



Chronica Mundi

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La vita, la morte, la divinità e la magia

Life, death, gods and magic

Vida, muerte, divinidad y magia

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ENGLISH ABSTRACTS

SCRITTURE MAGICHE. BREVI, LETTERE DI SCONGIURO, LIBRI DI *SECRETI* NEI PROCESSI INQUISITORIALI EMILIANO-ROMAGNOLI DEL CINQUECENTO E SEICENTO

MAGICAL WRITINGS. SHORT, LETTERS OF SPELL, BOOKS OF *SECRETI* IN THE INQUISITORIAL PROCESSES IN THE EMILIA-ROMAGNA OF THE SIXTEENTH AND SEVENTEENTH CENTURIES

Laura Roveri

Abstract: This paper examines the trials that took place in the sixteenth and seventeenth centuries in the two peripheral Inquisition courts of Modena and Imola. The defendants were involved with magic writings produced and disseminated in popular areas, or with books and pamphlets on various subjects (medicines *secreti*, household recipes, crafts techniques, predictions of fate and fortune, love formulas, sections of prayers) belonging to the same popular environment. A formal analysis of functional and magical writings most frequently subjected to the Inquisition trials for witchcraft and superstition can distinguish two common types of manufactures: *brevi* and letters of prayer and exorcism. This study analyzes the content, the function, the way to create and reproduce the text, the magical gestures that constituted an inseparable corollary, the motifs, the iconography, the relations with the magical medieval *grimoires* and their modern followers (in particular, *Picatrix* and *Clavicula Salomonis*). A second main theme deals with the propagation of popular books of magic and *secreti* papers, works claiming to reveal the esoteric teachings that would have allowed anyone free access to the secrets of nature. At that

time, there was no distinctions between magic, science, technology and quackery, and a mixture of natural remedies and practices at the border between the prescribed and proscribed was usual.

LA DESTRUCCIÓN CÍCLICA DEL MUNDO Y EL TEMA DE LA GRAN INUNDACIÓN EN LAS MITOLOGÍAS PREHISPÁNICAS: EL EJEMPLO DE LOS O'ODHAM

THE CYCLIC DESTRUCTION OF THE WORLD AND THE THEME OF THE GREAT INUNDATION IN THE PREHISPANIC MYTHOLOGY: THE EXAMPLE OF THE O'ODHAM PEOPLE

Julio Amador Bech

Abstract: This article focuses on the destruction of the world due to the Great Flood that appears in the origin myths of several indigenous groups of Mexico and the United States, particularly among the O'odham of Sonora and Arizona. The O'odham lived in the Sonora desert for many centuries, as witnessed by the Spanish explorers who first ventured into the region. They occupied a territory that extended from the Gila and Salt rivers in Arizona to the southeast of the State of Sonora and the southwest of Chihuahua. Starting from the late nineteenth and to the early twentieth century, their oral traditions were recovered by various ethnologists who described the O'odham history of the universe, characterized by cycles of creation and subsequent destruction of the World. One of them was due to a great flood that devastated the Earth. Considering the similarities with the biblical story of Noah's flood, we wonder whether this tale belongs to an ancient pre-Hispanic tradition, or is the product of the influence of Christian missionaries, both Catholic and Protestant. To confirm this latter

hypothesis, we compare the O'odham traditions with those of other indigenous peoples and with the biblical ones.

LA CACCIA ALLE STREGHE E LE SUE INTERPRETAZIONI: DA TARTAROTTI A DE MARTINO

THE WITCH HUNT AND ITS INTERPRETATIONS: FROM TARTAROTTI TO DE MARTINO

Alessandro Ameli

Abstract: The article, after a brief definition of the general characteristics of the witch hunt, takes into account the work of scholars as the German physician Johannes Wier, who, throughout the years of the Great Witchhunt in Rhineland, opposed the dominant idea of punishment for witches. The paper examines the position of Girolamo Tartarotti, author of *Il congresso notturno delle lammie*, and the reactions it provoked within the Italian Enlightenment. The contribution of Ernesto De Martino, an important figure in Italian ethnography, to the historical analysis of the magical world is also discussed. It then analyzes the Sicilian folklorist Giuseppe Pitre's interest in witchcraft beliefs, whose studies were later continued and deepened by scholars such as Giuseppe Cocchiara and Giuseppe Bonomo.

ROBERTO BELLARMINO E L'ARTE DI BEN MORIRE: «QUI CUPIT BENE MORI, BENE VIVAT»

ROBERTO BELLARMINO AND THE ART OF DYING WELL: «QUI CUPIT BENE MORI, BENE VIVAT»

Stefano Zen

Abstract: With the publication in 1620 of the successful pamphlet *De arte bene moriendi*, it became clear that its author, Roberto Bellarmino, was a mainstay even in the field of ascetical literature. Concerned by the drama of salvation, the Jesuit theologian developed a pedagogy of death in which human life has to be governed in a Christian manner as to have a happy passing away. Dominated by the concept of sin, the teaching of Bellarmino identifies the Church as the only guarantee of salvation. In this context, his *De arte bene moriendi*, whose immense luck remained intact until Saint Alphonsus' *Apparecchio alla morte* and beyond, explains the way to prepare oneself with method to the delicate moment of the passing away: the individual cannot redeem himself only at the end of his earthly existence, or convert for fear of divine justice, but he must be ready to the rendezvous with death in a state of grace. Departing from the traditional treatises of the *ars moriendi*, the work of Bellarmino assimilates the art of well dying to the inner conquest of well-living, arising in the post-Tridentine age as an exemplary model and a mature evolution of the change in sensitivity occurred in the mid-sixteenth century and fostered by the *Dottrina del ben morire* of Pietro da Lucca. According to Bellarmino, those who wish to well die, must live well, as it can be seen by comparing the condition of those who learned the art of well dying, and who will have a happy passing away, and those who ignored the art of living well, and who are doomed to a miserable death.

**EL CUERPO YAQUI - DE LO RELIGIOSO A LO MÁGICO,
DE LO POLÍTICO A LO SOCIAL**

**THE YAQUI BODY. FROM THE RELIGIOUS TO THE
MAGIC, THROUGH THE POLITIC AND THE SOCIAL**

José González Enríquez

Abstract: From a specific analysis of what we define the particularism of Yaqui identity, this article will consider the expression of this phenomenon through the relations established between the various bodies of the Yaqui Authority. To the Yaquis - or rather to the *yoémem*, as they call each other - protection of social cohesion involves building an individual identity and collective action as dictated by the rules of their political-religious and magical system. The Yaquis belong to a world, the *huya aniya/yo aniya*, within which each individual of the community, or indeed any *yoéme*, seeks to maintain a privileged relationship with its environment in order to defend the harmony of the Yaqui people with what represents the space, time and spirit of the *yoéme* body. To the Yaquis, to preserve these three dimensions, a process that Héctor Antonio Ochoa Roles called “internalization” of the socio-political, religious and magical dimension of the individual, means to defend a world view where the *yoéme*, through his present life, legitimates the lived experience of his ancestors, the *surem*.

MAZZINI AND THE LIFE AFTER DEATH

MAZZINI E LA VITA DOPO LA MORTE

Sara Delmedico

Abstract: Most of Mazzini’s writings show his deep faith, a faith that is not confined to a person’s private life but affects every aspect of it. Mazzini’s God, however, is not the Christian God and does not refer to any official confession. This article investigates Mazzini’s theory of religion with a particular emphasis to the metaphysical aspects of his idea of God and life after death.

IL MOVIMENTO RAMJANMABHUMI, OVVERO QUANDO RAM SI RISCOPRÌ UN IRATO NAZIONALISTA INDÙ

THE RAMJANMABHUMI MOVEMENT, OR WHEN RAM REDISCOVERED HIMSELF AS AN ANGRY HINDU NATIONALIST

Daniela Bevilacqua

Abstract: On 6 December 1992, the Babri Masjid was partially destroyed by a crowd of Hindu, rouse to action by the so-called Sangh Parivar, a “family” consisting of a political party, the Bhartiya Janata Party, and two religious-nationalist organizations, the Vishwa Hindu Parishad and the Rastriya Swayamsevak Sangh. Their goal was to awaken Hindu consciousness out of the lethargy caused by centuries of submission, creating a cohesive unit under the sign of Ram, whose place of birth was supposed to have been desecrated by the construction of the mosque. As a matter of fact, the meaning and the iconography of this deity were manipulated to become effective in the right-wing ideology that was developed in the early twentieth century and known as Hindutva. The objective of this article is to briefly outline the historical context in which the movement for the liberation of Ram’s birthplace, the Ramjanmabhumi movement, was formed by analysing the political facts that led to the fateful Dec. 6 and by describing the ways in which they tried to take hold on the Hindu population.

LA LOTTA POLITICA DI DHARAMSALA E PECHINO INTORNO A DORJE SHUGDEN

THE POLITICAL STRUGGLE OF DHARAMSALA AND BEIJING TOWARDS DORJE SHUGDEN

Matteo Miele

Abstract: The paper aims to investigate the interpretation of Dorje Shugden (*rdo rje shugs ldan*), often known as Dolgyal (*dol rgyal*), from the point of view of the Central Tibetan Administration and the Chinese government. After a short introduction about the historical path of the Gelugpa school, up to its takeover in the 17th Century under the leadership of the fifth Dalai Lama, the text focuses on a rift within the school. The dispute emerged over the interpretation of Dorje Shugden, considered by his followers a Dharma's Protector (sanskrit. *dharmapala*, tib. *chos skyong*), as opposed to the considerations of the fourteenth Dalai Lama, who discontinued the practice of propitiating Shugden in 1975. This was primarily due to three reasons: because of the risk of a degeneration of Tibetan Buddhism into a worship of spirits; because considered an obstacle to a reunited Tibetan Buddhism among the different schools, in the wake of a broader harmony between different religions and because dangerous to the well-being of Tibetan society. By analyzing documents and press releases of institutions related to the Tibetan Government in exile and the Chinese press, it becomes clear the PRC's intent to exploit a weakness in the Tibetan world that revolves around the Dalai Lama. This weakness allows for Chinese propaganda, whose aim is to delegitimize the religious and political leader in the eyes of the international community. The bond between the followers of Dorje Shugden and mainland China comes out in essays and press releases, that support the arguments of the Dalai Lama's opponents. The same link appears when reading the Chinese version of Dolgyal's followers' website.

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