

archiviodietnografia | 2 • 2008

Indice

ETNOGRAFIE

- Mariano Fresta
La festa di sant'Antonio Abate: tradizione e innovazione nel Casertano 9

REPERTORI

- Alessandro D'Amato
**Superstizioni e sopravvivenze magico-religiose
nell'opera di Giuseppe Cocchiara degli anni Trenta** 41

SEQUENZE

- Bruno Pantone
La Transumanza nelle fotografie di Gaetano Plasmati 57

STORIE

- Aurora Lo Bue
**La *machi* mapuche: il richiamo alla tradizione nel cambiamento.
Riflessioni da un'esperienza presso i mapuche della IX Regione del Cile australe** 65

RETROSPETTIVE

- Giuseppe Cocchiara
**La leggenda di Re Lear. Saggio d'una interpretazione etnologica
del gruppo novellistico "Sacrificio del figlio minore"** 83

TACCUINO

- Paolo De Simonis
Non solo *kanun*: memorie di partenza in Scutari 97

LETTURE

- Eugenio Imbriani
Immagini e letture. Su una collana di antropologia visuale 107

■ *Indice*

LIBRI, CD E VIDEO / SCHEDE 115

ABSTRACTS 123
edited by Dorothy L. Zinn

GLI AUTORI 127

Abstracts

edited by Dorothy L. Zinn

Mariano Fresta

The Feast of St. Anthony Abbot: Tradition and Innovation in the Area of Caserta

The traditional feast of Saint Anthony the Abbot (January 17), which is widespread throughout Italy, is a complex whole that features ritual elements from New Year and Carnival celebrations as well as religious feasts. This article is based on a study of the Saint Anthony the Abbot feast in two towns in Caserta province: Macerata Campania and Portico di Caserta. Today these towns are independent, but up to some sixty years ago, they formed a single administrative community. In the last twenty years, the feast has undergone a significant change as two of its elements – the parade of floats and the noisy sounding of peasant tools (scythes, tubs and barrels) – have moved from the realm of folklore into mass culture. After a historical presentation of the feast, the Author outlines its evolution and illustrates how it takes place.

Alessandro D'Amato

Magical-religious Superstitions and Survivals in Giuseppe Cocchiara's Works in the 1930s

During the 1930s, folklorist and ethnologist Giuseppe Cocchiara (1904-1965) devoted himself to the study of magical-religious superstitions and survivals present in Sicilian folk culture. Under the influence of Raffaele Pettazzoni, the development of these studies increasingly coincided with a shift in Cocchiara's intellectual perspective, as he gradually abandoned the concepts and methods of evolutionism in order to embrace a historicist epistemology. Cocchiara's attention to themes of magical-religious superstitions and survivals in the Sicilian context was stimulated by his direct contact with British evolutionism during a period of study in England. In the phase of his work examined here, Cocchiara employed a method of tracing origins that was widespread among evolutionists; from the early 1940s on, however, his work took a historicist turn.

Bruno Pantone

Transhumance in Gaetano Plasmati's Photography

As part of a reflection on analogies between human and animal migrations, this section presents images from a picture story by Gaetano Plasmati on the phenomenon

of Podolic cattle transhumance. This bovine breed used to be quite widespread in Basilicata, and currently its transhumance is still practiced in the Materan Murgia Park. By following the old trails, which have been re-established and in some cases never abandoned by the cowherds, transhumance today has taken on the features of an eco-touristic itinerary aimed at the rediscovery of the local territory, inducing those who participate to cover lengthy distances from town to town and to follow paths immersed in nature that have become striking and unusual.

Aurora Lo Bue

The Mapuche machi as a Call of Tradition in Change: Reflections on an Experience with the Mapuche of the 9th Region of Southern Chile

This work presents the results of a thesis research project (University of Turin) dealing with the *machi*, the central figure of worship and Mapuche social system (Araucania, southern Chile). The Author aims to illustrate the role and functions of this shaman-healer, investigating the reasons for his huge success in medical-health field despite the spread of biomedicine and rapid, significant changes in the environment in which he works.

Giuseppe Cocchiara

The Legend of King Lear: An Ethnological Interpretation of the "Sacrifice of a younger son" Novella Group

In 1932, the Fratelli Bocca press published *La leggenda di Re Lear*, a work that extended upon a series of conferences held by Cocchiara during a period of study in England. The entire structure of the book bears a strictly evolutionist character, as demonstrated by the attempt to redeem the question relative to the origins of the legend through a genealogical use of the comparative method. In the first part in particular, Cocchiara takes on a new role as a critic, challenging the interpretation of illustrious scholars like De Gubernatis and Krohn. Influenced by Pettazzoni, he instead supports the position of Hartland, who places the King Lear legend in the «novella group that he called 'Sacrifice of the younger son'»; however, he differs from Hartland by placing importance on folk tradition as well as literature. In the end, he uses a comparativist methodology to reveal to the reader the magical-religious framework underlying this groups of legends, highlighting a theme reflected in a founding initiation ritual that involved sending a youth away from his group.

Paolo De Simonis

More than kanun: Memories of Departure in Scutari

The article discusses Albania, a long-imagined place that the Author finally visited in order to hold a course on Italian Dialectology in Scutari. From this starting point, the Author undertook a series of investigations in various areas, dealing with memories and interpretations expressed in different codes: personal memories, bibliographic gleaning, audio interviews and student compositions. The analysis begins with the *kanun* as a pre-text for a play of self-reflexive gazes; it then follows the traces of Italian travelers/missionaries/geographers and accounts by Scutari's victims of political persecution during the

Hoxha regime. The article concludes with developing memories and lines of research conducted by those who have grown up with Italy occupying a special place in their imagination.

Eugenio Imbriani

Images and Readings: On a Visual Anthropology Series

What do people see when they are looking? We all know that the organs of perception – and the gaze in particular – function on the basis of mechanisms learned through upbringing, education and custom. Anthropological observation in particular appears to be a specialized and problematic exercise, especially when photography and other recording instruments are used in documentation and in composing the ethnographic discourse. A series of volumes, “Imagines”, published by Franco Angeli, enriches the Italian panorama of visual anthropology with a space dedicated to reflection on these themes.