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Summaries

M. Cameli, Le ragioni della devozione e le necessità della documentazione. Mirabilia e cartulario di una chiesetta dell’Appenino ascolano-teramano nel XII secolo

In one May day at the end of the XIIth century, Daniel, servus Dei and priest of the small rural church of St. Emidio de Folca (probably located in the present territory of Valle Castellana, in the Apennines between Ascoli Piceno and Teramo), regains his sight. He had presumably lost propter peccata hominum. This is the opening words - and also the arousing excuse - of a small “autobiographical” memoir in which the said church assembles, in the work of four different hands, lay and ecclesiastical but always notary, some documents relating to its re-establishment which took place following the miraculous event. This short essay, while describing the small cartulary, also provides an opportunity to develop some considerations on handwriting/handwritings appearing therein, and which are of some interest both for their variety and for the fairly good level of graphic execution, contrary to what would expect to find in a geographical context apparently “peripheral”.

F. Delle Donne, Gli usi e i riusi della storia. Funzioni, struttura, parti, fasi compositive e datazione dell’Historia del cosiddetto Iamsilla

Even if the Historia of the so-called Iamsilla is the most important source for the time of Manfred of Hohenstaufen, its real knowledge is misled by its editions. Only the constant comparison with ms. Naples, BN, IX C 24, surely the archetype, allows a new interpretation. The work is a sylloge compiled at the beginning of the fourteenth century, in which three previous chronicles are put together: the first, written by a faithful follower of Manfred, reports events until the
Summer of 1255; the second, concerning Calabria and Sicily, may be dated at the beginning of 1257; the third is the History of Saba Malaspina, but it is completely rearranged in pro-Swabian key. Some annalistic notations link up these three main sources. When we read the work in this new, revolutionary perspective, not only our understanding of Manfred’s political strategies is overturned, but we can also observe a clear exemplary use of the techniques of historical writing in late Middle Ages.

G. Ortalli, ‘Omnia loca faciunt unum corpus quod appellatur Venetia’. 
Una città e/o uno stato

A striking feature of Venetian political culture is the State’s commitment to (and skill in obtaining) as wide a consensus as possible amongst its citizens and subject communities. This commitment presupposed a specific conception of statehood on the part of the ruling class, but also required concrete action. The article focuses from this perspective on a revealing document, a notarial deed of 1355 that puts the Venetian case in a legal dispute concerning trade issues that had arisen in the Morea. What is interesting is the way, against a background of international balance of power, the document emphasizes the moral and material unity of all “Venetians” belonging to the doge, from Grado to Cavarzere, in a period by which the role of the capital Venice was one of total hegemony. The document shows how deeply rooted traditional political conceptions were and how they were still considered to be applicable in concrete terms.

I. Lazzarini, Scritture dello spazio e linguaggi del territorio nell’Italia tre-quattrocentesca. Prime riflessioni sulle fonti pubbliche tardomedievali

Italy in the fifteenth century was a mosaic composed by a small number of regional states and several minor semi-autonomous powers, all driven by what we can define a call towards the building of wider dominions, i.e. towards a “territoriality” of polities. This paper focuses on written records from public documents like the letters of appointments, fiscal records, feudal homages, correspondences, diplomatic treaties, to more personal sources, like the travel journals or the
itineraries, finally considering even maps, looking for their increasing attention and aptitude to witness, register and preserve both a growing territorial and spatial consciousness and a more homogeneous and organised geography of power and authority.

I. Gagliardi, Figura Nominis Iesu: *in margine alla controversia De Jesuitate (1427-1431)*

This article has focused on the controversy happened between 1424 and 1432 about the Trigram of the Jesus name preached by S. Bernardino of Siena and other Observant Friars. At that time numerous theologians of the Order of Preachers and of Augustinians inveighed against the “tabulella” showing the trigram used during the preaching by Bernardino and the others. In fact the theologians recognized in the “tabulella” the birth of a new superstition and they accused Bernardino and the others to disseminate erroneous beliefs and theological mistakes. Among the accusations formulated by the Bernardino opponents there was also the accusation of “Judaizing”, id est to empty the Christian message hiding inside many elements from Judaism. The article retraces the events and the major actors of this “querelle” and it focuses on the supposed Judaism of Bernardino and of the others highlighting the specific features of the accusation through the perspicuous sources.

E. D’Angelo, L’Apostrophe ad egleges Mauros di Antonio Geraldini d’Amelia: poesia e diplomazia nell’Europa della Reconquista

This article contains the first critical edition, with notes and an Italian translation, of Antonio Geraldini’s *Apostrophe ad egleges Mauros*. Geraldini was *secretarius* and historicus of the Reyes Catolicos. The Author of the paper proposes a new datation for the carmen, and inserts it in the encomiastic literature about the Reconquista.

L. Szörényi, *Storia delle idee: linee storiografiche*

The study of László Szörényi summarizes the results of Hungarian research related to the Late Middle Ages, Humanism and
Renaissance pursued in the last two decades. The conception and the institutional framework of these researches had been elaborated by the worldwide famous researcher of the Renaissance, Tibor Klaniczay, who died in 1992. Klaniczay placed on the first rank the critical edition of works written in medieval and early modern Latin in the series called Bibliotheca Scriptorum Medii Recentisque Aevorum which was launched in the 1930s-40s. In the new series restarted in 1976 there have been edited so far 30 volumes. In 2006 the critical edition of Janus Pannonius' works was also launched. The article represents besides the different text- and source editions the main workshops of Hungarian Middle-and Neo-Latin research (namely the Institute for Literary Studies of the Hungarian Academy of Sciences, the Faculty of Classical Philology of the University of Debrecen, and the Faculty of Classical and Neo-Latin Philology of the University of Szeged), and their publications, periodicals, books and acts of conferences.

D. Falvay, *Storia religiosa: prospettive di ricerca*

This article aims to sum up the tendencies in Hungarian scholarship on religious history since 1989, concentrating especially on those phenomenon and project that would mean a perspective also for the next decades. On the one hand the author underlines the importance of the source-editions which has been traditionally strong among Hungarian historiography, and to a certain extent it seems to re-flourish also nowadays. On the other hand the article presents in a detailed way several research centres and projects (mainly collective ones), using as a interpretative tool of their presentation the concepts of internationality and interdisciplinarity. As a conclusion the author propose that a synthesis of the more traditional research concentrating based on the source editions on the one hand, and the innovative, interdisciplinary and international tendencies on the other would promise further development in this segment of Hungarian historiography.

P. Kovács, *Storiografia politica: nuove prospettive*

In Hungary, the study of political history has been strongly influenced by the paucity of sources, go largely destroyed during the Ottoman
occupation, and by the political regimes of the 20th Century. Due to the political history of the area, most of the documentation is stocked outside the national borders. In second post-war era, ideological bias have also affected political history, especially medieval history, privileging the modern social and economic history of peasant and labor movements. At the end of the 1980s, there was a first turning point. Strong impetus came from the initiative of the archivist Ivan Borsa which formed a corpus of sources copied in the archives of territories once belonging to the Hungarian crown. Pál Engel’s work, in that same turn of years, has revolutionized historical methodology opening up new the prospects that reflected in part Pauler teaching in the late nineteenth century. Lastly the initiative, directed by Rácz, which makes extensive use of computer technology will be a new turning point in further research.

G. Klaniczay, *Studi medievali in Ungheria dopo il 1989 nel contesto dell’Europa Centrale*

This study offers a panoramic overview of medieval studies in Hungary, in the context of central European historiography in the last two decades, after the fall of Socialist regimes. My considerations are articulated in five parts: (a) the sudden boom of European history as a central theme of research and the inquiry to situate national history in this broader framework; (b) the confrontation of old and new historical methodologies in the past two decades; (c) the overriding influence of anniversaries, especially around the second millennium, and the resulting “uses and abuses” of the Middle Ages; (d) the emergence of new local centres, with special interest to new research institutes and universities; (e) the rebirth of comparative historiographic undertakings, and the recent practice of entangled history (*histoire croisée*).