

1. Michel De Certeau, *Storicità mistiche*

In the mystic documents at his disposal, the historian must recognize the result of the collective operations which produced his information. The difficulty will rather be to disengage the «mystic» from the «social». Nowadays, every science constructs objects which are consistent with its objective. A new block of social and theoretical «interests» transforms the way in which the mystique appears in the field of our investigations. But if we examine what general function has been assigned to it in the system of social sciences from the beginning of the century, in which regions of knowledge (psychology, sociology, etc.) and under what formalities (the pathologic, the marginal, etc.) occur the objects that these sciences define in the documentation, we can find how the mystique traces specific questions, concerning an historicity on its own terms. The way in which the mystique returns in the field of our present disciplines suggests analyzing as well how its operations are inscribed in the ancient knowledge, and how, once delivered to history, it keeps on differentiating itself.