leccese (Lecce province), the authors collect information about his life. In particular, Marsella discusses his past activity as a musician-therapist for numerous victims of the tarantula, the mythical spider whose bite caused a state of crisis, requiring a complex musical-choreutic ritual for its treatment.

Domenico Notarangelo

*Levi's People*

This section presents images taken by Domenico Notarangelo in the places described in *Christ Stopped at Eboli* in 1966, some thirty years after Carlo Levi's exile. According to the author, the protagonists of these photos are "Levi's people"; there are peasants whose faces are marked by fatigue and indigence, just as Levi had painted them on his canvases and described them in the pages of his book, but there are also smiling children's faces that no longer bear the signs of indigence and malaria, instead expressing hope and hinting at a change. These are only a few images from an abundant archive documenting Lucania's multiple transformations in the second half of the twentieth century.

Mariano Fresta

*Cycling: A Game and a Sport*

In the first part of this article, the author briefly traces the history of the bicycle and professional races and the epic climate that was immediately created around the protagonists of this sport, which may have been due to the strong presence of an exasperated individualism. The focus then shifts to the transformation of cycling into spectacle, with all of the ensuing problems, including doping and supporters. In the second part, the author deals with the “amateur” aspect of this sport: the organization of practitioners into teams, their culture, their physical activity modelled on that of the professionals. The article closes by briefly discussing whether cycling should be considered a game or a sport.

Ernesto de Martino (ed.)

*Four Letters by Lucanian Farm Workers*

In 1952, an article appeared in which ethnologist Ernesto de Martino published excerpts from four letters by Lucanian peasants. These letters were gathered in 1951 during an investigation of the living conditions of hired hands on the large farms.

Silvano Palamà

*Holed Stones in Japan*

Rites and cults – both pre-Christian and pre-religious in general – are found throughout various cultures at diverse latitudes, formally ignored by religion and by and large preserved. In Japan there is a phenomenon quite similar to the passage through the holed stone at the church of Saint Vitus in Calimera, in monasteries located in the first and second capitals (Nara and Kyoto). Various religions have a similar attitude in relation to the rites and cults that preceded them: they have formally ignored the latter and have in substance reclaimed them.

Domenico Copertino

*On Jack Goody's The Theft of History (2008)*

In the construction of the geo-cultural scenario we commonly define as the West, we can note relationships between institutions of learning and the political and economic power of Western states. In his famous work *Orientalism*, which investigated the literary construction of difference between East and West, Edward Said invited scholars to investigate the means by which this dichotomy – an example of European and North American ethnocentrism – was produced by different fields of knowledge. Jack Goody has revealed the contribution of Eurocentric historiography to the construction of Western uniqueness and to its distancing from Oriental alterity. The British anthropologist uses the expression “theft of history” (the title of his latest book) to define the strategies adopted by scholars who have attributed the sole historical evolution possible to Europe and its off-shots (the “West”), excluding the history of the Eastern part of the Eurasian continent (the “Orient”), and by extension the rest of the world, from history.