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**ABSTRACTS**

**THE SACRUM INFIRMARIUM OF THE CONVENT OF  
SAN GREGORIO ARMENO**

GEMMA COLESANTI, MIRIAM PALOMBA

Research on the convents of the Kingdom of Naples in the Middle Ages has never deepened the role of some of these institutions in the social sphere. Our study analyzes the emergence, functioning and organization of the infirmary of the convent of San Gregorio Armeno between the twelfth and the fourteenth centuries. The focus is above all on the reciprocity established between the body of the citizens and the monastic community of women, with special attention given to the activity of the abbesses and the governors of the infirmary.

**URBAN GOVERNANCE AND WELFARE IN SIXTEENTH-  
CENTURY TRANSYLVANIA**

MÁRIA PAKUCS-WILLCOCKS

The article investigates the policies of urban councils towards welfare and social assistance in early modern Transylvania. By asking questions related to a coherent and systematic set of measures taken by town councils in this respect, I examine how the medieval charitable institutions, mostly hospitals, were viewed and integrated into their political vision by the urban governments after the Reformation. The *Church Ordinance of the Transylvanian Saxons* (1547) set out the duty of care for town councils, which shaped the policies of civic magistrates in Sibiu and Braşov after the Reformation.

**CHARITY AND HONOR. DOWRY FINANCING IN NAPLES  
DURING THE *ANCIEN RÉGIME***

VITTORIA FIORELLI

In the present article, the author analyzes the effect, in the public and private spheres, of the dowry policy of the Neapolitan elites, on the basis of documents issued by charitable organizations and institutional pawnbrokers (*monti di pietà*). The study

focuses on the dissemination of aristocratic affiliation practices and on identifying the methods used to guarantee the young women's access to religious life. These are correlated with an assessment of the social and political position of those who provided financial support and of the religious and ideological motivations expressed in certain statutes promulgated in Naples during that time.

## **HEALING IN THE AGE OF ORALITY. WHAT ARE THE SOURCES FOR THE STUDY OF SOCIAL ASSISTANCE PRACTICES IN WALLACHIA AND MOLDAVIA IN THE FIFTEENTH–SEVENTEENTH CENTURIES?**

LIDIA COTOVANU

Nearly all of the Wallachian and Moldavian *internal* documents, as historians call them, were issued for reasons of patrimonial transactions: the mobility of the land was the main source for producing written documents. Cases under the canon law were resolved orally as late as the eighteenth century; therefore, in the absence of ecclesiastical archives, the study of social assistance offered privately or publicly to those in need is hindered by this documentary void. To gather a minimum of information on this topic, *internal* documents are the only resource. They reveal that in the Danubian Principalities there were three main providers of social assistance: the families/the close communities, the monasteries and the prince, all three using land (real estate) as means for exchange. The weak bureaucratisation of the state and the church thus reduced the range of documentary production to the mobility of patrimony. However, owing to the fact that all three welfare providers, *i.e.* private assistance, monasteries and the prince, resorted to land as currency and means of sustenance, the primary sources become valuable, and the researcher can recover, indirectly, the practices of social assistance which would have otherwise been lost due to the predominance of orality.

## **BROTHERHOOD OR GUILD? SOLIDARITY, MUTUALITY AND REPRESENTATION AMONG CONFRATERNITIES, ASSISTANCE AND COMMUNITIES IN MODERN AGE NAPLES**

GIOVANNI LOMBARDI

Brotherhoods and guilds formed a pervasive social system, while religious practices, associations and 'shrines' embodied national or devotional communities. The terminology referring to these sodalities could be polysemous. However, that did not mean that the world it described lacked distinctness. Rather, it showed these organizations' capacity to adapt to real life in a changing society, rethinking themselves, joining groups and converting purposes. In fact, the goals of these institutions could overlap, pursuing synergies or conflicts. Therefore, mutualism, devotions and solidarity gave shape to social control, a form of control which could be

harsh or not, but was always pervasive. Thus, brotherhoods, guilds, shelters and nations (*nationes*) aggregating around the cult of a patron saint shaped Neapolitan life, sealing classes, powers and behaviours. *De facto*, these experiences became poles of identity, pursuing social projects in the name of public welfare and of shared visions.

## **MONTI FRUMENTARI IN THE KINGDOM OF NAPLES (SEVENTEENTH–EIGHTEENTH CENTURIES)**

PAOLA AVALLONE

In modern Southern Italy, the *monti di pietà* and *monti frumentari* were incorporated in an elaborate network of social assistance. Of course, the features of this network differed in Naples and in smaller towns, and particularly in rural areas. This social relief system consisted mainly of many so-called “intermediate civic bodies,” which complemented, and were often confused with, religious charitable institutions. These “civic bodies” included hospitals, conservatories, *case sante* (holy houses), dowry funds, corporation funds, and – the hardest of all to classify – *monti di pietà* and *monti frumentari*. The goal of this essay is to explain the functions of these *ante litteram* credit institutions, whose main task was to use collective savings to support the poor, and thereby keep wealth within the areas they serviced and prevent locally produced commodities from circulating outside of local boundaries.

## **THE NETWORK OF HOSPITALS IN THE KINGDOM OF NAPLES AT THE TIME OF THE BOURBONS**

RAFFAELLA SALVEMINI

Social, economic and demographic studies on hospitals in the Italian South in the modern age mainly describe an urban healthcare model included within a broader network of social support. Similarly to other charitable institutions, the large Southern Italian hospitals, which historians have characterized as multifunctional centers of power, were called upon to provide healthcare and aid, and finance public and private credit, participating actively both in the social life and in the economic, political and financial life of the towns of the Kingdom of Naples. They did not play this role, however, only within the urban healthcare model. In fact, an underexplored aspect of the hospitals’ role in the modern age is how this network functioned in peripheral areas. To locate these hospitals, I decided to use a fiscal source, the *Nota de’ luoghi pii laicali, e misti*, drawn up in 1788 for the eleven provinces of the Kingdom of Naples. This source is closely linked to the work carried out by the Tribunale Misto, created after the Concordat of 1741. It includes all the institutions charged with the upkeep of the Tribunale Misto, *i.e.* all lay and mixed pious institutions not founded or funded by the Crown, including chapels, congregations, pawnshops, hospitals, and hospices.

## **CHILDREN'S HEALTH AND THE FOUNDATION OF THE CHILDREN'S HOSPITAL IN BUCHAREST (1830s–1860s)**

NICOLETA ROMAN

This study explores a major theme in childhood studies, *i.e.* the state policies for children's health in the nineteenth century. It follows the situation in Wallachia, a principality in nowadays Romania, analyzing the challenges in the creation of the first hospital for children in the capital of Bucharest. The author integrates the institution at the European level and argues that the founder (doctor Iuliu Barasch) made use of his knowledge, position and child mortality rates to advocate in favour of the establishment. The study also highlights the cooperation between state, community, and doctors in finding a common ground for the foundation of such a hospital, surpassing financial difficulties and opening it.

## **THE ROMANIAN VERSION OF THE MOUNT OF PIETY. SOCIAL AND ECONOMIC REALITIES AT THE BEGINNING OF THE TWENTIETH CENTURY**

MIOARA ANTON

In contrast with the tradition of Western Europe, where the Mount of Piety has a long history, in Romania this institution designed to help the poor people was created only at the beginning of the twentieth century. The first initiatives came from Transylvanian economists who were connected to the Western financial practices and traditions. Many of them were educated in Vienna, Budapest or Berlin. The first bank was founded in 1905 in Sibiu by Corneliu Diaconovici, one of the best known economists of the time. Two years later, he came to Bucharest and founded a new branch. The mission of the bank was to help those who were in an economic precarious situation, half of its profit being donated to the Red Cross. The bank operated until December 1916, when the Romanian government was forced to leave the capital as the result of the German occupation. All the possessions of the Mount of Piety were transported to Russia, along with the entire Romanian treasury.

The breaking of diplomatic relations between Romania and Russia led to the seizure of all Romanian assets and those of the Mount of Piety were not excepted. Despite the loss of its capital, the Mount of Piety did not disappear and after the war resumed its activity until the end of the Second World War.

# **“NOWADAYS MANY MOTHERS ONLY WANT TO BE CHIRPING SKYLARKS, LIKE IBSEN’S NORA.” THE DEBATES CONCERNING THE LEGALIZATION OF ABORTION IN INTERWAR ROMANIA**

CAMELIA ZAVARACHE

Throughout the last century, the Romanian abortion law has varied significantly, according to the profile and goals of the ruling political force. Even though in this respect, Nicolae Ceaușescu’s regime stands out as one of the most oppressive and intrusive, due to its desire to enhance the national body by incriminating abortion, in fact it was merely another form used by the modern Romanian state to subject and ultimately control its citizens.

During the interwar decades, women who wanted to give birth to fewer children had to resort to abortion, regardless of their social status, as it was the only option available at that time; it was a common procedure that remained undetected, as long as the person performing it did not inflict harm to the person undergoing the termination of pregnancy. All that changed during the 1930s, once the Criminal Code draft went into public hearing; one of the most controversial aspects of this fundamental law became the article regarding abortion, as it allowed women under certain circumstances to have the procedure without facing any criminal charges. The way that the new code was written generated a very heated public debate, involving prominent religious leaders, the medical community and legal specialists, but also members of the women’s associations seeking political and social emancipation. In the end, as it was the case everywhere else in Europe, abortion remained a crime, and both the women undergoing the termination and the medical personnel performing this type of procedure faced criminal charges. From the authorities’ point of view, there was simply too much at stake, both politically and socially, for the abortion topic to be taken lightly, especially after the low natality rate in Banat had been addressed publicly.

## **THE ITALIAN WELFARE SYSTEM AND IMMIGRATION: ACCESS TO MEASURES OF SOCIAL PROTECTION**

LUCIANA DE PASCALE

The focus of the present paper is centred on the mechanisms of access to measures of social protection by immigrant citizens. Specifically, the subject of study consists in the access to three forms of social protection: social security (pension system and disability, old age and unemployment services and benefits); social assistance (support for families and the weakest groups in society); and health protection (services for the prevention and treatment of diseases and for the rehabilitation of disability).

An investigation into the mechanisms governing the access of immigrants to the national welfare state system must take into account different factors and their reciprocal influence. Specifically the analysis is centred on the juridical dimension – migration policies and “civic stratification” or “stratification of rights”; the policy

dimension – crisis of the “Mediterranean or family welfare system”; the demographic dimension – changes taking place in migration movements.

The theoretical analysis is supported by a statistical framework. The author analyzes comparatively the INPS data related to the access, both of Italians and immigrants, to the social security “safety net,” social assistance and pensions.