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*Le signorie cittadine in Italia, secoli XIII-XV Signorie cittadine nell'Italia comunale Le signorie cittadine in Toscana Lords of Romagna The Italian City-State The Clash of Legitimacies The Italian City-state A Companion to Medieval Pisa 2013 Le signorie cittadine in Toscana Society and Politics in Mediaeval Italy Communication and Conflict Confession and Criminal Justice in Late Medieval Italy 2010 The Medieval Foundations of International Law Florence in the Early Modern World Politics and Justice in Late Medieval Bologna Lineages of the Absolutist State The Early Renaissance Padua in the Age of Dante The New Cambridge Medieval History: Volume 5, C.1198-c.1300 Political Meritocracy in Renaissance Italy Forged in the Shadow of Mars The Origins of the State in Italy, 1300-1600 From Politics to Reason of State Trace and Aura The New Cambridge Medieval History: Volume 6, C.1300-c.1415 A Companion to Late Medieval and Early Modern Milan Venice and the Veneto during the Renaissance: the Legacy of Benjamin Kohl John of Moravia between the Czech Lands and the Patriarchate of Aquileia (ca. 1345-1394) The Logic of Political Conflict in Medieval Cities Republicanism Violence and Justice in Bologna Boccaccio's Florence On Amistà Communes and Despots in Medieval and Renaissance Italy Political Representation: Communities, Ideas and Institutions in Europe (c. 1200 - c. 1690) Della Storia D'Italia Dalle Origini Fino Ai Nostri Giorni Carlo Sigonio Land and Power in Late Medieval Ferrara*

*This volume comprises a multidisciplinary study of Pisa's socio-economic, cultural, and political history, art history, and archaeology at the time of the city's greatest fame and prosperity during the transformative period of the*

Middle Ages. In medieval Italy the practice of revenge as criminal justice was still popular amongst members of all social classes, yet crime also was increasingly perceived as a public matter that needed to be dealt with by the government rather than private citizens. *Confession and Criminal Justice in Late Medieval Italy* sheds light on this contradiction through an in-depth comparison of lay and religious sources produced in Siena between 1260 and 1330 on criminal justice, conflict, and violence. *Confession and Criminal Justice in Late Medieval Italy*: argues that religious people were an effective pressure group with regards to criminal justice, thanks both to the literary works they produced and their direct intervention in political affairs, and that their contributions have not received the attention they deserve. It shows that the dichotomy between theories and practices of 'private' and of 'public' justice should be substituted by a framework in which three models, or discourses, of criminal justice are recognised as present in medieval Italian communes, with the addition of a specifically religious discourse based on penitential spirituality. Although the models of criminal justice were competing, they also influenced each other. "In the first decade of the fourteenth century, the city of Padua was at the zenith of its medieval prosperity. With a population approximately equal to that of contemporary London, Padua was the seat of a university and the centre of an important state which dominated the Venetian hinterland for over fifty years. Unlike the majority of the Italian cities of the period, Padua had a relatively stable constitution which was republican both in theory and in fact. Since the franchise extended to at least one in ten of the adult male population of the city, politics played a large part in the career of many of the citizens. It is no accident that Marsiglio, the most revolutionary political thinker of the Middle Ages, was a Paduan, or that Padua was one of the earliest centres of a civic humanism. It is the aim of this book to analyse the Padua governing class in relation to its economic foundations and its social structure, and then to trace the political development of

the commune culminating in the prolonged crisis of 1310 to 1328, which ended with the definitive establishment of the signoria of the Carrara family. Although primarily concerned with only one city, this study has wider implications, as the Paduan crisis with its choice between responsible and personal government, was far from unique. No less than the great cities of Florence or Venice, secondary centres like Padua were the component cells which made up the distinctive Italian culture of the later Middle Ages, in whose prevailing ethos the origins of the Renaissance must be sought"--Provided by publisher. Il volume raccoglie i primi risultati di una ricerca sulle esperienze di potere personale e signorile nelle città toscane tra la metà del XIII e l'inizio del XV secolo. Rispetto a una perdurante tradizione storiografica che interpreta la storia politica della Toscana nel segno dell'identità comunale, fino a elaborare veri e propri miti quali la «libertà» fiorentina o il «buon governo» senese, emerge qui l'immagine inedita di una terra non solo - per quanto soprattutto - di comuni ma anche di signori. Le ricerche si concentrano sulle forme di potere personale e sui regimi signorili, inquadrandoli in un contesto largo di esperienze politiche e puntando a cogliere la varietà di configurazioni in cui si manifestarono le forme di governo personale in stretto rapporto con l'evoluzione degli ordinamenti comunali. Ciò non significa attenuare le differenze tra forme di governo che erano percepite chiaramente come diverse dai contemporanei, ma evidenziare come esse originassero da un spazio politico comune pur dando luogo ad assetti di potere, configurazioni istituzionali, linguaggi politici, nuovi e diversi. Florence in the Early Modern World offers new perspectives on this important city by exploring the broader global context of the fifteenth and sixteenth centuries, within which the experience of Florence remains unique. By exploring the city's relationship to its close and distant neighbours, this collection of interdisciplinary essays reveals the transnational history of Florence. The chapters orient the lenses of the most recent historiographical turns perfected in studies on Venice, Rome, Bologna, Naples, and elsewhere

towards Florence. New techniques, such as digital mapping, alongside new comparisons of architectural theory and merchants in Eurasia, provide the latest perspectives about Florence's cultural and political importance before, during, and after the Renaissance. From Florentine merchants in Egypt and India, through actual and idealized military ambitions in the sixteenth-century Mediterranean, to Tuscan humanists in late medieval England, the contributors to this interdisciplinary volume reveal the connections Florence held to early modern cities across the globe. This book steers away from the historical narrative of an insular Renaissance Europe and instead identifies the significance of other global influences. By using Florence as a case study to trace these connections, this volume of essays provides essential reading for students and scholars of early modern cities and the Renaissance. Diplomacy has never been a politically-neutral research field, even when it was confined to merely reconstructing the backgrounds of wars and revolutions. In the nineteenth century, diplomacy was integral to the grand narrative of the building of the modern 'nation-State'. This is the first overall study of diplomacy in Early Renaissance Italy since Garrett Mattingly's pioneering work in 1955. It offers an innovative approach to the theme of Renaissance diplomacy, sidestepping the classic dichotomy between medieval and early modern, and re-considering the whole diplomatic process without reducing it to the 'grand narrative' of the birth of resident embassies. *Communication and Conflict* situates and explains the growth of diplomatic activity from a series of perspectives - political and institutional, cognitive and linguistic, material and spatial - and thus offers a highly sophisticated and persuasive account of causation, change, and impact in respect of a major political and cultural form. The volume also provides the most complete account to date of how it was that specifically Italian forms of diplomacy came to play such a central role, not only in the development of international relations at the European level, but also in the spread and application of humanism and of the new modes of political thinking and political

discussion associated with the generations of Machiavelli and Guicciardini. Best known as the author of the Decameron, Giovanni Boccaccio is a key figure in Italian literature. In the mid-fourteenth century, however, Boccaccio was also deeply involved in the politics of Florence and the extent of his involvement steered and inspired his work as a writer. Boccaccio's Florence explores the financial, political, and social turbulence of Florence at this time, as well as the major players in literary and political circles, to understand the complex ways they emerged in Boccaccio's writing. Based on extensive archival research and close reading of Boccaccio's works, the book aims to recover the dynamics of the Florentine conspiracy of 1360 and how this event affected Boccaccio's writing, arguing that his works reveal clear references to this episode when read in light of the reconstructed historical context. In this rich and textured picture of the man in his time, Elsa Filosa documents a microhistory of connections and interconnections and offers new, more political and historically imbedded readings of Boccaccio's seminal works. This collection examines crime and punishment in medieval and early modern Bologna. Drawing from the city's singularly rich archival resources and employing a variety of perspectives, the contributors analyze various types of violence and place the city's institutions of criminal justice within their social, political, and cultural contexts. Tra il XIII e il XV secolo, la maggior parte delle città dell'Italia comunale sperimenta, per periodi più o meno lunghi, forme di governo autoritarie o comunque segnate dalla leadership di una forte personalità o di una potente famiglia. Alcune di queste esperienze si allontanano gradualmente dal sistema comunale e finiscono per partorire una forma di potere del tutto nuova, quella della signoria cittadina. Altre, pur conservando interi pezzi del sistema comunale, portano all'adozione di nuove tecniche di governo e cambiano progressivamente le regole della partecipazione alla vita politica. L'Italia comunale degli ultimi secoli del Medioevo si presenta dunque come uno straordinario laboratorio di esperienze politiche, esaminate in questo

volume partendo da tre diverse angolature. Si è cercato con la prima di offrire una mappatura più completa possibile della diffusione di queste esperienze nell'Italia centro-settentrionale, con la seconda di ricostruire il profilo delle diverse categorie di signori, con la terza di osservare l'adeguamento dell'apparato comunale alle esigenze dei nuovi sistemi di governo. Alle vecchie tesi di un'Italia divisa in due dall'opposizione tra comuni e signorie e di una signoria nata dalla crisi del comune, il volume intende opporre l'immagine di una Italia tardo-medievale plurale e in costante effervescenza politica. This book offers a critical biography of John of Moravia, illegitimate member of the Luxembourg dynasty, provost of Vyšehrad, bishop of Litomyšl and eventually patriarch of Aquileia († 1394), in the wider context of the Czech and Italian history. The Clash of Legitimacies makes an innovative contribution to the history of the state-building process in late medieval Lombardy (during the 13th to 15th centuries), by illuminating myriad conflicts attending the legitimacy of power and authority at different levels of society. Through the analysis of the rhetorical forms and linguistic repertoires deployed by the many protagonists (not only the prince, but also the cities, communities, peasants, and political factions) to express their own ideals of shared political life, this volume reveals the depth of the conflicts in which opposing political actors were not only inspired by competing material interests--as in the traditional interpretation to be found in previous historiography--but also often were guided by differing concepts of authority. From this comes a largely new image of the late medieval and early Renaissance state, one without a monopoly of force--as has been shown in many studies since the 1970s--and one that did not even have the monopoly of legitimacy. The limitations of attempts by governors to present the political principles that inspired their acts as shared and universally recognized are revealed by a historical analysis firmly intent on investigating the existence, in particular territorial or social ambits, of other political cultures which based obedience to authority

on different, and frequently original, ideals. We live in a world in which almost all states purport to be republican. Very few adhere to the Ciceronian concept of *res publica*, understood as “that which belongs to the *popolo* (*respublica respopuli*) [...] and which has the observance of the law and the commonality of interests as its foundation”. The concept of republicanism is traditionally connected to the principle that true political freedom consists of not being subject to the arbitrary will of any man or group of men, and it requires equality of civil and political rights. Republicanism has attracted scholars who aim to develop insights from the classical republican tradition into an attractive political doctrine suitable for modern pluralistic societies. The volume examines republicanism from an historical and theoretical perspective after many years of scholarly investigation and debate. Benjamin G. Kohl (1938–2010) taught at Vassar College from 1966 till his retirement as Andrew W. Mellon Professor of the Humanities in 2001. His doctoral research at The Johns Hopkins University was directed by Frederic C. Lane, and his principal historical interests focused on northern Italy during the Renaissance, especially on Padua and Venice. His scholarly production includes the volumes *Padua under the Carrara, 1318–1405* (1998), and *Culture and Politics in Early Renaissance Padua* (2001), and the online database *The Rulers of Venice, 1332–1524* (2009). The database is eloquent testimony of his priority attention to historical sources and to their accessibility, and also of his enthusiasm for collaboration and sharing among scholars. From one of the foremost medievalists of our time, a groundbreaking work on history and memory that goes well beyond the life of this influential saint. Elected bishop of Milan by popular acclaim in 374, Ambrose went on to become one of the four original Doctors of the Church. There is much more to this book, however, than the captivating story of the bishop who baptized Saint Augustine in the fourth century. Trace and Aura investigates how a crucial figure from the past can return in different guises over and over again, in a city that he inspired and shaped through his beliefs and

political convictions. His recurring lives actually span more than ten centuries, from the fourth to the sixteenth. In the process of following Ambrose's various reincarnations, Patrick Boucheron draws compelling connections between religion, government, tyranny, the Italian commune, Milan's yearning for autonomy, and many other aspects of this fascinating relationship between a city and its spiritual mentor who strangely seems to resist being manipulated by the needs and ambitions of those in power. Building on important issues highlighted by the late Philip Jones, this volume explores key aspects of the city state in late-medieval and Renaissance Italy, particularly the nature and quality of different types of government. It focuses on the apparently antithetical but often similar governmental forms represented by the republics and despotisms of the period. Beginning with a reprint of Jones's original 1965 article, the volume then provides twenty new essays that re-examine the issues he raised in light of modern scholarship. Taking a broad chronological and geographic approach, the collection offers a timely re-evaluation of a question of perennial interest to urban and political historians, as well as those with an interest in medieval and Renaissance Italy. William McCuaig explores the intellectual turbulence of the late Italian Renaissance through a full examination of the work of one scholar--the humanist Carlo Sigonio (1523-84), whose insistence on critical methods for reconstructing the past revolutionized the study of ancient Roman history and the Italian Middle Ages. An internationally published scholar caught in the political tension of the Counter-Reformation, Sigonio was harshly censored by ecclesiastical authorities in Rome, who opposed his application of critical methods to the history of the post-classical world. McCuaig traces Sigonio's interactions with his opponents and supporters, both academic and clerical, to provide a fascinating and detailed portrait of a cultural milieu. On a general level, this study of Sigonio's works helps explain how the republican ethos of the Italian Renaissance came to an end and how the modern study of ancient history evolved in Italy and France



after 1550. Among many topics, this book emphasizes Sigonio's contributions to social history, and points to parallels between the changing social stratifications of ancient Rome and those of early modern Italy. Interdisciplinary in its approach, the work also touches upon the history of education, political theory, the book trade, and historiography. Originally published in 1989. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905. In *Forged in the Shadow of Mars*, Peter W. Sposato traces chivalry's powerful influence on the mentalitè and behavior of a sizeable segment of the elite in late medieval Florence. He finds that the strenuous knights and men-at-arms of the Florentine chivalric elite—a cultural community comprised of men from both traditional and newly emerged elite lineages—embraced a chivalric ideology that was fundamentally martial and violent. Chivalry helped to shape a common identity among these men based on the profession of arms and the ready use of violence against both their peers and those they perceived to be their social inferiors. This violence, often transgressive in nature, was not only crucial to asserting and defending personal, familial, and corporate honor, but was also inherently praiseworthy. In this way, Sposato highlights the sharp differences between chivalry and the more familiar civic ideology of the *popolo grasso*, the Florentine mercantile and banking elite who came to dominate Florence politically and economically during the thirteenth and fourteenth centuries. As a result, in *Forged in the Shadow of Mars*, Sposato challenges the traditional scholarly view of chivalry as foreign to the social and cultural landscape of Florence and contests its reputation as a civilizing force. By reexamining the connection between

chivalric literature and actual practice and identity formation among historical knights and men-at-arms, he likewise provides an important corrective to assumptions about the nature of elite violence and identity in medieval Italian cities. Italy in the Middle Ages was unique among the countries of Europe in recreating, in a changed environment, the urban civilization of antiquity - the society, culture, and political formations of city-states. This book examines the origins and nature of this phenomenon from the fall of Rome to the eve of its consummation, the Italian Renaissance. The explanation is sought in Italy's singular 'double existence' between two contrasted worlds - ancient and medieval. The ancient was characterised by the total predominance of the landed aristocracy in economy and society, enforced through a peculiar system of city states embracing town and country. The new medieval influences were marked by the separation of town, country and aristocracy, by the identification of towns with trade and a mercantile bourgeoisie, and by commercial and proto-industrial revolution. Italy shared in both worlds. It remained a land of cities and of an urbanized ruling class (except in the Norman South) and re-established territorial city states; but the states were very different from those of antiquity, the city leaders in the commercial revolution, and Italy itself seen as a nation of shopkeepers, birthplace of capitalism. In this fascinating and ground-breaking study, Philip Jones traces in detail the tension and interaction between the two traditions, civic and patrician, mercantile and bourgeois, through all phases of Italian life to their culmination in two rival regimes of communes and despots. The beginnings of the state in Europe is a central topic of contemporary historical research. The making of such early modern Italian regional states as Florence, the kingdom of Naples, Milan, and Venice exemplifies a decisive turn in the state tradition of Western Europe. *The Origins of the State in Italy, 1300-1600* represents the best in American, British, and Italian scholarship and offers a valuable and critical overview of the key problems of the emergence of the state in Europe. Some of the topics covered include the

political legitimacy of the aborning regional states, the changing legal culture, the conflict between church and state, the forces shaping public finances, and the creation of the Italian League. The eight essays in this collection originally appeared in the *Journal of Modern History*. Contributors include Roberto Bizzocchi, Giorgio Chittolini, Trevor Dean, Riccardo Fubini, Elena Fasano Guarini, Aldo Mazzacane, Anthony Molho, and Pierangelo Schiera. This volume will appeal to historians, historical sociologists, and historians of political thought. The sixth volume of *The New Cambridge Medieval History* covers the fourteenth century, a period dominated by plague, other natural disasters and war which brought to an end three centuries of economic growth and cultural expansion in Christian Europe, but one which also saw important developments in government, religious and intellectual life, and new cultural and artistic patterns. Part I sets the scene by discussion of general themes in the theory and practice of government, religion, social and economic history, and culture. Part II deals with the individual histories of the states of western Europe; Part III with that of the Church at the time of the Avignon papacy and the Great Schism; and Part IV with eastern and northern Europe, Byzantium and the early Ottomans, giving particular attention to the social and economic relations with westerners and those of other civilisations in the Mediterranean. This volume traces the logic of urban political conflict in late medieval Europe's most heavily urbanized regions, Italy and the Southern Low Countries. The fourteenth and fifteenth centuries are often associated with the increasing consolidation of states, but at the same time they also saw high levels of political conflict and revolt in cities that themselves were a lasting heritage of this period. In often radically different ways, conflict constituted a crucial part of political life in the six cities studied for this book: Bologna, Florence, and Verona, as well as Liège, Lille, and Tournai. *The Logic of Political Conflict in Medieval Cities* argues that such conflicts, rather than subverting ordinary political life, were essential features of the political systems that

developed in cities. Conflicts were embedded in a polycentric political order characterized by multiple political units and bases of organization, ranging from guilds to external agencies. In this multi-faceted and shifting context, late medieval city dwellers developed particular strategies of legitimating conflict, diverse modes of behaviour, and various forms of association through which conflict could be addressed. At the same time, different configurations of these political units gave rise to specific systems of conflict which varied from city to city. Across all these cities, conflict lay at the basis of a distinct form of political organization—and represents the nodal point around which this political and social history of cities is written. 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. Although we often think of friendship today as an indisputable value of human social life, for thinkers and writers across late medieval Christian society friendship raised a number of social and ethical dilemmas that needed to be carefully negotiated. On *Amistà* analyses these dilemmas and looks at how Dante's strategic articulations of friendship evolved across the phases of his literary career as he manoeuvred between different social groups and settings. Elizabeth Coggeshall reveals that friendship was not an unequivocal moral good for the writers of late medieval Italy. Instead, it was an ambiguous term to be deployed strategically, describing a wide range of social relationships such as allies, collaborators, servants, patrons, rivals, and enemies. Drawing on the use of the language of friendship in the letters, correspondence poems, dedications, narratives, and treatises composed by Dante and his interlocutors, Coggeshall examines the way they skillfully negotiated around the dilemmas that friendship

raised in the spheres of medieval Italian literary society. The book addresses instances of inclusivity and exclusivity, collaboration and self-interest, hierarchy and equality, and alterity and identity. Employing literary, historical, and sociological analysis, *On Amistà* presents a genealogy for the innovative and tactical use of the terms of friendship among the works of late medieval Italian authors. 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. Dante Fedele's new work of reference reveals the medieval foundations of international law through a comprehensive study of a key figure of late medieval legal scholarship: Baldus de Ubaldis (1327-1400). 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. Sample Text Forty years after its original publication, *Lineages of the Absolutist State* remains an exemplary achievement in comparative history. Picking up from where its companion volume, *Passages from Antiquity to Feudalism*, left off, *Lineages* traces the development of Absolutist states in the early modern period from their roots in European feudalism, and assesses their various trajectories. Why didn't Italy develop into an Absolutist state in the same, indigenous way as the other dominant Western countries, namely Spain, France and England? On the other hand, how did Eastern European countries develop into Absolutist states similar to those of the West, when their social conditions diverged so drastically? Reflecting on examples in Islamic and East Asian history, as well as the Ottoman Empire, Anderson concludes by elucidating the particular role of European

development within universal history. The first full-length study of Francesco Patrizi—the most important political philosopher of the Italian Renaissance before Machiavelli—who sought to reconcile conflicting claims of liberty and equality in the service of good governance. At the heart of the Italian Renaissance was a longing to recapture the wisdom and virtue of Greece and Rome. But how could this be done? A new school of social reformers concluded that the best way to revitalize corrupt institutions was to promote an ambitious new form of political meritocracy aimed at nurturing virtuous citizens and political leaders. The greatest thinker in this tradition of virtue politics was Francesco Patrizi of Siena, a humanist philosopher whose writings were once as famous as Machiavelli's. Patrizi wrote two major works: *On Founding Republics*, addressing the enduring question of how to reconcile republican liberty with the principle of merit; and *On Kingship and the Education of Kings*, which lays out a detailed program of education designed to instill the qualities necessary for political leadership—above all, practical wisdom and sound character. The first full-length study of Patrizi's life and thought in any language, *Political Meritocracy in Renaissance Italy* argues that Patrizi is a thinker with profound lessons for our time. A pioneering advocate of universal literacy who believed urban planning could help shape civic values, he concluded that limiting the political power of the wealthy, protecting the poor from debt slavery, and reducing the political independence of the clergy were essential to a functioning society. These ideas were radical in his day. Far more than an exemplar of his time, Patrizi deserves to rank alongside the great political thinkers of the Renaissance: Machiavelli, Thomas More, and Jean Bodin. *Political Representation: Communities, Ideas and Institutions in Europe (c. 1200 - c. 1690)* offers a wide consideration of the nature of representation in the political assemblies of pre-modern European, evaluating their creation, evolution, membership and ideological context. This study fills a notable gap in the history of political thought. A study of

the Este family, lords (later Dukes) of the cities of Ferrara, Modena and Reggio. 20 Chapters by qualified and distinguished scholars offer a new and original view of the State of Milan from the mid 14th to the late 17th century, with themes ranging from society to politics, music to literature, the history of art to law, the church to the economy.

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