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Summaries

C. Benigni, *La missione anglo-sassone in Frisia del 690: elementi di novità in una storia di incontri*

In 690 the Anglo-Saxon missionary Willibrord began evangelizing the Frisians supported by the *maior domus* of Austrasia, Pippin II. Their collaboration appears to be the first important contact between representatives of the Anglo-Saxon Church and the Frankish world and it is in this way that the majority of the studies on the early Middle Ages introduce it. Nevertheless, contacts between the two parts occurred throughout the whole 7th century: since the time of the Gregorian missions, which took place in 596 and 601, several personalities crossed the English Channel, both from North to South and from South to North, to respond different needs and with various purposes. This article analyses Willibrord's journey and work on the Continent within the international historical context. The first part of the article offers a reconstruction of journeys that religious men made across the Frankish kingdom and their encounters with the Frankish ecclesiastical and lay elite. The second part focuses on the figure of Willibrord and aims to identify in which aspects his work on the Continent was either new or connected to the past.

F. Marazzi, *Pellegrini e fondatori. Rapporti fra monasteri e politica nel Meridione altomedievale*

Monastic foundations in Early Medieval Italy have in many cases been the product of political choices acting behind spiritual motivations reported by the sources. Then, it is not always easy to detect how these factors displayed their action. Indeed, contemporary or later sources are often of problematic reliability and not infrequently their narrative is contradictory and determined by intentions to celebrate

and reconstruct community life originated much after monasteries were actually created. The birth of the three main abbeys of Longobard Central and Southern Italy (Farfa, Montecassino and San Vincenzo al Volturno) makes no exception in this respect. And it is perhaps for this reason that their origins has rarely found the opportunity to be dealt with in detail. The present essay tries to fill this gap, examining the origins of all of them against the overall historical background of the period between 7th and 8th century and considering them in relation with the interplay among the papacy, the duchies and Longobard kingdom.

G. Ortalli, *Aquisgrana 812. Le premesse degli equilibri alto-adriatici e del ruolo di Venezia*

The peace agreed between the Carolingian and Byzantine Empires in Aachen in 812 had unexpected repercussions for the history of Venice in later centuries. The strategically delicate area of *Venetia* had been one of the prizes at stake in the conflict between the two empires, and the lagoons now remained the last remnant of Byzantine influence in the Upper Adriatic, with a degree of dependence on the distant capital that was at once useful and minimally binding. One outcome of the conflict was to shift the government of *Venetia* into Venice itself, to places which (to rectify traditional historiography) already had established settlements in the VIII century. And most importantly it consolidated a border that once and for all detached *Venetia* from the old exarchate and placed them in different spheres of influence. The boundary that now separated the two territories inflamed the hitherto latent antagonism between Venice and Comacchio, which had both previously come under the authority of Byzantium. This marked the beginning of a long conflict that ended in 932 with the destruction of Comacchio, whose initial development and ambitions were very similar to those of Venice. Venice thus rid itself of a centre of real potential competition and established ideal conditions for its expansion in the Adriatic (and later in the Mediterranean), a situation which was one of the eventual outcomes of the 812 peace settlement and of the borders it established.

M. Dell’Omo, *Montecassino e Capua tra Longobardi e Normanni: realtà, auto-rappresentazione e legittimazione del potere*

The Abbey of Montecassino between VIII and IX century was included in the southern politics of Charlemagne, who considered the Cassinese monastery a rampart of the Frankish world in a territory with a strong Lombard presence. After the 883, because of the Saracen destruction and of the consequent exile to Teano and then to Capua, the Cassinese community fell decidedly in the close-mesh net, geographically immediate, of the “guardianship” from the Capuan dynasty, that only the new Norman dominators would have broken, thanks mostly to the exceptional personality of the abbot Desiderius. Under the Capuan protection the Cassinese monks came to face the serious problem of the loss of the documents with the respective *munimina*, and therefore the impelling necessity to get from the local authority, evidently the principles of Capua, confirmations of abbatial possessions, or rather the same bases of a future for the ancient monastery founded by st. Benedict.

The representatives of the local *élites* were the landmarks of a politics based on the reciprocity of interests among Cassinese monachism and Capuan principality. This caused a vicious circle to be forced, and at the same time virtuous for the crucial questions that the two protagonists, Montecassino and Capua, didn’t leave outstanding, but to which they knew how to answer with punctual realism or better still opportunism, to own and mutual advantage.

Montecassino on the one hand could enjoy everytime the political and patrimonial benefits deriving from the princely protectorate, on the other hand the Cassinese Abbey, activating the “memory” in the years of the exile, not only pursued in fact the inevitable objective of the self-representation in the mirror of its chronicles, but accomplishes also the social elaboration of historiographical “monuments” aiming at founding “identity” and “legitimacy” of the political and ethnic world of which it was part, to advantage of the power, especially privileging role of the prince and centrality of the *palatium*.

E. Veneziani, *Problemi dell’elezione di Vittore III (1086-1087)*

This article wishes to throw some light on one of the most controversial events of the reforms of the eleventh century, the papal

election of Victor III. The uncertainty mostly derives from the scarcity of surviving documents of Victor's chancery and the possible partiality of sources. Therefore, for a long time scholars have disregarded this papacy or have spoken about it only in a negative way, only focusing on the abbacy of Desiderius at Montecassino (the "Golden Age" of this monastery).

My analysis begins from the permanent state of *necessitas* after the death of Pope Gregory VII, in which even the procedures for the election of the pontiff (in theory the *Decretum in electione papae* was in force since 1059 but it had never been applied) were upset, and the persistence of an emergency legislation - revolutionary by its own nature - was required. I will focus on disputes about leading principles arisen with the election of Victor III, reading them in filigree through the "eyes" of the *Collectio Canonum* of cardinal Deusdedit (a work offered to the same pope) and of the *Chronica Monasterii Casinensis*.

After the theoretical coherences of Gregory VII, the election of Victor III thus appears as the first test stand of the ideas of his predecessor, a time for creating the tools to put into practice the claims of the Roman church. Indeed, the choice of Desiderius as pope will mirror some of the future developments of the eleventh-century reforms.

F. Delle Donne, *Una costellazione di informazioni cronachistiche: Francesco Pipino, Riccobaldo da Ferrara, codice Fitalia e Cronica Sicilie*

How does work a medieval chronicler? The *Chronicon* by the of Bolognese Dominican friar Francesco Pipino can provide a useful example. In his work, transmitted by the sole copy Modena, Biblioteca Estense, α.X.1.5, he put together information from many sources. For the most recent events, Pipino used as primary source the compilations by Riccobaldo from Ferrara (another chronicler of that time); but he also used (just like the so-called *Cronica Sicilie*) some rhetorical material very similar to the collection of *dictamina* transmitted by the so-called Ms. Fitalia (Palermo, Biblioteca della Società siciliana per la storia patria, I.B.25). Writing of history and *dictamen* were part of the same rhetoric culture, in a period in which the profession of chronicler had not yet acquired fully autonomous characters.

P. Chiesa, «*Ystorie Bible omnium sunt cronicarum fundamenta fortissima*». *La Cronica universalis di Galvano Fiamma (ms. New York, collezione privata)*

The *Cronica universalis* of Galvano Fiamma (Galvaneus de la Flamma), Dominican friar who lived in Milan in the first half of the XIVth century, is preserved only in one wide witness, a codex written about 1396, now in a private collection in New York, besides some extracts in later manuscripts of Milan. This work, recently identified by S.A. Céngarle Parisi, is apparently the last of Galvano's 'civil chronicles', and aims to draw a comprehensive history of the world, devoting large space to geography. The manuscript preserves only the first three books and a part of the fourth, but the *Cronica* was planned to include fourteen or fifteen books; the text is preceded by several prologues, where Galvano deals with the circumstances and the intentions of the work, and lists the sources he used for his compilation. The *Cronica* is a deep revision of previous historiographical texts of Galvano, and accentuates the universal perspectives: the city of Milan obtains a proportionally lower space than in other writings of him, probably because Galvano composed simultaneously a different work (the *Politia Novella*), devoted to local matters. The prologues of the *Cronica* and the complete list of chapters are published in appendix.

G. Thoroczkay, *Die Legendenliteratur und Geschichtsschreibung Ungarns bis zur Mitte des 14. Jahrhunderts*

The essay shows the Hungarian historiography and hagiography from the Foundation of the Christian Monarchy (1000/1001) until the depth of the Angevin area of Hungary (1350s). It first shows the earliest sources of the Hungarian Christianity containing more or less historical references (Admonitions of the first Hungarian king, Stephen I, the Deliberationes of the famous Italian-born bishop, Saint Gerhard of Csanád etc.). There are several hagiographical works from medieval Hungary about the saint kings (Stephen I, Ladislas I), princes and princesses (Henry, son of King Stephen I, Margaret, daughter of Béla IV). Bishop Gerhard also has two legends. Historically, the most important hagiographical sources are the legends of Saint Stephen. These works of the late 11th century reflect the struggle between the Roman pontiff and the emperor of the Holy Roman

Empire. Another important source is the so-called Composition of Chronicles of the 14th Century. This contains texts from the 11-14th centuries and has two major variants: the family of codexes of the Illuminated Chronicle (*Chronicon Pictum*) and of the Chronicle of Buda (*Chronicon Budense*). The essay shows three other important chronicles. The famous *Gesta Hungarorum* of the anonymous notary about the prehistory of Hungary and the Hungarian Conquest, the memoir of Master Roger about the Mongol Invasion in Hungary, and the *Gesta Hungarorum* of Master Simon of Kéza about the fictional close relations between the Huns and Hungarians. All these works were written in the 13th century. Finally, the essay deals with the unique, very exhaustive narrative parts of the Hungarian charters.

V. Costantini, *Macellai in armi nelle città medievali: note per un'indagine comparata*

Butchers have been one of the most intensively studied food-related professions for the Middle Ages and the early modern period. This is due to their large involvement in political violence and, more generally, violent collective actions across the most urbanized regions of Western Europe. Recent research on medieval urban butchers has shown a renewed interest in the topic. However, a comparative analysis of urban protests and political conflict in which the group was involved remains to be done. Through bibliographical data from all around Europe, primary sources from the Siense archives, a sample survey of medieval literature, this paper explores the collective imagination of contemporaries on medieval butchers, and the political, economic and social standing of the trade in medieval urban society. It finally provides the state of the art in the subject and a research outlook as a guidance for future comparative analysis in the realm.

G. Vallone, *Il Principato di Taranto come feudo*

The essay *The principedom of Taranto as fief* is aimed at demonstrating that the Principedom of Taranto has always been a fief in the the Reign of Southern Italy, and not a “sovereign state” as Andreas Kiesewetter recently argued regarding the Angevin age. In the essay it is main-

tained, moreover, that the difference between “fact” and “law” is less simple and obvious than it may appear at first glance, and that legal and constitutional knowledge is essential in taking a scientific stance on issues that are, by their own nature, in fact legal and constitutional. Besides, also on the basis of some comparisons with the Reign of France, it is stressed that terms like “constitution”, “State”, “sovereignty” and others, often indiscriminately used for the Middle Ages as well as for the Modern or Contemporary period, have quite a different value in the Middle Ages than they have in the new world generated by political modernity, as many historians well know; this difference has to be fully taken into account in the historiographical work.

A.M. Piemontese, *Reperti latini in testi persiani*

The huge Eurasian process of re-codification of sciences, letters and books that emerged in the early Middle Ages, involved the revival of the Persian literature. The present paper, exploring Persian geographical, historical and narrative works, has led the to rescue several rudiments, traditions and memoirs about the geopolitical confrontation between the Roman Empire and the kingdom of Persia, as well as important marks concerning some Roman personages and their deeds, the buildings, bridges, roads that were made in this country since ancient times. The evidence of Latin terminology received in Persian shapes indicates a deep impact of Roman concepts on different local fields, like institutional functions, toponymy, architecture, technique, agriculture. A long-standing reception of key-terms include *arx*, *burgus*, *castrum*, *centurio*, *citus*, *custos*, *dēnārius*, *maltba*, *mille* (plur. *milia*, sc. *mille passuum*), *miliārum*, *mucrones*, *palatium*, *patricius*, *querna* (*corona*), *signārius*, *verēdus*. The permanent name as well as the term *Caesar* constitutes the signal of an utmost imperial prestige. The town name *Aelia* was employed in significant contexts. Many Persian historical and narrative books recall the works that Roman Emperors, legionnaires, architects, engineers, artists, all prisoners and deported experts, were compelled to carry out in various regions of ancient Persia. Some of them also transmitted Latin Classic books, like Plinius’ *Naturalis Historia* and Vitruvius’ *De Architectura*, that were translated, or at least known and adapted in a Persian way.

E. Angiolini, *Addenda al Repertorio degli statuti comunali emiliani e romagnoli (secc. XII-XVI): la Valmarecchia*

The publication of the *Repertorio degli statuti comunali emiliani e romagnoli*, almost twenty years ago, was one of the most relevant steps of the successful *renaissance* of studies on the Italian municipal statutes that took place in the last decades. Reading municipal statutes on a comparative plan has become a must, overcoming prejudices on the repetitiveness of these laws.

The *Repertorio* limited its attention to the municipal statutes of the cities in the current borders (on 1997-1998) of Emilia Romagna region, and from the origin of municipal institutions until the mid-sixteenth century. So, after that seven municipalities of the valley of Marecchia river rejoined to the Rimini province in 2009, coming back to the area in which they were historically rooted by the age of Malatestan *signoria*, it was necessary to update this *repertoire*. Here they have been studied the statutes from: Casteldelci (1495), Maciano (near Pennabilli, 1408), the federal *commune* of Montefeltro (1384, text later translated into Italian), Pennabilli (1465), San Leo (1509-1510), Sant'Agata Feltria (1534-1535) and Sapigno (near Sant'Agata Feltria, text perhaps of the sixteenth century, but unfortunately up to now lost).

B. Figliuolo, *Note umanistiche. I. Il giovane Biondo Flavio e i suoi passaggi per Bologna; II. Un paio di spigolature archivistiche bolognesi su Poggio Bracciolini*

These brief notes explore, through an analysis of unpublished sources of the Archivio di Stato di Bologna, some important events in the life of two key figures of the humanistic culture of the fifteenth century.