

oeuvre. Because Politian was almost superhumanly erudite, it is impossible to grapple with his attitude towards the entire classical tradition in a study of only 80,000 words; thus my dissertation deals only with his studies of Greek verse in hexameters and elegiac couplets. A claim to be made indirectly (in the absence of surer evidence) is that he seems to have had almost no first-hand experience of classical Greek tragedy beyond short excerpts and quotations in scholia. The absence of response in his work is otherwise puzzling.

My work at the British School at Rome over the course of my Rome Award involved transcribing some important manuscripts and incunabula in the Vatican and Corsiniana, as well as looking at a number of important recent studies in the American Academy library that are so far unavailable in England. During the three months of my Award I also found the time to complete half of my Ph.D. dissertation and submit an article that will be published in the next volume of *Studi Umanistici Piceni*. The Award was invaluable to my studies; without it I should have relied almost entirely on secondary materials and other scholars' editions of Politian's translations and commentaries, which, in at least one case, might not be uniformly reliable.

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Enmity and peace-making in the Kingdom of Naples, c. 1600–1700

My doctoral project investigates the ideas and practices of 'enmity' in early modern Italian history explored through a case-study of the Spanish-ruled Kingdom of Naples in the period c. 1600–1700. Acknowledged states of enmity were part of the fabric of everyday life in early modern Italian towns and villages. Thoughts on politics and society were articulated through vocabularies of enmity, friendship and peace. These relational idioms were fundamental to early modern visions of human society, yet the academic study of them is still in its infancy. Violent outlaws and their bloody feuds remain potent symbols of southern Italy's past. This association persists, with the south still often imagined as a society where antique notions of honour and retribution retain their power. My dissertation explores these phenomena, but also moves beyond crude theories of southern Italian character and society.

Attending to the languages and practices of enmity permits one to untangle the complex relations between individuals, communities and the state in early modern southern Italy. Quarrels, arguments and disputes are common parts of human life. Despite this attention, enmity often has had only a shadowy presence in our historical imagination, as the nemesis of social development and human progress. I draw from new historiographical movements, such as the history of the emotions, to help analyse the place of enmity. By focusing on the notion of enmity, my thesis reconsiders the trajectory of attitudes towards violence and its control in the development of modern Italian states and legal systems from a novel viewpoint.

The specific research I undertook in Rome concerned the peace-making activities of the Jesuit missions in the Kingdom of Naples. I studied the annual reports and correspondence

of the Neapolitan province of the Jesuits. They carried out numerous popular missions across the early modern period. These missions were events of preaching and penitence; self-flagellation and other acts of bodily mortification were often performed. Rituals of peace-making, aimed at reconciliation between enemies, were vital to these missions and seen as their ‘major fruit’. They often encountered communities divided by hatreds that had often led to murders.

Despite excellent historical work in Italian and English on these missions, Jesuit peace-making has not been understood yet in its full complexity. In particular, aspects of law, authority and social structure in the Kingdom of Naples need to be further integrated into the history of the missions. By viewing the missions in these contexts, our understanding of Jesuit peace-making activities changes, and we can see how the reconciliation tactics of the Jesuits depended on the political-legal traditions of the Kingdom.

The documents I consulted demonstrate that the Jesuits held that most peace-making was completed fully only through the practical signing of a particular legal instrument of the Kingdom: the *remissione della parte*, a type of forgiveness issued from the offended parties (normally the close kin of a murdered person) that allowed the accused to begin the process of obtaining a pardon from the court. This means that their festivals of mortification and enthusiastic forgiveness have a place in the legal history of the Kingdom. In their missions the Jesuits attempted to transform communities through penitential exercises that intervened in the hearts of men and, especially, women. I show how Jesuit thought about the science of peace-making was influenced by humoral theories of the heart and the effects that viewing penance and hearing sermons had upon the body.

The importance of a synthetic approach to understanding Neapolitan legal history is demonstrated by this case-study of the missions of the Jesuits: spiritual ideas influenced the place and trajectory of the legal mechanisms of forgiveness in the Kingdom. This will be integrated into my broader doctoral study of the communal, religious and legal aspects of enmity and peace-making in the Kingdom.

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Canova and caricature: strategies for viewing portraiture in the Napoleonic era

I had the privilege of spending the first three months of 2013 as a Rome Awardee at the British School at Rome, conducting research towards my doctoral thesis. Using the Kingdom of Naples as a loose case-study, the thesis seeks to examine the fate of the royal portrait in the wake of the French Revolution and during the Napoleonic period through an exploration of various viewing strategies at work in the creation and reception of images of royalty during this turbulent and politically precarious period. My research in Rome focused primarily on exploring the intersection between Antonio Canova’s portraits of royal sitters and the recurrent theme of de-masking and flaying in