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Summaries

G. Mandalà, *Antropofagia nella Sicilia medievale: un tema culturale tra cronaca e rappresentazione*

Anthropophagy is the consumption of human flesh and the most extreme form of destruction of the human body, a physical violence which is the quintessential taboo of the self-described "civilized" societies. It provokes disgust, surprise and sometimes fascination, creating a deep connection between the text and the reader, and between the message and the audience. With regard to Sicily, anthropophagy is a cultural theme useful to discern between the account of real events and their representation. The construction of the image of Sicily, and even more of its inhabitants, the Sicilians, is based on an accumulation of clichés, often of ancient origins, transmitted and interpreted over the ages. One of them is surely the "bestiality" of its first inhabitants, intended as the ancient Cyclops or the Giants sons of Saturn, both of them "tyrants" described as man-eaters. During the Early Middle Ages the idea that the Sicilians eat human flesh was transferred to the new conquerors of the island: the Muslims, an infidel enemy to be fighted and considered beyond the boundaries of humanity and nature, meant as a divine law and therefore "civilization". In both cases the accusations came from the outside, i.e. from groups as the ancient Greeks or the Christians (both Byzantine and Latin-Norman) who had an interest in representing the old and modern inhabitants of the island as anthropophagists to be feared, conquered, subjugated and converted to religion and/or civilization.

A. Musarra, *Genova e il mare nell'Alto Medioevo: una rilettura delle fonti*

This paper is focused on the main important sources for the history of early medieval Genoa. The first part analyzes the functions assumed by the Genoese port in the transition between the late

Roman age and the Carolingian period. The latter is devoted to the first Genoese expansion in the Mediterranean sea, during the eleventh century. This expansion was not completely unexpected.

Some sources allow us to assume that Genoa had already started long distance trade relations since the middle of the ninth century. During the eleventh century, the Genoese added to this commercial dynamism several actions in defense of public power and Christianity, confirming its growth.

This study aims to outline the actors of this dynamism, recognized in a ruling class that had their own economic foundations in the landownership, but precociously understood the possibilities arising from the sea for their economic growth.

F.G. Giordani, *Elementi alloglotti nel* Chronicon Casauriense*: appunti linguistici e prime osservazioni*

This paper provides an overview of the main loanwords from Lombardic, Frankish, Old High German and Old French – all pertaining to the lexicon of law – in the *Liber Instrumentorum seu Chronicorum Monasterii Casauriensis seu Chronicon Casauriense*. This important historical and documentary source of mediaeval Abruzzo is composed of a very large collection of charters from 8th-12th centuries and a smaller narrative section. The analysis here proposed traces back through the history of these loanwords (even though they are already known from other sources) on linguistic and philological background. My purpose is to determine their semantic value in *Chronicon*'s specific context, in terms of consistency or variation with respect to similar texts. The first outcomes of this preliminary quest allows to draw some considerations on the framework of Lombardic, Frankish and finally Anglo-Norman dominion, which succeeded in Abruzzo during the Middle-Ages.

C. Wickham, *Sulle origini del comune di Bologna*

The beginning of the commune of Bologna has traditionally been situated in the framework of a diploma of the German emperor Henry V to the citizens of the city in 1116, and two major public communal

acts of 1123 and 1131. This article re-investigates the development of the commune from a comparative perspective, setting against the experience of other cities of north-central Italy. It focusses on four separate issues: the political situation in Italy at the beginning of the twelfth century; the political choices facing Henry V; a prosopographical analysis of Bologna's élites in the period 1100-1150, including their relationship both with the commune and with the expansion of the city in that period; and a return to the early documents of the commune. As a result, it becomes easier to see to what extent Bologna's development was typical, and to what extent it was particular. Perhaps the city with the most similar communal development was Cremona.

F. De Falco, *Una riflessione storiografica sullo spazio politico Anglo-Normanno tra XI e XII secolo*

Both Norman Empire and Angevin Empire are terms of large usage in English and French historiography. Historians use these terms to describe the political space that united the kingdom of England with the Duchy of Normandy and other territories of continental France during the XI, XII and XIII centuries. Indeed nor a Norman Empire nor an Angevin Empire existed during the Middle Ages.

The focus of this paper is the construction of that terminology and its adoption by the historians. The paper follows the evolution and the consolidation of these concepts starting by the first apparitions of these empires in the works of Kate Norgate and Charles Haskins. Therefore, the paper analyses the debate which rose upon these two 'empires' through the XX century, paying attention to the most influent authors. The paper shows the alternate rise and decline of the use of the concept of Empire referred to the *Anglo-Norman regnum* and its connection to the general debate concerning the study of Empires. In addition, the paper analyses its reflections in other approaches used for the study of the Middle Ages in England, as the imperialist perspective and the post-colonialist theory.

F. Zamblera, *L'economia della seta in Sicilia tra Due e Quattrocento: diffusione, produzione e specializzazione del lavoro a Messina e nel suo distretto*

Among the most remunerative economic activities in medieval Sicily, the production and trade of silk played an important role. The

international demand for the precious spun fabric guaranteed the Crown Treasury important tax revenue thanks to the monopolistic system enjoyed by the sovereigns of the island for a very long period. Silk also stimulated the production-distribution industry (chain) which maintained various strata (but not in the sense of classes) of society: farming families of breeders and reelers, spinners, dyers, weavers, merchants, shipowners and bankers. A complex and dynamic world of work emerged and flourished in spite of the well-known crises which beleaguered the Kingdom of Sicily between the 13th and the 15th centuries. The passage from the Angevin domination to the long Aragonese rule favoured the relocation of its production and marketing toward the territory and the commercial port of Messina. The documents under examination evidence a marked prosperity in the Kingdom common both in the medieval setting as well as in the growing urban context: the Sicilians themselves were in fact among its major consumers as connoisseurs of luxury and the sovereigns strove to issue special laws to regulate this unrestrained predilection of their own subjects.

D. Rando, *Avignone nel cuore d'Europa. Esilio e 'piccola patria' in Opizzino de Canistris*

In the light of recent studies on Opizzino de Canistris, this essay focuses on the meaning of Avignon and its implications for the author's worldview and creative process. "Exiled and destitute" ("exul et pauper"), Opizzino joined the papal court in Avignon in 1329, where he was appointed "scriptor" at the papal penitentiary; in his writings and drawings dating from after 1334, he recalls the Pope's seat time and again. Moreover, he describes Avignon in almost all his maps depicting Europe as a human body, placing it at the level of its chest. In Opizzino's works, however, the expression "Avinio pectoralis" implies a huge variety of semantic associations: "pectus" can refer either to Europe's chest or to the Church's one, but also to the Faithful's. The city harks back to positive concepts such as hospitality, unity, inner and outer peace ("quies"). Evidently, these values are attributed to the papal court as opposed to the cities of Lombardy, which are despised for their internal struggles. Whereas in these years Petrarch compared Avignon to Babylon, Opizzino closely associated

Babylon to his hometown, i.e. Pavia. At the same time, he transfigured the "holy Avignon" into the new Rome and the new Jerusalem. By means of endless empirical allegories, Avignon results in a "generator of sense", a cartographic cornerstone, outlining an "inner geography" whereby Opizzino attempted "to uncover the hidden meaning of the visible and give shape and place to the invisible" (Whittington). In so doing, Opizzino provides valuable insights for the study of exile on a cultural and political level.

J. Hankins, *Leonardo Bruni's* Laudatio Florentine urbis*, Dante, and 'Virtue Politics'*

Leonardo Bruni's *Laudatio*, often seen as the purest expression of Florentine civic humanism, in this article is presented as an example of what the author calls 'virtue politics': i.e. the dominant strain in humanist political thought which seeks to promote virtue and wisdom in the ruling class and to link political legitimacy with the moral and intellectual qualities of rulers. Hence Florence's hegemony in Tuscany and leadership in Italy is justified in terms of Florence's collective virtue as a city, the result of her *stirps romulea* and her unique political institutions. A comparison with Dante's *De monarchia* illustrates how Bruni turned away from religion and law as sources or modes of legitimation in international relations, and pioneered a new approach, more appropriate to republics, that focused on the moral behavior of polities in order to justify or delegitimate leadership within a larger state system.

A. Feniello, *Alcune note sulle masserie di Capitanata nel tardo medioevo*

The Capitanata masserie are a very good index understanding the economic and agricultural dynamics after the 14th century crisis, which in southern Italy presented very deep issues. This region reorganized its production and its settlement system according to both private and state requirements, with the enhancement of the production of wheat and the development of transumaning sheep. With the formation of a network of cities and villages that had their epicenter in Lucera, that changed from a demographic, politic and economic point of view.

A. Esch, *Medicina del tardo Medioevo. Testimonianze di pazienti e medici nelle suppliche della Penitenzieria Apostolica*

The petitions for absolution or dispensation, which in the case of violations of canon law had to be addressed to the pope and were dealt with by the Apostolic Penitentiary, contain much interesting material on medicine in the late Middle Ages. For they allow one to view illnesses and their treatment not from the perspective of medicinal treatises, books on medicine or pharmacopoeia etc., but rather from that of the involved, the physicians and the sufferers themselves, who describe how they experienced them. In cases from the whole of Europe, between about 1440 and 1490, one finds descriptions of unsuccessful surgical operations and other medical malpractices (this type of source naturally only registers failures), wrong therapies, the mention of medical expert opinions on the cause of death; first papal permissions for anatomical autopsy; the problem of providing medical care in the countryside, cures using magic, bodily defects; impotence; psychological ailments such as depression, madness and suicide; very personal accounts of the plague. Even assisted dying is mentioned.

F.M. Gimeno Blay, *Desde el silencio de la escritura: nutrida concurrencia*

The present study concerns itself with the History of Written Culture, more specifically, with the different agents involved in the creation, transmission, reception and preservation of written records. Our analysis pays special attention to the traces available to us that allow for a reconstruction of a variety of fruitful relationships that took place in the past.

D. Parisi, *Per l'edizione dell'*Epistolario *di Caterina da Siena. Censimento dei manoscritti (con alcune note sulla tradizione)*

These pages, conceived within the project for the critical edition of the Letters of Catherine of Siena – supported by Istituto storico italiano per il medioevo and the Roman Province of the Order of Preachers –, aim to give a first approach to the corpus of the ancient manuscripts.

In the first part of the article a complete and updated list of the MSS of the Letters is provided, along with a brief description of the new findings. Particular attention is given to the latin translation of a letter to "Monna Alessa" preserved at the University Library of Graz. The witness, an autograph of Stefano Maconi, is an important first-hand evidence of the effort pursued by one the secretaries of Catherine in order to spread the message of the Saint. The second part of the essay is dedicated to some short notes about the manuscript tradition, with specific remarks on those letters (four) that were possibly sent twice to different addressees.

A. Restaino, *La mano di Neri. Per un'analisi paleografica del ms. Wien, Österreichische Nationalbibliothek, 3514 dell'epistolario di Caterina da Siena*

This paper is the result of part of a collective preparatory research intended to lead, in the next few years, to a new complete critical edition of Catherine of Siena's Epistles, a fundamental text within the oldest Italian vernacular literature. Catherine's epistolary activity, which allowed her to spread her theological teaching and thought in the whole Christendom, was not carried out in first person, since she, almost certainly, was not able to write. She was helped in this task by some secretaries instead, whose writing practices are therefore to be studied in order to reconstruct, as accurately as possible, Catherine's original text. Only 8 of the original letters have survived, while most of the over 380 letters by Catherine known today are transmitted in manuscript collections. The author of this paper proposes a thorough paleographical analysis of one of the most important collections of Catherine's Epistles, the ms. Wien, Österreichiches Nationalbibliothek, 3514, while also focusing on significant variations in its *mise en page* and verifying, through the comparison with other manuscripts and documents, the traditional identification of its copyist with Neri di Landoccio Pagliaresi, one of Catherine's closest secretaries. Furthermore, the author analyzes the manuscript's several layers of postils and rewritings written in a script showing peculiar graphical features - and bearing significant textual variants - compared to the main text, thus enquiring whether they can be attributed to the main copyist himself or to an anonymous corrector identified, by the manuscript's discoverer Eugenio Dupré Theseider in the 1930s, as "Hand B" ("Mano B").

Y. Tokuhashi, *L'Italia medievale vista dagli storici giapponesi: un cinquantennio di studi della storia d'Italia in Giappone*

The situation of Italian historical study in Japan has changed substantially in these fifty years. In the late 1970's some historians studied the history of medieval Italy and published distinguished works, while most of Japanese medievalists were more interested in England, France, or Holy Roman Empire. It was 1980's that many people were attracted to Italian culture and history and this Italian "boom" triggered the development of historical study about medieval Italy in Japan. Applying new research methods of social history, especially of the School of *Annales* and of *Microstoria*, more Japanese scholars began to research on the medieval Italian history and publish their works, some of which contributed enough to the development of historical study in Japan and Italy. Today, it is easier and less expensive for us to come to gather useful data in Italian archives, while it is possible to find interesting documents and manuscripts across the Internet. This survey will show such a transition in our discipline.

Y. Nishimura, *Fra storia e fonti: percorsi delle ricerche della storia europea e italiana altomedievale in Giappone*

This paper attempts to overview the changing tides of research on early medieval Italy in Japan from the second half of the last century in the context of that of (early) medieval Europe. Although the research is limited in number, it is worth evaluating their academic approach, particularly the way the historical documents are analysed in historical studies.

More concern had been paid for medieval north-western Europe than medieval southern Europe in the 1950-60s. The 70s and 80s observe late, but not early, medieval Italy as the major field of greater number of historians. This trend also corresponds to an increase in positivistic as opposed to theoretical research. At the end of the century, following the new trend for medieval European studies in general, the sphere of research expanded -from political, institutional, socio-economic to social and cultural history-. The range of the period also extended, from the early to later Middle Ages. From the beginning of this century the historical sources / texts have been analysed

from two major perspectives: one that develops the problems on 'the life of the historical source'; the other that focuses on the relationships between text and context.

H. Sato, *Vivere, sopravvivere e convivere. Pace, conflitto e agire politico nel Medioevo giapponese e italiano*

This article presents an example of Italian-Japanese exchange experiences between a group of historians based in Japan around the year 2000 during a rapid internationalization of research. This example is based on the author's personal experiences. Exchanges between historians in the same field of study, combined with the status of research on Japanese medieval history at that time, provided opportunities for the author and her colleagues to develop common research interests between Japanese, Italian, and European historians; all of whom shared interests in medieval communities and conflicts. This example may suggest a possibility of various academic traditions coexisting with mutual enrichment between them in today's globalized world of historical research.