

## Cento Cibi In Conserva

Aristotle's zoological writings with their wealth of detailed investigations on diverse species of animals have fascinated medieval and Renaissance culture. This volume explores how these texts have been read in various traditions (Arabic, Hebrew, Latin), and how they have been incorporated in different genres (in philosophical and scientific treatises, in florilegia and encyclopedias, in theological symbolism, in moral allegories, and in manuscript illustrations). This multidisciplinary and multilingual approach highlights substantial aspects of Aristotle's animals.

Riesci a immaginarti a una cena con il tuo fidanzato tedesco e tua madre indiana? Lei che cerca di rimpinzarlo, lui che cerca di rifiutare cortesemente e tu che cerchi di non scoppiare a ridere. E magari ti viene in mente quella volta in cui, da piccola, lei aveva preparato il suo piatto forte, il tuo piatto preferito – un kadhi di curry, coriandolo e peperoncino –, e tu ci sei rimasta male perché non potevi mangiarlo tutto tu e ti toccava dividerlo con gli ospiti. Oppure quella volta in cui hai tenuto banco al pranzo nel centro di accoglienza per migranti, riuscendo con l'aiuto di un manicaretto curdo a far dialogare culture lontanissime tra loro. Priya Basil ci racconta con ironia e schiettezza che cosa significa essere ospitali e come usare la condivisione del cibo per imparare a stare insieme, al di là di ogni differenza e diffidenza. Perché il cibo abita le nostre vite. Ci sfama, ci sostiene, ci appaga. E, se inatteso e bizzarro, può anche stupirci e spaesarci, proprio come chi non conosciamo: l'altro da noi, il forestiero che bussa alla nostra porta e ci chiede di entrare. Riusciamo a sorprenderci e insieme nutrirci dell'imprevisto? Può la comunione di un piatto diventare comunione di esistenze? Siamo capaci di offrire un posto accanto a noi allo straniero di cui non sappiamo nulla? In *Elogio dell'ospitalità* Priya Basil ci spinge a esprimere la nostra generosità, invitandoci a offrire e ricevere, condividere e accogliere senza riserve, per capire che solo nell'ospitalità incondizionata possiamo trovare il nostro senso di comunità. E vivere così in un mondo in cui ogni persona può sentirsi a casa, chiunque essa sia.

Thomas Cromwell was a hugely influential figure during the reign of Henry VIII. A devout Protestant, Cromwell helped bring about the Protestant Reformation in England and helped engineer Henry's divorce from Catherine of Aragon so that he could marry Anne Boleyn. Cromwell eventually fell from favor after he arranged the Henry's marriage to Anne of Cleves. He was tried and convicted of treason and heresy and executed.

A presentation of seven years' archaeological excavation, research, and analysis of the site of Cosa

This volume focuses on the outstanding contributions made by botany and the mathematical sciences to the genesis and development of early modern garden art and garden culture. The many facets of the mathematical sciences and botany point to the increasingly “scientific” approach that was being adopted in and applied to garden art and garden culture in the early modern period. This development was deeply embedded in the philosophical, religious, political, cultural and social contexts, running parallel to the beginning of processes of scientization so characteristic for modern European history. This volume strikingly shows how these various developments are intertwined in gardens for various purposes.

The *Family in Late Antiquity* offers a challenging, well-argued and coherent study of the family in the late Roman world and the influence of the emerging Christian religion on its structure and value. Before the Roman Empire's political disintegration in the west, enormous political, religious and cultural changes took place in the period of late antiquity. This book is the first comprehensive study of the family in the later Roman Empire, from approximately 300 AD to 550 AD. Geoffrey Nathan analyses the classical Roman family as well as early Christian notions of this most basic unit of social organisation. Using these models as a contextual backdrop, he then explores marriage, children, domestic servitude, and other familial institutions in late antiquity. He brings together a diverse collection of sources, transcending traditional studies that have centred on the legal record. From the 14th until the 19th century the last novella of Boccaccio's *Decameron*, also known as the *Griselda* story, has been translated and adapted countless times in many European languages. This story's success can be explained by considering it a myth and analysing how this myth engages with contemporary discourses, such as the definition of the ideal wife, the *querelle des femmes*, the socio-political consequences of social exogamy, and tyranny.

In 1638, a small book of no more than 92 pages in octavo was published “*appresso Gioanne Calleoni*” under the title “*Discourse on the State of the Jews and in particular those dwelling in the illustrious city of Venice.*” It was dedicated to the Doge of Venice and his counsellors, who are labelled “*lovers of Truth.*” The author of the book was a certain Simone (Sim?a) Luzzatto, a native of Venice, where he lived and died, serving as rabbi for over fifty years during the course of the seventeenth century. Luzzatto's political thesis is simple and, at the same time, temerarious, if not revolutionary: Venice can put an end to its political decline, he argues, by offering the Jews a monopoly on overseas commercial activity. This plan is highly recommendable because the Jews are “*wellsuited for trade,*” much more so than others (such as “*foreigners,*” for example). The rabbi opens his argument by recalling that trade and usury are the only occupations permitted to Jews. Within the confines of their historical situation, the Venetian Jews became particularly skilled at trade with partners from the Eastern Mediterranean countries. Luzzatto's argument is that this talent could be put at the service of the Venetian government in order to maintain – or, more accurately, recover – its political importance as an intermediary between East and West. He was the first to define the role of the Jews on the basis of their economic and social functions, disregarding the classic categorisation of Judaism's alleged privileged religious status in world history. Nonetheless, going beyond the socio-economic arguments of the book, it is essential to point out Luzzatto's resort to sceptical strategies in order to plead in defence of the Venetian Jews. It is precisely his philosophical and political scepticism that makes Luzzatto's texts so unique. This edition aims to grant access to his works and thought to English-speaking readers and scholars. By approaching his texts from this point of view, the editors hope to open a new path in research into Jewish culture and philosophy that will enable other scholars to develop new directions and new perspectives, stressing the interpenetration between Jews and the surrounding Christian and secular cultures.

Throughout the Renaissance, composers often expressed themselves in a language of riddles and puzzles, which they embedded within the music and lyrics of their compositions. This is the first book on the theory, practice and cultural context of musical riddles during the period. Katelijne Schiltz focuses on the compositional, notational,

practical, social and theoretical aspects of musical riddle culture c.1450–1620, from the works of Antoine Busnoys, Jacob Obrecht and Josquin des Prez to Lodovico Zacconi's manuscript collection of *Canoni musicali*. Schiltz reveals how the riddle both invites and resists interpretation, the ways in which riddles imply a process of transformation and the consequences of these aspects for the riddle's conception, performance and reception. Lavishly illustrated and including a comprehensive catalogue by Bonnie J. Blackburn of enigmatic inscriptions, this book will be of interest to scholars of music, literature, art history, theology and the history of ideas.

Europe's boundaries have mainly been shaped by cultural, religious, and political conceptions rather than by geography. This volume of bilingual essays from renowned European scholars outlines the transformation of Europe's boundaries from the fall of the ancient world to the age of decolonization, or the end of the explicit endeavor to "Europeanize" the world. From the decline of the Roman Empire to the polycentrism of today's world, the essays span such aspects as the confrontation of Christian Europe with Islam and the changing role of the Mediterranean from "mare nostrum" to a frontier between nations. Scandinavia, eastern Europe and the Atlantic are also analyzed as boundaries in the context of exploration, migratory movements, cultural exchanges, and war. *The Boundaries of Europe*, edited by Pietro Rossi, is the first installment in the ALLEA book series *Discourses on Intellectual Europe*, which seeks to explore the question of an intrinsic or quintessential European identity in light of the rising skepticism towards Europe as an integrated cultural and intellectual region.

Johann Michael Wansleben's *Travels in the Levant, 1671-1674*, is an account of the travels in Syria, Turkey and Egypt by one of the best known scholar-travellers of his day who collected manuscripts and antiquities and made some major archaeological discoveries.

The main topic of this work is the interaction between syntactic structure and meaning within the noun phrase, with data drawn primarily from English and Italian.

Pre-modern critical interactions of nature and society can best be studied during the so-called "Crisis of the 14th Century". While historiography has long ignored the environmental framing of historical processes and scientists have over-emphasized nature's impact on the course of human history, this volume tries to describe the at times complex modes of the late-medieval relationship of man and nature. The idea of 'teleconnection', borrowed from the geosciences, describes the influence of atmospheric circulation patterns often over long distances. It seems that there were 'teleconnections' in society, too. So this volume aims to examine man-environment interactions mainly in the 14th century from all over Europe and beyond. It integrates contributions from different disciplines on impact, perception and reaction of environmental change and natural extreme events on late Medieval societies. For humanists from all historical disciplines it offers an approach how to integrate written and even scientific evidence on environmental change in established and new fields of historical research. For scientists it demonstrates the contributions scholars from the humanities can provide for discussion on past environmental changes.

[Copyright: 9ca578f9323aabf1449631fe07519905](https://www.doi.org/10.1007/978-93-323-3000-0)