



**Chronica Mundi**

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**Banditi e banditismo**

**Bandits and Banditry**

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## ENGLISH ABSTRACTS

### LUTERO, MÜNTZER E LA GUERRA DEI CONTADINI: L'ACCUSA DI BANDITISMO COME DELEGITTIMAZIONE DELLA RIFORMA RADICALE

### LUTHER, MÜNTZER AND THE PEASANTS' REVOLT: THE ACCUSATION OF BANDITRY TO DELEGITIMISE THE REFORM

*Stefano Zen*

**Abstract:** When Luther's booklet *Against the Murderous, Thieving Hordes of Peasants* appeared in May 1525, the peasants' revolt had already reached the point of maximum expansion. Luther harshly attacked peasants and the revolutionary Christianity of Thomas Müntzer, using the accusation of banditry to delegitimize their action and show the incompatibility of their claims with the word of God. Luther's words aimed to discredit his opponent and accused him of being a bandit. He frequently resorted to insinuations and virulent denunciations, thus it is not surprising that Müntzer and his followers are depicted in the leaflet in dark, threatening hues. Müntzer, however, who was equipped with remarkable theological training, responded in the language of a biblical prophet, rooted in German mysticism. His reading included Erasmus, perhaps even Plato in Ficino's version. Müntzer was also influenced by More's *Utopia*, which had been a great publishing success, and sought to put these ideas into practice. In particular, the issue of common property, which brought the theories of Plato and More into conversation with evangelical Christianity, became Müntzer's battle cry and the basis on which he began to construct the millennial reign of Christ on earth, sweeping away priests, monks and princes.

According to Luther, nothing was ‘more poisonous, harmful and evil than a subversive’, therefore one needed to ‘strike, slaughter, massacre’ Müntzer and his farmers, as God himself ‘desires that the kings are respected, the seditious are defeated’. His cynical exaltation of repression, together with his accusation of banditry, laid the theoretical foundations for the tragic massacre of Frankenhausen.

## **BANDOLERISMO Y SOCIEDAD EN LA CORONA DE CASTILLA A FINALES DEL SIGLO XVIII**

### **BANDITRY AND SOCIETY IN THE CROWN OF CASTILE AT THE END OF EIGHTEENTH CENTURY**

*Manuel Martin Polo*

**Abstract:** During the last quarter of the eighteenth century and the early nineteenth century, banditry acquired unprecedented proportions and intensity in the Crown of Castile. This article investigates presence and impact of banditry on the territory and tries to assess the size of the phenomenon by considering the volume of assaults compared to other regions, the approximate number and identification of bandits and the evolution of the number of those executed, together with other qualitative and organisational aspects. The analysis of the socioeconomic structure reveals that this wave of banditry was not accidental, and an unambiguous explanation of the phenomenon is not possible. The challenge to public order resulted in a strong militarisation from the 1780s, with the *Instrucción de malhechores* of 1784, although the results did not match the initial expectations.

## **GAVILLAS Y BANDOLEROS ENTRE AMECA Y**

## **GUACHINANGO (1857-1877)**

### **SHEAVES AND BANDITS BETWEEN AMECA AND GUACHINANGO (1857-1877)**

*Angélica Peregrina*

**Abstract:** Banditry in Mexico was so entrenched during the nineteenth century to be considered real social plague. It was not limited to specific areas, but had become a truly endemic phenomenon. In Jalisco, a federal state in western Mexico, the presence of groups that disrupted public order and security was particularly significant in the years from 1857 to 1877. Due to a number of crises ignited by internal wars that arose throughout the nineteenth century, politicians found themselves unable to quell bandits and banditry. This article focusses on the incidence of banditry in the regions of Ameca and Guachinango, especially in rural areas and small villages. Since Ameca and Guachinango, which are located in the western area of the state of Jalisco, were sparsely populated and with few communication routes at that time, bandits found them quite attractive places to be, as the terrain itself offered them protection and allowed them to roam more freely.

### **EL BANDIDO COMO “TRAIDOR” Y LA DICOTOMÍA DEL “BANDIDAJE” EN AGUASCALIENTES, 1861-1880**

### **THE BANDIT AS “TRAITOR” AND THE DICHOTOMY OF BANDITRY IN AGUASCALIENTES, 1861-1880**

*Víctor Manuel Carlos Gómez*

**Abstract:** This article explores the definition of banditry and the specific meanings it had been attributed by different social groups.



It would allow to understand banditry as a broad phenomenon in which bandits as well as those who were affected directly and indirectly participated. Bandits were also used by different actors as a political means to achieve their own goals. In the time frame and areas covered by this study, banditry had been a dichotomous phenomenon: on the one hand, the political opponents raised in arms, on the other, the assailants on the way. The bandit-faction attempted to eradicate the liberal political class, because it hampered the exercise of the government, questioned legitimacy and prevented the consolidation of the state. He was depicted as traitor of the country, since he was believed to infringe the institutional order and national security. The bandit-robber instead mostly affected people living in villages and ranches. His dishonest way of earning a living was perceived as a dishonourable act, since villagers valued a lot honest work. Moreover, bandits also disrupted the neighbourly ties and private property. Therefore, they were judged as despicable men worthy of repudiation and deserving rejection.

## **AMNESTY AND CONFLICT OF INTEREST IN THE DILESSI MURDERS (1870)**

### **AMNISTIA E CONFLITTO DI INTERESSI NEGLI OMICIDI DILESSI (1870)**

*Kalliopi Kefalas*

**Abstract:** In April 1870 in Dilessi, Greece, bandits held a group of four Englishmen and one Italian hostage for ten days and murdered them when the Greek government denied them amnesty for their crimes, their principal demand in their negotiations with English and Greek authorities over the release of the captives. While the Greeks were adamant about finding an alternative to granting

amnesty because of this action's unconstitutional nature, the English insisted that the Greek state temporarily suspend its constitution to save the lives of British subjects, showing the role of bandits and banditry in shaping state relations. In this article, I explain the significance of the issue of amnesty in the Dilessi murders and attempt to answer why a seemingly minor event had such an impact in both Greece and England and especially on Anglo-Greek relations. I argue that the amnesty issue and the responses to it found in the English press and private journals, along with various discrepancies in Greek and English narratives of the affair, can be instrumental in a larger debate about state sovereignty and show that England during this time treated Greece as a crypto-colony.

## EL BANDOLERISMO A TRAVÉS DE LAS NOTICIAS DE SUCESOS DURANTE LA RESTAURACIÓN ESPAÑOLA

### BANDITRY RELATED IN NEWSPAPERS DURING THE SPANISH RESTORATION

*Víctor José Ortega Muñoz*

**Abstract:** The press is a major source for historical studies, for it gives insight on events and people, who are generally forgotten by history. By considering two Spanish newspapers, *La Unión Mercantil* of Malaga and *La Vanguardia* of Barcelona, this article highlights the image of the bandits, and the ideology delivered by these two models of modern bourgeois press. The time-period covers the Spanish Restoration, that is, from 1875 to 1923, when the dictator Primo de Rivera rose to power. This study also speculates that the image of banditry elaborated by the press, differs from the one conceived by popular imagination and foreign travellers visiting Spain in the nineteenth century. Far from being considered a

fascinating phenomenon, banditry was presented as a socially destabilising element, which affected the established order, and therefore, had to be eliminated as soon as possible.

## **BANDITRY AND SEPARATISM IN THE GREEK ISLAND OF SAMOS (1914-1925)**

## **BANDITISMO E SEPARATISMO NELL'ISOLA GRECA DI SAMOS (1914-1925)**

*Nikos Vafeas*

**Abstract:** The paper investigates a series of armed movements manifested in the Greek island of Samos from 1914 to 1925 under the command of the well-known former bandits, the Yagas brothers. These movements, which begun just few years after the incorporation of Samos into the Greek nation-state in 1912 and gradually acquired a separatist character, occupy until today a significant place in the oral memory of the local population, although they have been rather neglected by the official historiography, be it national or local. The paper describes in detail and analyses the various forms of collective action that took place during these movements, focusing on the practices and the discourses of the rebels.

## **DOING POLITICS WITH VIOLENT MEANS: THE THRESHOLD BANDITS OF THE *VIOLENCIA TARDÍA* IN TOLIMA (COLOMBIA)**

## **HACIENDO POLÍTICA DE MANERA VIOLENTA: LOS BANDOLEROS LIMINALES DE LA *VIOLENCIA TARDÍA* EN EL TOLIMA (COLOMBIA)**

*Lukas Rehm*

**Abstract:** Focusing upon the Colombian department of Tolima, the paper examines the irregular combatants of Liberal origin – the so called *bandoleros sociales* and *bandoleros políticos* – who beset wide parts of Colombia in the late 1950s and early 1960s, during the late phase of the Colombian Civil War also known as the *Violencia Tardía*. Against the background of the different definitions of bandits provided by Eric J. Hobsbawm and Anton Blok the author argues that the Colombian *bandoleros* cannot be differentiated as stringently as the two scholars propose. Analyzing contemporary court files as well as press releases he concludes that the bandits of the early *Frente Nacional* governments are best understood as ‘threshold people’ according to the concepts of the anthropologist Victor Turner.

## **SHIFTING THE PRESENT: FRANCESCO ROSI'S SALVATORE GIULIANO**

### **VARIAZIONI SUL PRESENTE: *SALVATORE GIULIANO* DI FRANCESCO ROSI**

*Fabrizio Cilento*

**Abstract:** Salvatore Giuliano was a legendary Sicilian bandit whose story Francesco Rosi portrays in an unorthodox editing style, involving numerous flashbacks and flash-forwards that incessantly break the movie's chronology. Rosi was resolute that there be nothing in *Giuliano* that was not taken from a version of the bandit's mysterious death presented by the institutions, newspapers, and, probably more than any other source, television reports. The director does not use the plot to provide information, rather the

information itself is the core of his work and becomes the actual narrative. Here the traditional neorealist narrative mode is deconstructed to displace consecutive narrative with multiple reports. The film explores the borders of the economic miracle and considers Southern Italy as a colonial outpost for the Northern economy, underlining how the nation was destabilized by intense regionalism. By focusing on the issue of banditry, Rosi exemplifies how the new global space has to coexist with traces of the past and imbalances between regions.

## **IL BRIGANTAGGIO IN ITALIA TRA RISORGIMENTO E QUESTIONE MERIDIONALE: UN'INTRODUZIONE AL TEMA**

### **BRIGANDAGE IN ITALY BETWEEN RISORGIMENTO AND THE SOUTHERN QUESTION: AN INTRODUCTION TO THE THEME**

*Andrea Carteny*

**Abstract:** This article, through a critical and historiographical approach, uses banditry in post-unification Italy as a key fact to interpret the Italian Risorgimento and the related Southern Question. By providing a political and ideological overview of banditry, several traits of the anti-Risorgimento movement, a cultural current opposing as an anti-canon the Risorgimento canon, and reminiscent of pro-Bourbons supporting parties, are highlighted. These traits are clearly distinguishable in the oral and written narrative, belonging to the cultural collective memory of Southern Italy, of banditry as a counterrevolutionary and popular phenomenon. Military repression of banditry, which grew up to take on the characteristics of a civil conflict, has left several issues still unresolved in the cultural debate started immediately after the

Unification of Italy and recently renewed on the occasion of its sesquicentennial anniversary and the centenary of the Great War.

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