

La Chiesa Nel Medioevo

The *Arte dei rigattieri* (merchants of second-hand goods in Florence) has never been the subject of a systematic study, even in scholarship devoted to the history of trades. Underpinned by a large collection of archival material, this book analyzes the social life and economic activity of *rigattieri* in fifteenth-century Florence. It offers invaluable information on issues such as the relationship between socio-political affiliations and economic interest as well as the structures of consumption and the spending power of different social groups. Furthermore, through the lens of the *Arte dei Rigattieri*, this work examines the connection between the development of the political bureaucracy, the establishment of Medicean power, and contemporaneous processes of identity construction and social mobility.

Located in the heel of the Italian boot, the Salento region was home to a diverse population between the ninth and fifteenth centuries. Inhabitants spoke Latin, Greek, and various vernaculars, and their houses of worship served sizable congregations of Jews as well as Roman-rite and Orthodox Christians. Yet the Salentines of this period laid claim to a definable local identity that transcended linguistic and religious boundaries. The evidence of their collective culture is

Read Book La Chiesa Nel Medioevo

embedded in the traces they left behind: wall paintings and inscriptions, graffiti, carved tombstone decorations, belt fittings from graves, and other artifacts reveal a wide range of religious, civic, and domestic practices that helped inhabitants construct and maintain personal, group, and regional identities. The Medieval Salento allows the reader to explore the visual and material culture of a people using a database of over three hundred texts and images, indexed by site. Linda Safran draws from art history, archaeology, anthropology, and ethnohistory to reconstruct medieval Salentine customs of naming, language, appearance, and status. She pays particular attention to Jewish and nonelite residents, whose lives in southern Italy have historically received little scholarly attention. This extraordinarily detailed visual analysis reveals how ethnic and religious identities can remain distinct even as they mingle to become a regional culture.

Every year, the Bibliography catalogues the most important new publications, historiographical monographs, and journal articles throughout the world, extending from prehistory and ancient history to the most recent contemporary historical studies. Within the systematic classification according to epoch, region, and historical discipline, works are also listed according to author's name and characteristic keywords in their title.

In this provocative account, Maureen Miller challenges traditional explanations of

Read Book La Chiesa Nel Medioevo

the process that changed the nature of religious institutions—and religious life itself—in the diocese of Verona during the early and central Middle Ages. Building on substantial archival research, she shows how demographic expansion, economic development, and political change helped transform religious ideals and ecclesiastical institutions into a recognizably "medieval" church.

This book traces the intellectual life of the Kingdom of Italy, the area in which humanism began in the mid thirteenth century, a century or more before exerting its influence on the rest of Europe. Covering a period of over four and a half centuries, this study offers the first integrated analysis of Latin writings produced in the area, examining not only religious, literary, and legal texts. Ronald G. Witt characterizes the changes reflected in these Latin writings as products of the interaction of thought with economic, political, and religious tendencies in Italian society as well as with intellectual influences coming from abroad. His research ultimately traces the early emergence of humanism in northern Italy in the mid thirteenth century to the precocious development of a lay intelligentsia in the region, whose participation in the culture of Latin writing fostered the beginnings of the intellectual movement which would eventually revolutionize all of Europe. In *Conflict, Commerce, and an Aesthetic of Appropriation in the Italian Maritime Cities, 1000-1150*, Karen Rose Mathews analyzes the relationship between war,

trade, and the use of spolia (appropriated objects from past and foreign cultures) as architectural decoration in the public monuments of the Italian maritime republics in the eleventh and twelfth centuries.

This volume represents the third edition of a work cycle that started in 2006 for my PhD thesis. The thesis was presented in 2010 (first edition, Gattiglia 2010), partially published as a summary monograph in 2011 (second edition, Gattiglia 2011) or in articles (Gattiglia 2012, Gattiglia 2012a, Gattiglia 2011a), and now (third edition) takes the form of a more comprehensive publication in the light of new data. Over the past two years, the work study on Pisa, not only relating to the Middle Ages, continued within the MAPPA (Metodologie Applicate alla Predittività del Potenziale – Methodologies Applied to Archaeological Potential Predictivity) project, allowing a widespread collection of data thanks to which it was possible to explain more fully the hydro-geological, geomorphological and topographic context and to check (and in many cases change) part of the assumptions made.

After the Roman empire fell, medieval Europe continued to be fascinated by Rome itself, the 'chief of cities'. Once the hub of empire, in the early medieval period Rome became an important centre for western Christianity, first of all as the place where Peter, Paul and many other important early Christian saints were

martyred: their deaths for the Christian faith gave the city the appellation 'Roma Felix', 'Happy Rome'. But in Rome the history of the faith, embodied in the shrines of the martyrs, coexisted with the living centre of the western Latin church. Because Peter had been recognised by Christ as chief among the apostles and was understood to have been the first bishop of Rome, his successors were acknowledged as patriarchs of the West and Rome became the focal point around which the western Latin church came to be organised. This book explores ways in which Rome itself was preserved, envisioned, and transformed by its residents, and also by the many pilgrims who flocked to the shrines of the martyrs. It considers how northern European cultures (in particular, the Irish and English) imagined and imitated the city as they understood it. The fourteen articles presented here range from the fourth to the twelfth century and span the fields of history, art history, urban topography, liturgical studies and numismatics. They provide an introduction to current thinking about the ways in which medieval people responded to the material remains of Rome's classical and early Christian past, and to the associations of centrality, spirituality, and authority which the city of Rome embodied for the earlier Middle Ages. Acknowledgements for grants in aid of publication are due to the Publication Fund of the College of Arts, Humanities, Celtic Studies and Social Sciences at

University College Cork; to the Publication Fund of the National University of Ireland, Dublin; and to the Office of the Provost, Ohio Wesleyan University. The richest and most politically complex regions in Italy in the earliest middle ages were the Byzantine sections of the peninsula, thanks to their links with the most coherent early medieval state, the Byzantine empire. This comparative study of the histories of Rome, Ravenna, and Venice examines their common Byzantine past, since all three escaped incorporation into the Lombard kingdom in the late 7th and early 8th centuries. By 750, however, Rome and Ravenna's political links with the Byzantine Empire had been irrevocably severed. Thus, did these cities remain socially and culturally heirs of Byzantium? How did their political structures, social organisation, material culture, and identities change? Did they become part of the Western political and ideological framework of Italy? This study identifies and analyses the ways in which each of these cities preserved the structures of the Late Antique social and cultural world; or in which they adapted each and every element available to them to their own needs, at various times and in various ways, to create a new identity based partly on their Roman heritage and partly on their growing integration with the rest of medieval Italy. It tells a story which encompasses the main contemporary narratives, documentary evidence, recent archaeological discoveries, and discussions on art

Read Book La Chiesa Nel Medioevo

history; it follows the markers of status and identity through titles, names, ethnic groups, liturgy and ritual, foundation myths, representations, symbols, and topographies of power to shed light on a relatively little known area of early medieval Italian history.

A Companion to Medieval and Renaissance Bologna offers a broad panorama of essays that illuminate the distinctive features of the city and its transition from independent medieval commune to second largest city of the Renaissance Papal State.--

Le Chiese Di Roma Dalle Loro Origini Sino Al Secolo Xvi del professore Cav. Mariano Armellini

This is a multidisciplinary study of the ports of the Crown of Aragon compared to the Tuscan coast and port-city of Pisa. It analyzes the geomorphological, geographical, political, and commercial factors in their development, and draws on archaeological and geological investigations as well as published and unpublished historical documents.

Italian philosopher and researcher Carla Ricci addresses an overlooked but significant presence in the Gospels--that of the women who followed Jesus. Citing Luke 8:1-3, Ricci describes a group of women who unswervingly followed Jesus from Galilee to Jerusalem, through his passion and death, to become

messengers of the resurrection.

Based on extensive archival searches, this book provides the first reconstruction of the Templar presence in North-west Italy giving general insights into the development and organization of the Order in this area and providing an outline of the history of each Templar house.

In the wake of modern genocide, we tend to think of violence against minorities as a sign of intolerance, or, even worse, a prelude to extermination. Violence in the Middle Ages, however, functioned differently, according to David Nirenberg. In this provocative book, he focuses on specific attacks against minorities in fourteenth-century France and the Crown of Aragon (Aragon, Catalonia, and Valencia). He argues that these attacks--ranging from massacres to verbal assaults against Jews, Muslims, lepers, and prostitutes--were often perpetrated not by irrational masses laboring under inherited ideologies and prejudices, but by groups that manipulated and reshaped the available discourses on minorities. Nirenberg shows that their use of violence expressed complex beliefs about topics as diverse as divine history, kinship, sex, money, and disease, and that their actions were frequently contested by competing groups within their own society. Nirenberg's readings of archival and literary sources demonstrates how violence set the terms and limits of coexistence for medieval minorities. The particular and contingent nature of this coexistence is underscored by the book's juxtapositions--some systematic (for example, that of the Crown of Aragon with France, Jew with Muslim, medieval with modern), and some suggestive (such as African ritual rebellion with Catalan riots). Throughout, the book questions the applicability of dichotomies like tolerance

Read Book La Chiesa Nel Medioevo

versus intolerance to the Middle Ages, and suggests the limitations of those analyses that look for the origins of modern European persecutory violence in the medieval past.

Roisin Cossar examines how clerics managed efforts to reform their domestic lives in the decades after the Black Death. Despite reformers' desire for clerics to remain celibate, clerical households resembled those of the laity, and priests' lives included apprenticeships in youth, fatherhood in middle age, and reliance on their families in old age.

The first full-length study in any language of the medieval Italian maritime republic of Amalfi during and after its period of political independence. Explores Amalfi's significance in the history of the medieval Mediterranean world.

This book offers a collection of essays on Byzantine Italy which provides a fresh synthesis of current research as well as new insights on various aspects of its local societies from the 6th to the 11th century.

This book is the first major study in English of a group of late twelfth-century religious enthusiasts, the early Humiliati, who were condemned by the Church as heretics in 1184. However, in a remarkable transition, they were reconciled seventeen years later and went on to establish a highly successful religious order in north Italy. The Humiliati have been accorded little attention in previous studies both because of their local nature and because of the suppression of the Order in 1571, after one of their number made a disastrous attempt to murder Charles Borromeo. Using a combination of a wide range of sources, the nature of the early movement and its processes of institutional development are reconstructed. The book also includes a Bullarium Humiliatorum, a calendar of papal and episcopal letters and privileges, which will be of great use to scholars in the field.

Read Book La Chiesa Nel Medioevo

Migrating Words, Migrating Merchants, Migrating Law, edited by S. Gialdroni, A. Cordes, S. Dauchy, D. De ruyscher and H. Pihlajamäki, offers a transdisciplinary account of the connections between merchants' journeys, the languages they used and the development of commercial law.

Discusses the legal, social, and religious position of women in the Greco-Roman world, Middle Ages, Renaissance, Industrial Revolution, and modern era.

Distinguished by its clarity and eloquence, this is a superior work of historical writing and analysis that merits comparison with the best monographs on the social history of Renaissance Italy."—Gene Brucker, University of California at Berkeley

This is a historical excursus that describes female ministries in the early Church. It analyzes the disputed traces of women in the presbyteral ministry, diaconal ministry, and the differences in ordination rite and functions for deaconesses and deacons of the Byzantine Church. Information is included on the gender balance of today's identical ordination rite and functions of deaconesses and deacons. The study also examines: the hypothetical possibility of female presbyteral ordination; belief in female subordination; the spousal symbol; Mary; woman and person; reciprocity; the incarnation of the Word; the impossibility of female presbyteral vocation; the value of doctrines; and the sacramental sign and substance of a sacrament. In conclusion, a prayer for female presbyteral ordination is proposed. (Series: Theology: Research and Science / Theologie: Forschung und Wissenschaft, Vol. 60) [Subject: Gender Studies, Catholic Studies, Religious Studies, History]

Read Book La Chiesa Nel Medioevo

By the early fourteenth century, the city of Florence had emerged as an economic power in Tuscany, surpassing even Siena, which had previously been the banking center of the region. In the space of fifty years, during the lifetime of Dante Alighieri, 1265-1321, Florence had transformed itself from a political and economic backwater—scarcely keeping pace with its Tuscan neighbors—to one of the richest and most influential places on the continent. While many historians have focused on the role of the city's bankers and merchants in achieving these rapid transformations, in *Florence and Its Church in the Age of Dante*, George W. Dameron emphasizes the place of ecclesiastical institutions, communities, and religious traditions. While by no means the only factors to explain Florentine ascension, no account of this period is complete without considering the contributions of the institutional church. In Florence, economic realities and spiritual yearnings intersected in mysterious ways. A busy grain market on a site where a church once stood, for instance, remained a sacred place where many gathered to sing and pray before a painted image of the Virgin Mary, as well as to conduct business. At the same time, religious communities contributed directly to the economic development of the diocese in the areas of food production, fiscal affairs, and urban development, while they also provided institutional leadership and spiritual guidance during a time of profound uncertainty. Addressing such issues as systems of patronage and jurisdictional rights, Dameron portrays the working of the rural and urban church in all of its complexity. *Florence and Its Church in the Age of*

Read Book La Chiesa Nel Medioevo

Dante fills a major gap in scholarship and will be of particular interest to medievalists, church historians, and Italianists.

A guide to key aspects of the development of the ideology of the papacy and papal institutions c.1050-1500.

In the Middle Ages, relic cults provoked rich expressions of devotion not only in hagiographic literature and visual art but also in liturgical music and ritual. Despite the long-recognized inter-play between these diverse media, historians of the period rarely integrate analysis of sacred music into their research on other modes of worship espoused by relic cults. *Holy Treasure and Sacred Song* situates this oft-neglected yet critical domain of religious life at the center of an examination of relic cults in medieval Tuscany. Long recognized as a center of artistic innovation during the Renaissance, this region also boasted the rich and well documented veneration of holy bishops and martyrs buried in the cathedrals and suburban shrines of its principal cities. Author Benjamin Brand reveals that the music composed to honor these local saints - no fewer than ninety chants for the Mass and Divine Office - were essential components of larger devotional campaigns that included the recording of their life stories and the building and decoration of their shrines. Furthermore, the local Tuscan clerics who assumed control of these campaigns with the intent of gaining both temporal and spiritual power drew on influential global models - literary, architectural, musical, and ritual - from preeminent European powers, Rome and the Carolingian Empire. By integrating

Read Book La Chiesa Nel Medioevo

detailed analyses of plainsong and sacred ritual into this rich panorama, Brand traces the dialectic between local, regional, and pan-European trends, revealing the centrality of the liturgy in the development of medieval relic cults and, in a broader sense, medieval European culture and politics. Offering a rich topography of music, liturgy, and devotion through an interdisciplinary approach ideal for the multifaceted nature of medieval relic cults, *Holy Treasure and Sacred Song* will find a broad audience amongst musicologists and medievalists alike.

Prostitution is often called the oldest profession in the world. Even in the Middle Ages, people believed that there would always be women willing to use their bodies for profit. But who were these women who offered themselves up to men? In *A Life of Ill Repute* Maria Serena Mazzi traces and reconstructs prostitution in the early fourteenth century, describing how in medieval European society women - often extremely poor and overwhelmed by debt, or victims either of predatory men full of duplicitous intentions or simply of rape - were traded as commodities. Prostitutes, according to Mazzi, were despised and condemned but considered necessary in an ambiguous and contradictory society that tolerated their sexual exploitation to safeguard the virtue of honest women and counter the vice of homosexuality, while allowing men to vent their own impulses. The theory of the lesser evil - encouraged by both the church and the state - is the grounds on which prostitution flourished in medieval Europe. In the Middle Ages prostitution was censured and considered disgraceful, but at the same time it was

Read Book La Chiesa Nel Medioevo

deemed inevitable and even necessary. A Life of Ill Repute uncovers the hypocrisy and speciousness of ecclesiastical, political, and social arguments for the justification of the existence of public prostitution.

In the Middle Ages, as Christian sources on the Islamic world show, Muslim culture was perceived as extremely threatening: there were many defenses of Christianity, like the treatise on the "mistakes" of the followers of Allah. This book shows, through an analysis of the works of Nicholas of Cusa and of other authors, that in the course of time this textual attitude was modified, as European authors aimed to point out the Christian truth in comparison with the "falsity" of Islamic theology, in order to reinforce Christian identity through the presupposition of its own absolute truth. The apologetic aim was gradually replaced by a systematic comparison based on partial translations of the Qur'an. The comparison with the "other" was also the basis for reinforcing identity, in order to demonstrate the truth and consequently the supremacy of one's own theoretical position.

This volume studies local priests as central players in small communities of early medieval Europe. As clerics living among the laity, priests played a double role within their communities: that of local representatives of the Church and religious experts, and that of owners of land and other goods. By virtue of their membership of both the ecclesiastical and the secular world, they can be considered as 'men in the middle': people who brought politico-religious ideas

Read Book La Chiesa Nel Medioevo

and ideals to secular communities, and who linked the local to the supra-local via networks of landownership. This book addresses both roles that local priests played by approaching them via their manuscripts, and via the charters that record transactions in which they were involved. Manuscripts once owned by local priests bear witness to their education and expertise, but also indicate how, for instance, ideals of the Carolingian reforms reached the lowest levels of early medieval society. The case-studies of collections of charters, on the other hand, show priests as active members of networks of the locally powerful in a variety of European regions. Notwithstanding many local variations, the contributions to this volume show that local priests as 'men in the middle' are a phenomenon shared by the early medieval world as a whole.

00 Distinguished historian Robert Brentano provides an entirely new perspective on the character of the church, religion, and society in the medieval Italian diocese of Rieti from 1188 to 1378. Combing through a cache of previously ignored documents stored in a tower of the cathedral, he uses wills, litigation proceedings, fiscal accounts, and other records to reconstruct the daily life of the diocese. Distinguished historian Robert Brentano provides an entirely new perspective on the character of the church, religion, and society in the medieval Italian diocese of Rieti from 1188 to 1378. Combing through a cache of

Read Book La Chiesa Nel Medioevo

previously ignored documents stored in a tower of the cathedral, he uses wills, litigation proceedings, fiscal accounts, and other records to reconstruct the daily life of the diocese.

A study on Mary Magdalen and her impact on Christianity in the Middle Ages discusses such topics as her popularity; her significance as a symbol of lust, penance, and salvation; and the perceptions surrounding her that shaped the era's social, spiritual, and political agendas. Reprint.

[Copyright: 7848e16ea35095d15591d0960023d22a](#)