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Nella sua lunga attività di studioso e di professore universitario Girolamo Arnaldi, uno dei medievisti italiani più noti a livello internazionale, ha affrontato ambiti di ricerca assai diversi: dalla storia del papato, alla cronachistica, dalla storia dell'università a quella della storiografia. Gli ex allievi e collaboratori che gli fanno omaggio di questo volume hanno voluto, in qualche modo, continuare con lui un dialogo sui temi di ricerca che più gli sono cari.

The way in which a society expresses grief can reveal how it views both intense emotions and public order. In thirteenth-century Italian communes, a conscious effort to change appropriate public reaction to death threw into sharp relief connections among urban politics, gender expectations, and understandings of emotionality. In *Passion and Order*, Carol Lansing explores a dramatic change in thinking and practice about emotional restraint. This shift was driven by politics and understood in terms of gender. Thirteenth-century court cases reveal that male elites were accustomed to mourning loudly and demonstratively at funerals. As many as a hundred men might gather in a town's streets and squares to weep and cry out, even tear at their beards and clothing. Yet these elites enacted laws against such emotional display and proceeded to pay the fines levied against themselves for violating their own legislation. Political theorists used gender norms to urge men to restrain their passions; histrionic grieving, like lust, was now considered "womanish." Lawmakers drew on a complex of gendered ideas about grief and public order to characterize governance in ways that linked the self and the state. They articulated their beliefs in terms of rules of decorum, how men and women need to behave in order to live together in society. Lansing demonstrates this change through a rich combination of sources: archival records from Orvieto, Bologna, and Perugia; political treatises; literary works, notably Petrarch's letters; and representations of grief in painting and sculpture.

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 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.

Utilizing a uniquely rich collection of trial records and council meeting minutes from late medieval Bologna, this book offers the first study of summary justice and oligarchy in an Italian commune, demonstrating how new legal institutions arose in response to the increasingly exclusionary policies of the popolo government.

Medieval Italian communes are known for their violence, feuds, and vendettas, yet beneath this tumult was a society preoccupied with peace. *Peace and Penance in Late Medieval Italy* is the first book to examine how civic peacemaking in the age of Dante was forged in the crucible of penitential religious practice. Focusing on Florence in the thirteenth and fourteenth centuries, an era known for violence and civil discord, Katherine Ludwig Jansen brilliantly illuminates how religious and political leaders used peace agreements for everything from bringing an end to neighborhood quarrels to restoring full citizenship to judicial exiles. She brings to light a treasure trove of unpublished evidence from notarial archives and supports it with sermons, hagiography, political treatises, and chronicle accounts. She paints a vivid picture of life in an Italian commune, a socially and politically unstable world that strove to achieve peace. Jansen also assembles a wealth of visual material from the period, illustrating for the first time how the kiss of peace—a ritual gesture borrowed from the Catholic Mass—was incorporated into the settlement of secular disputes. Breaking new ground in the study of peacemaking in the Middle Ages, *Peace and Penance in Late Medieval Italy* adds an entirely new dimension to our understanding of Italian culture in this turbulent age by showing how peace was conceived, memorialized, and occasionally achieved.

Volume XXV/2 of *History of Universities* contains the customary mix of learned articles, book reviews, and bibliographical information, which makes this publication such an indispensable tool for the historian of higher education. Its contributions range widely geographically, chronologically, and in subject-matter. The volume is, as always, a lively combination of original research and invaluable reference material.

Franks and Lombards in Italian Carolingian Texts examines how historians of Carolingian Italy portrayed the history of the Lombards, Charlemagne's conquest of the Lombard kingdom, and the presence of the Franks in the Italian Peninsula. The different contexts and periods in which these writers composed their works allows readers to focus on various aspects of this period and to highlight the different ways the vanquished remembered Carolingian rule in Italy. The "memories" of these authors are organized by topic, ranging from the origin of the Lombards to the conflicts that broke out among the Carolingians after Louis II died in 875. Besides presenting the English translation and the original Latin text of the excerpts from the Italian Carolingian historical works, the volume also contains the English translations of the same events recorded in Frankish and papal narrative texts. In this way it is possible to compare different memories about the same episode or topic. The book will appeal to scholars and students of the Lombards and Carolingians, as well as all those interested in medieval Europe.

The volume assesses performative structures within a variety of medieval forms of textuality, from vernacular literature to records of parliamentary proceedings, from prayer books to musical composition. Three issues are central to the volume: the role of ritual speech acts; the way in which authorship can be seen as created within medieval texts rather than as a given category; finally, phenomena of voice, created and situated between citation and repetition, especially in forms which appropriate and transform literary tradition. The volume encompasses articles by historians and musicologists as well

as literary scholars, it spans European literature from the West (French, German, Italian) to the East (Church Slavonic), vernacular and Latin; it contrasts modes of liturgical meditation in the Western and Eastern Church with secular plays and song, and it brings together studies on the character of 'voice' in major medieval authors such as Dante with examples of Dante-reception in the early twentieth century.

In a series of essays based on surviving documents of actual court practices from Perugia and Bologna, as well as laws, statutes, and theoretical works from the 12th and 13th centuries, Massimo Vallerani offers important historical insights into the establishment of a trial-based public justice system.

The Thirty Pieces of Silver: Coin relics in medieval and modern Europe discusses many interconnected topics relating to the most perfidious monetary transaction in history: the betrayal of Jesus by Judas for thirty pieces of silver. According to medieval legend, these coins had existed since the time of Abraham's father and had been used in many transactions recorded in the Bible. This book documents fifty specimens of coins which were venerated as holy relics in medieval and modern churches and monasteries of Europe, from Valencia to Uppsala. Most of these relics are ancient Greek silver coins in origin mounted in precious reliquaries or used for the distribution of their wax imprints believed to have healing powers. Drawing from a wide range of historical sources, from hagiography to numismatics, this book will appeal to students and academics researching Late Antique, Medieval, and Early Modern History, Theology, as well as all those interested in the function of relics throughout Christendom. *The Thirty Pieces of Silver* is a study that invites meditation on the highly symbolic and powerful role of money through coins which were the price, value, and measure of Christ and which, despite being the most abject objects, managed to become relics.

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