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per Arsenio Frugoni,
nato a Parigi il 14 marzo 1914

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Summaries

S. Sacchi, *Pensiero politico e dimensione teologica: l'originalità di Isidoro di Siviglia*

Starting from the study of a possible “Isidorian” kingship’s original model based on the election, on the principle of *consulere* and that of the *primus inter pares* (model we have tried to outline on the contents of the IV Council of Toledo, 633, and especially on the double redaction of Isidorian historiography), purpose of this paper is look for the theological dimension above this particular political thought: working from the third to the first book of the Isidore’s *Sententiae* we try to observe the similarity between the archetype of the “good bishop” and that of the “good prince”, both built on the election, the *consulere*, the consensus and the blame of the formalized power; our aim will be profiling the complementarity between these contents and an anthropocentric theology based on the supernatural’s invisibility and the miracle’s absence.

On this context we will see how Isidore of Seville reinterpret the Gelasian’s principle starting with an original sense of the word *auctoritas*, also noting that this intellectual inclination may have influenced his personal experience and perhaps a tacit disagreement with his older brother and predecessor on the Seville’s chair Leandro, promoter at the III council of Toledo (589) of a kingship that in the model of a king “New Constantine” seemed to replicate the forms of imperial’s power.

C. Benigni, *Prima di Willibrord: le isole britanniche, il regno franco e Roma nel secolo VII*

This article explores the cultural and historical background of the collaboration that the Anglo-Saxon monk Willibrord and the Frankish

maior domus Pippin II of Herstal established at the end of the 7th century to evangelize Frisia. The success of the mission brought to the consecration of Willibrord as bishop of the Frisian by Pope Sergius I in 695. In order to understand the peculiarities of the connection between Utrecht – see of the new diocese – and Rome within the Frankish context, the article compares the features of the Anglo-Saxon and Frankish Churches during the whole 7th century. The analysis develops through three main themes: the history of the metropolitan sees of Canterbury and Arles, the role of the episcopacy within both the ecclesiastical structures, and the encounter between the Roman and the Irish doctrines.

R. Canosa, *Le conseguenze della conquista normanna in Italia: il titolo comitale negli antichi principati longobardi*

This article re-examines the Norman Conquest in the ancient Lombard principalities of Benevento, Capua and Salerno through the prism of the title comes, in order to show that structural changes occurred in the almost hundred years going from the Conquest (beginning of the Eleventh Century) to the establishment of the Norman Kingdom (1130).

So far, historians have had the tendency to emphasize the capability of ancient local aristocracies to survive and to integrate with the new rulers, especially through intermarriages. Nevertheless, observing Lombard presences is not sufficient. One must verify if and how the ancient local elites could actually participate in the summit of the new power in different regional contexts.

After the Conquest, almost only people of Norman origins used the title comes, which started to refer to new forms of power at that time: essentially, lordships not related to a central power. This radically different nature of the power exercised in the new Norman dominions is actually even more salient than the ethnic discontinuity. Starting from the peculiarities of each of the three Lombard principalities, this article analyses some of the main features of this change.

F.P. Terlizzi, *Hastings 1066. La battaglia e il mito*

What if we had always read the narratives about the Norman Conquest of England in a wrong way? Historians, indeed, ever focused on the similarities between medieval chronicles and poetry, and they did so in the noble attempt to distillate a single truth behind the veil, which could afford us a single, coherent description of the Battle of Hastings. I would rather like to focus on the many and dramatic differences, deeming them representative of the very aims of the medieval writers that depicted the Battle of Hastings in so many different ways. What emerges from such analysis is a rather different but singularly coherent picture, in which the key elements of the famous battle change over the decades, reflecting the interests and aims and even the tastes of different ages. The many discrepancies in our medieval narratives would be therefore the consequence of deliberate authorial strategies, not just wrong interpretations or transmission errors. The “matter of Hastings” would be therefore just a living repertoire of themes that medieval authors used freely, innovating and changing whatever suited best to their (political, personal, authorial and so on) aims. In other words, the Battle of Hastings became a powerful myth for medieval writers, a myth whose meanings were far more important than the “historical truth” itself.

C. Paniccia, *Il cero pasquale della cattedrale di Gaeta: iconografia, iconologia, politica di un arredo liturgico*

The Gaeta easter candlestick is an exceptional liturgical furnishing, in Middle-Southern Italy, in virtue of its majestic dimension and of the richness of its iconographic plan, that reminds the historiated roman triumphal columns: 48 panels report an agiographical cycle related to saint Erasmus and an evangelical cycle. The suggested analysis of the object allows to connect the realization of the candlestick to a sculptor of Southern Italy between the Sixties and the Seventies of Thirteenth Century, educated in a southern workshop during the kingdom of Frederik II. The elaboration of the iconographic cycle was probably commissioned by the Domenican order, inspired by a *captatio benevolentiae* with re-established purpose of the filoghibellic bishop of Gaeta, Benvenuto, toward the pope. Sculptures reveal an

anti-suevian and filopapal manifest that would have celebrated the triumph of Roman Church on the Hohenstaufen dynasty, significantly, during the ceremony of the Holy Night, when the light of easter candlestick, emblem of Christ victory above the death, illuminates the darkness of the cathedral.

M. Galante, *Documenti giudiziari e atti d'ufficio nella tradizione salernitana. Magistrature e 'scritture' dalla costituzione del Regnum all'età di Federico II*

This study outlines the procedures for the organization of the central and peripheral judicial system during Norman and Swabian reigns with particular regard to the Salerno area.

We define the duties of officials (iusticiarii, baiuli, chamberlains, judges, stratigoti etc.) in connection with the administration of justice, with the establishment of the panel of judges and with the responsibility for ultimate decisions.

We outline the forms and the functions of the documents in court cases, their most popular patterns and possible offices which produce documents. In reference to this latter aspect, a specific method of judicial document spreads during the reign of Frederick II, especially after the Constitutions of Melfi. Finally, the research also considers relations between the normative statutes referred to this object (the Assise of Ariano, the Assise of Capua, the Constitutions of Melfi), local customs and editorial practices.

G. Vendittelli, *Hoc est memoriale. Due inventari di beni del Comune di Bologna negli anni Cinquanta del XIII secolo*

The Fifties of the thirteenth century were crucial years to the history of the City of Bologna, who lived in that period its golden age, from the economic point of view and from that of the territorial expansion. But this period was the golden age of the the regime of artisans and merchants who led the city between 1250 and 1274, too. They were also years of documentary experimentation, that brought to the creation of new types of documentation, preservation and storage of documents. Within a society that was becoming increasingly wide and complex there was the need to plan new control systems of

management and administration of the *res publica*, in order to avoid misappropriation and protect the goods of the City. In Bologna the policy of control and supervision of the municipal property undertaken by institutions between Forties and Fifties of the thirteenth century expressed itself through some census operations and periodical surveys that led to as many documentary scriptures. Two of them are the inventories published in this essay.

F. D'Angelo, *Il conflitto tra Olaf il Santo e Canuto il Grande nelle cronache e negli annali danesi dei secoli XII-XIV*

During his life Olaf Haraldsson the Saint, king of Norway from 1015 to 1030, faced the enmity of Knud the Great, king of England and Denmark, who in 1028 forced him to exile and conquered his reign. In recounting the strife between the two kings, the Norwegian chronicles and the Old Norse sagas side with Olaf, while the Danish sources show some uneasiness caused by Knud's indirect involvement in the martyrdom of his enemy. Thus, in the Danish works the outcome is a difficult and somewhat ambiguous balance between the king who created the Empire of the North and exalted Denmark above all other nations, and the one who, after his canonization in 1031, became the most popular and renowned saint in Scandinavia.

S. Serventi, *La predicazione fuori dal pulpito: laudi e lettere di direzione spirituale tra XIV e XV secolo*

Preaching in late medieval Italy was a literary genre not only very common, but also highly pervasive, to the point that some of its characteristics are found in other genres, such as epistolography of spiritual direction and laudi (hymns). It is both an affinity of style and of content, due to the fact that often the audiences addressed by the authors were the same: the middle classes or, in some cases, the brotherhoods or religious groups, particularly women. The authors examined, all lived in the fourteenth and fifteenth centuries and belonged to three main Mendicant Orders, Dominican, Franciscan, and Augustinian; these are the preachers Jordan of Pisa and Bernardine of Siena; the spiritual directors John Dominici and Girolamo of Siena;

and the principal poet and author of the *Jesuati*, Bianco of Siena. The genre more akin to preaching are the letters of spiritual direction, but also among the compositions of Bianco, those penitential, Marian or catechetical are closest to preaching. A connection exists even between letters and laudi, because some of the latter are epistles in verse, while certain images of mystical hymns are reflected in “sermons to read” of Rhineland mystics such as Henry Suso.

V. Mazzoni, *Nuovi documenti su Giannozzo e la famiglia Manetti*

At the end of the XV century, in his writings Vespasiano da Bisticci urged fellow Florentines to teach their children eloquence and great works of ancient literature instead of book-keeping and trade. In doing so he followed Giannozzo Manetti's example, who had left his career as merchant to study the humanities. Yet, this harsh controversy had no real basis. In fact, the same Giannozzo used the trading skills he had learned as a child to manage his father Bernardo's wealth. Fiscal records, however, show that both Giannozzo and his brother Filippo gradually lost a large portion of their patrimony. Eventually, Giannozzo was forced to leave Florence, finding a lucrative post in the Roman curia first and, finally, in the Neapolitan court. Filippo, instead, had to suffer bankruptcy. The reason for this failure was not inability on their part but Giannozzo's political ideas. Although originally a supporter of Cosimo the Elder, he later became critical of him, especially after Cosimo decided to break Florence's long-term alliance with Venice in favor of Milan. Furthermore, Manetti remained a friend of the King of Naples during the Florentine Neapolitan War. In retaliation, Cosimo's supporters put unbearably heavy taxes on the Manetti brothers, thus ruining their wealth and hampering their real estate investments.

F. Tateo, *Teorie storiografiche a confronto: Trapezunzio, Panormita, Pontano*

The paper examines the Pontanus' historiographical theory meant as the top of a consideration which is not specifically addressed to history, but to the history interpreted as an intermediate phase between the forms of writing. In the comparison between the Pontanus' histo-

riographical concept analysed in the dialogue *Actius* and the supplement about history included in the Trapezuntius's work on rhetoric, which popularized the Hermogenes of Tarsus' way of thinking, the article highlights the fusion achieved by the Neapolitan humanist between the Hermogenes of Tarsus' theory about the manifold qualities of styles and the reduction of the styles themselves to three basic genres (poetry, history, oratory). Trapezuntius' emerging tendency to establish the supremacy of expressive form, style and the search of intrinsic qualities of the historical writing compared to other literary genres is enhanced in Pontanus' dialogue. According to Pontanus, who disassociated himself from both his teacher, Il Panormita, a supporter of Caesar's historical model, and Lorenzo Valla, who was more interested in the relation between history and *veritas* than the mere stylistic choices, the essence of history and the definition of his style consist of the *medietas* of the narration, in the sense of communicability of narrative contents and characterized by *brevitas* and in particular by *celeritas*. Although the historiography is different from both the oratory style of persuasion and the poetry excellent style, it is part of several passages of either elements, in a trespassing game which originated from the classical consideration of adjoining styles.

L. Petracca, *Pirro del Balzo: barone fedele, divenuto «adverso» che «pretendeva lui farsi re»*. *Dinamiche politiche e strategie di potere al tempo di Ferrante d'Aragona*

In the second half of the 15th century, under Ferrante's long reign (1458-1494), the Crown of Naples faced two distinct and difficult internal crises in which the Reign's major vassals were involved. The first of these crises, which exploded right after the death of Alfonso of Aragon in 1458, was permanently subdued only in 1465; whilst the second one, better known as "the Conspiracy of the Barons", struck the Reign twenty years later. The essay, retracing this difficult moment in the history of the Crown of Aragon, deals above all with the figure of Pirro del Balzo, Duke of Andria, Prince of Altamura and main player in the political scene of the era. Pirro del Balzo's biographical and political sequence of events – initially one of the most faithful subjects of the Crown, then prominent leading figure of the conspiratorial plot against Ferrante – is examined with the support of the

diplomatic correspondence sent from Naples to their governments by the ambassadors of Milan and Florence. Through this diplomatic correspondence – a source of undeniable interest, which apart from offering accurate accounts about the evolution of the hostilities also records moods, reflections, voices and comments of the key players – it was possible to define the part that Pirro del Balzo played in the tangled events that no less than twice unsettled the internal peace in the age of Ferrante.

M. Azzolini - A. Feniello, *“In principio furono quindicimila lire”*. *Per una storia economica dell’Istituto storico italiano*

Is it possible understanding how Italy has spent in culture during his history, from 1883 until the Sixties? In this article Marzia Azzolini and Amedeo Feniello try to answer to this question, analyzing largely the history of the Istituto storico italiano and his transformation, above all through the unpublished documentation preserved in the Archive of the Istituto storico italiano per il medioevo. The analysis passed across three main moments: the first, in which the Istituto received an amount even enough for his life; the fascist period, when the Istituto lived a huge transformation; the period after the second world war, when the Istituto lived the new era of democratization of culture.