English summaries

Katharina Winckler, The first Christians in the Alps

This article deals with the spread of Christianity in the Alps and the early conflicts it gave rise to. The Alps dwellers first became acquainted with Christianity in the third century. Big pre-alpine centres like Milan exerted a major influence on the emerging Christian communities in the Alps. The new faith was also introduced to the mountains by a growing number of Christian travellers crossing the Alps – mainly soldiers, pilgrims and merchants. In some regions the exact process and the extent of early Christianization remain obscure. Conflicts were quick to follow – between Christians and pagans but also within the Church itself. Bishops and Archbishops quarrelled over territorial claims and the elites sought to increase their powers by broadening their control over the ecclesiastical infrastructure. This fluctuating Christian topography began to settle only in the ninth century. From the eighth century, the rising number of monasteries gradually reached valleys long inaccessible to the early Christian centres.

Roberto Leggero, The Devil take me! The "della Torre" family of Rezzonico, between political strategies and the creation of the religious dissent

The article provides a concise review of research in progress on the role played by a branch of the "della Torre" family, of Rezzonico, Lake Como. The "della Torre" were instrumental in the foundation of a Dominican monastery in Rezzonico. They claimed that it was necessary given the overwhelming presence of heretics and witchcraft in the area. The article depicts the situation of the region (roads, fortifications, local religious institutions), and then scrutinises the

papal bull obtained by the "della Torre" from Pope Pius II, in support of their project. The article concentrates on the shows of intolerance against religion (hence the title) documented within the "della Torre", and on the reasons behind the complex task of building the Dominicans' monastery.

Martino Laurenti, Council and Consistory. Religion and political organisation in the Waldensian communities of the Western Alps, 1570–1670

This paper focuses on the relationship between religion and political organization among the Waldensian communities of the western Alps. Religious wars and violence were typical of their history (as borne out by several disputatious treatises published during the early modern age), and may point to a deeper conflict between two local political systems: the *valley councils*, i.e. the communal assemblies born in the late Middle Ages; and the *presbyteries*, the governing body of elders and clergy established between 1530 and 1550 after the Reformation of these upland communities. By analysing both the local sources and disputatious literature we will gain an insight into the historical relationship between religion and political organization in a mountain society during the denominational age.

Frédéric Meyer, Bishops feuding against the Regular Orders in the Northern Alps in the 17th century? François de Sales facing up to religious orders

A reforming bishop (1602–1622), François de Sales founded the order of the Visitation in 1610 with Jeanne de Chantal. Yet, he fought brutally against the Benedictine and other Regular Orders which had recently settled in his diocese of Geneva-Annecy. He favoured their replacement by orders born out of the Catholic Reformation, including Reformed Cistercians, Barnabites, Capuchins, even if it meant upsetting the social cohesion of the church economy – Benedictine priories could be used freely by members of distinguished families. An analysis of his letters and recent studies have shed new light on his relations

with the Savoie community, the duke of Savoy, the papal nuncio in Turin, and the pope in Rome. The image of François de Sales that emerges from recent research is of a hard-headed figure bent on boosting the bishop's authority in the diocese against the Regular Orders, and keen to be a good servant of the dynasty and its prince.

Christine Tropper, The Role of Women in the Underground-Protestantism of Carinthia. A first approach

To date, there have been no studies exploring the role of women to the dissemination of the evangelical doctrine in Carinthia; or dealing with their significant contribution to preserving forbidden religions after the Counter-Reformation. Focussing on the example of Anna Neumann, the study demonstrates how noblewomen helped the Lutheran faith take root. The article tells the story of aristocratic ladies who carried on living in Carinthia after the Protestant nobility had been banished. They organized essential pastoral care for the Protestants, which enabled the rural people to maintain their faith in secrecy. Finally the article points out the importance of women in preserving and handing down the evangelical faith within the peasant families and their valuable participation in the denominational movements of the 18th century, which ultimately led to the deportation to Transylvania.

Cédric Andriot, Lorraine's Regular Orders and the Alps

From 1636, the regular canons of *Notre-Sauveur* and the sisters of *Notre-Dame* began to settle in Valais and in the Aosta Valley. By analysing their achievement, we can get an insight into the strategies they deployed to survive in places originally perceived as inhospitable. There was real solidarity between the Lorraine religious communities exiled in the Alps, as they shared a common objective, which was to ensure that the Council of Trent's principles were duly enforced. However, their mission met with the opposition of other Catholic regulars and the Protestant neighbourhood, a situation which threatened the very existence of Lorraine religious orders in the Alps in the middle of the 18th century.

Stephan Steiner, "As is the practice around here ...". Underground Protestantism in the Austrian hereditary lands and Habsburg power politics in 18th-century Carinthia

Based on the spectacular case of a *heretical* burial of a woman, who was denied the sacred ground of the cemetery by the Catholic priest, this article explores the world of "Underground Protestantism" in the Alpine regions of the Habsburg Empire. Victimized by the state authorities up to the last third of the 18th century, reformed peasants suffered not only severe repression, but also deportation to the south-eastern parts of the Habsburg Empire. A close study of the structures and strategies of their strenuous opposition against these last acts of the Counter-Reformation also shows that the conventional concept of "Crypto-Protestantism" as a specific form of religiosity in the hereditary lands of the Habsburgs should be reassessed.

Boris Deschanel, Denominational Differences and Professional Agreement. Dauphinois protestant merchants from the "Ancien Régime" to the Restoration

The relationship between Protestantism and Capitalism (or between the Puritan ethos and the spirit of Capitalism) has generated many controversies in the wake of Max Weber's theories. Leaving those debates aside, we will try to question the concept of the spirit of capitalism, by studying the Protestant merchants of the Dauphiné region. In the 18th and 19th centuries, the Calvinist groups became very influential on local business. Social and institutional discriminations, caused by religious disagreements, gave rise to differentiated networks specific to Protestant merchants. The Calvinists relied on family and trade relations, including exchanges with Switzerland and the Mediterranean ports of Genoa and Marseilles. This involvement in merchant capitalism does not seem to correspond to specific ideological inclinations. Individuals were primarily motivated by family incentives and the prospect of upward mobility, which sparked off a common *spirit*. Hence, religious differences ultimately led to a convergence around practices, conventions and shared goals.

Serge Brunet, Mountain-dwellers as seen by the missionaries. The "Mission to the Pyrenees" by Father Jean Forcaud, S. J. (1635–1645)

While there appears to be no "mountain religion" as such, the societies that live off these harsh uplands – marginal and borderland – tend to behave in distinctive and archaic ways compared to lowlanders. In part, this is due to the mountaineers' kinship systems, migratory imperatives, and relative organizational autonomy. The reports of the missionaries who travelled across these lands in the first half of the 17th century are a valuable gauge for evaluating these differences. Seen from the lowlands, those living in the mountains were France's *noble savages*, but the religious reforms introduced by the missionaries were no less intense and lasting for that.

Claudio Lorenzini, Giuseppina Bernardin, (More or less) Illustrious absentees: Upland Communities and woodland. The case of the Eastern Alps

Upland Communities (1989) by Pier Paolo Viazzo is one of the mainstays in the revival of anthropological and historical studies on the Alps. Yet, in the process of reconstruction of the alpine village as an eco-system, the role of woodland and forest resources has been neglected. This is due to a generalised shortcoming in the literature on the Alps, where no known studies have specifically focused on woodland from a cultural-ecological perspective. The eastern Alps are a case in point, illustrating how studies such as Viazzo's have contributed to revisiting the role and relevance of woodland resources for alpine communities.

Stéphane Gal, A king for the Alps or a king by virtue of the Alps? Charles-Emmanuel I, Duke of Savoy, and the Political Uses of the Mountains in the Early Modern Period

The Duke of Savoy was sometimes referred to as "King of the Alps", especially by the French Cardinal of Richelieu. However fictitious and derogatory, the phrase reflected a change in the political use that princes in early-modern Europe made of the mountains. The House of Savoy's blending of their identity with the nature of their alpine States was a first attempt to enhance the prince's status by means of the mountains. This was clearly the case with Charles-Emmanuel I (1580–1630), who exploited literature, celebrations, representation and gesture to integrate the Alps and their 'ravines' in his own foreign policy in order to expand his territories and raise the House of Savoy to royal status.

Alexander Di Bartolo, The journey in the Mont Blanc range undertaken by Filippo Parlatore, botanist

The aim of the article is to describe the journey undertaken in 1849 by the botanist Filippo Parlatore (1816–1877) in the Mont Blanc massif and the Western Alps. By analysing the scientist's travel diary, written in epistolary style, and some unpublished graphic material kept at the Municipal Library of Palermo, we discover an important example of "geo-botanic exercise". Parlatore describes the distribution of glacial and peri-glacial flora species which he came across while climbing to the summit of mountains like Crammont and Col du Géant, and which he managed to associate with several environmental factors. Besides recording the strictly scientific aspects of his journey, Parlatore provides the reader with information on the villages, the habits and the customs of the places he visited. What emerges from the travel diary are interesting pictures of alpine nature interwoven with the author's personal impressions and feelings.

Roberta Clara Zanini, Repopulating the Alps and curbing inequality. Some ideas for an anthropological, multi-scale approach

Historically, the disparity between highlands and lowlands has been embodied in the increasing depopulation experienced, in different periods and to a different degree, by the whole Alpine crescent. More recently, scholarly attention has shifted to a different phenomenon. Demographic, sociological and geographical studies have shown that, at least in some parts of the Alps, depopulation is no longer as widespread as in the latter 20th century. This paper suggests that 're-population' is a process of disparity reduction, or at least a signal that a trend is being reversed, growing stronger and more widespread. To be more concrete, we need to understand how the interaction between different levels of agency affects the local communities economically, socially, and culturally. The first results of an ethnographic investigation currently underway in a Piedmont Walser community are revealing. Useful insights may be provided by an anthropological approach which applies a multidisciplinary and multi-scalar perspective, through historical demography and micro-history.

Kurt Scharr, Spatial imagology and its enduring presence. South Tyrol in Austrian school cartography

Mitteleuropa – South Tyrol – Innsbruck. Although spatially speaking there is a clear hierarchy underlying these notions, there is no such hierarchy between them in point of content, relationships, and mutual impact over time. While the idea of *Mitteleuropa* continues to have rather vague boundaries, that of South Tyrol and Innsbruck is much better defined. These three notions are closely interconnected. The political vision of a German-speaking *Mitteleuropa* developed at the turn of the 19th and 20th centuries, though outdated in some respects, remains nevertheless valid thanks to some actors (the geographers) and to some institutions (for instance school cartography). South Tyrol is a perfect illustration of such permanence. Neither the cartographers, nor the intermediaries (namely the school teachers) have ever cast doubt on these spatial approaches. This is why they still exercise an impact on Austria's urban topography, today.