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## Indice

### ETNOGRAFIE

- Domenico Branca  
***Across the Broad Atlantic. Halloween in Sardegna e Irlanda*** 9

### REPERTORI

- Alessandro D'Amato  
**Tre lettere di Serafino Amabile Guastella ad Alessandro D'Ancona** 31

### SEQUENZE

- Sandra Ferracuti  
***Manipolazioni: un progetto visivo di Ciriaca Coretti*** 45

### STORIE

- Eugenio Imbriani  
**Caccia ai vampiri. Morsi e tagli alle soglie della modernità** 57

### RETROSPETTIVE

- Giuseppe Pitrè  
**Viaggio di San Giacomo di Gallizia** 69

### DISCUSSIONI

- Alessandro Deiana  
**Né innocente, né innocuo: il folklore tra volontà di sapere, politiche del quotidiano e storia della modernità. Ovvero le istruttive vicissitudini del rapporto tra antropologi e gruppi folklorici** 75

### TACCUINO

- Amelio Pezzetta  
**Tradizioni sulla morte raccolte a Lama dei Peligni in Abruzzo** 97

LETTURE

Luciana Mariotti  
**La Storia di Carnevale dagli Archivi della Tuscia Viterbese di Quirino Galli** 117

ABSTRACTS

edited by Sandra Ferracuti 120

GLI AUTORI 123

## Abstracts

edited by Sandra Ferracuti

Domenico Branca

Across the Broad Atlantic. *Halloween in Sardinia and Ireland*

This essay is the result of multi-sited ethnographic fieldwork on Halloween's celebrations conducted in Sardinia – precisely in the historic region of Gallura – and in the city of Derry, in Northern Ireland. In the introduction, I present the theoretical framework of my work, arguing that globalization is not irremediably leading to the disappearance of local “traditions”, but that it is contributing to their transformation. The first paragraph is focused on Sardinia, and it illustrates how Halloween here has not been replacing the pre-existing traditional celebrations focused on children but creating new hybrids. In the second paragraph, I intend to show how in Derry Halloween has become a tourist attraction that includes events occurring several days before October 31<sup>st</sup>, with the parade representing one of its main events.

Alessandro D'Amato

*Three Letters from Serafino Amabile to Alessandro D'Ancona*

After the Unification of Italy, the studies on Italian folk singing and other traditional forms of expression multiplied. Since philologist and literature historian Alessandro D'Ancona and folklorist Serafino Amabile Guastella shared an interest in these topics, they started a brief epistolary exchange, of which only three letters survived to this day and are kept at the Library of Scuola Normale di Pisa. As an homage to their common interests, Guastella dedicated his volume *Antico Carnevale della contea di Modica* to D'Ancona in 1877 while, in the same year, the latter was giving to the press his main work, *Origini del teatro in Italia*. Here, D'Ancona describes carnival as a form of drama characterized by a burlesque plot. The exchange between D'Ancona and Guastella comes abruptly to an end, but still contributes to shedding further light on the complex and dynamic intellectual relations that characterize the history of the Italian Schools of anthropology and deserve further examination.

Sandra Ferracuti

*Manipulations: A Visual Project by Ciriaca Coretti*

This issue of *Sequences* is dedicated to a visual research project by Ciriaca Coretti that already resulted in the individual photo exhibition titled *Manipulations: The*

*Knowledge in the Hands* (Matera, September, 2012). Coretti uses her camera as a way to freeze and inquire into the moment in which the artists whom she collaborates with in Matera are busy molding into matter their incorporated knowledges, achieved and inherited know-hows, and visions of the future.

Eugenio Imbriani

*Vampire Hunting. Bites and Cuts at the Dawn of Modernity*

During the first half of the eighteenth century, the interest in vampirism increases dramatically throughout Europe. From Eastern Europe come the news of more and more cases, and the phenomenon is even described in terms of epidemics. All over, European cities are flooded with related press, a widespread debate rises and some of the most renowned intellectuals, physicians, and scientists start researching, publishing, and lecturing the public on the subject. Both rational thought and the bourgeois society are defined in opposition to phenomena of this kind: between the eighteenth and nineteenth centuries they will carefully outline their characters and set their boundaries.

Giuseppe Pitré

*The Way of St. James from Gallizia*

The author describes some popular beliefs that were recorded in Sicily in the second half of the nineteenth century, and which tell of the journey undergone by the dead to reach their final destination (the Way of St. James). After having gone through an elaborate ritual preparation, the living can experience that journey in advance by walking to a specific sacred site that is established by tradition.

Alessandro Deiana

*Neither Innocent, nor Harmless: Folklore, the Search for Knowledge, the Politics of Everyday Life, and the History of Modernity. The Instructive Vicissitudes of the Relations between Anthropologists and Folk Groups*

By focusing on the (lack of) relations between anthropologists and folk groups, this paper intends to reach three objectives: to shed new light on the folk group as an object of study, i.e. to reconceptualise it radically as object (undefined as of yet) of anthropological research and challenge the boundaries into which folklore studies have secured their academic legitimization and scientific standing at the expense of folk groups, which were kept just out of the border as if they were the negative limit of the field itself; to reconsider some aspects of the scientific practice of Italian anthropologists in relation to this object of study, aspects related to their failure to critically face issues of knowledge construction and the related political dimensions; to call into question the uses of the notion of folklore that have been made by a variety of actors from the Post World War II period onwards, so as to also shed light onto the grey area of the relations among folk groups, the powers of Modernity, and the politics of everyday life.

Amelio Pezzetta

*Tales of the Dead from Lama dei Peligni, Abruzzo*

This essay discusses legends, anecdotes, and traditions concerning death which have been recorded in Lama dei Peligni (Chieti, Abruzzo, Italy). It begins with an

historical overview of the theme and then delves into specific knowledge and ritual practices either occurring in the recent past or still alive in the present.

Luciana Mariotti

*Quirino Galli's Research on the History of Carnival in the Viterbo Archives*

Quirino Galli is a theatre historian and the director of an ethnographic museum, the *Museo delle Tradizioni Popolari* in Canepina (Vt, Lazio, Italy). In this volume, he rediscovers the Viterbo Historical Archives reading their entries in the light of ethnographic methodology, based on his fieldwork on Carnivals in the Lazio region during the Seventies and Eighties. He makes an interesting parallel between the Carnival celebrations in the Papal States and the birth of the Italian nation. He highlights Carnival's progressive transformation from ritual to performance in a time span that goes from the Middle Ages to the sixteenth century. Finally, Galli's treatment of meat consumption and the Church's disapproval of the opulent feasting that took place during the days preceding Lent is yet another proof of the symbolic and ritual relevance of food and a useful reminder for us in times where its commercial and fashionable dimensions appear overpowering.