

ISTITUTO STORICO ITALIANO
PER IL MEDIO EVO

Bullettino

DELL'ISTITUTO STORICO ITALIANO
PER IL MEDIO EVO

120



ROMA

NELLA SEDE DELL'ISTITUTO
PALAZZO BORROMINI

—
2018

Gli organi della rivista valutano il valore scientifico dei contributi ricevuti e la loro coerenza con la tradizione del *Bullettino*. I saggi vengono poi sottoposti ad una doppia lettura al buio da parte di specialisti scelti nell'ambito del Comitato di lettura o individuati in base alle competenze necessarie. Gli autori vengono informati del giudizio sul contributo in modo riservato e debbono tener conto, ai fini della pubblicazione, degli interventi integrativi o correttivi suggeriti dai revisori anonimi.

Il *Bullettino* si ispira al Codice etico delle pubblicazioni scientifiche definito dal *Committee on Publication Ethics*, consultabile al sito:
<http://publicationethics.org/resources/guidelines>

Direzione

Massimo Miglio

Comitato scientifico

Anna Benvenuti, François Bougard, Tommaso di Carpegna Falconieri, Rosario Coluccia, Emanuele Conte, David Falvay, Luis Adão da Fonseca, Julian Gardner, Francisco Gimeno Blay, Antonio Giuliano, James Hankins, Jakub Kujawinski, José Maria Maestre Maestre, Werner Maleczek, Michael Matheus, Gherardo Ortalli, Gabriella Piccini, Berardo Pio, Charles Radding, Giuseppe Sergi, Salvatore Settis, Chris Wickham

Segretaria: Anna Maria Oliva

Comitato editoriale

Isa Lori Sanfilippo (*responsabile scientifico*), Salvatore Sansone (*redattore capo*), Antonella Dejure, Christian Grasso, Anna Maria Oliva

Contatti e info

redazione@isime.it

<http://www.isime.it/index.php/pubblicazioni/bullettino-dell-istituto-storico-italiano-per-il-medio-evo>

CONTENUTO DEL FASCICOLO

La Santa Sede e la riforma della Chiesa norvegese nei secoli XII-XIII, per Francesco D'Angelo	pag. 1
In affari col Khan. Maffeo e Nicolò Polo nelle terre dell'impero mongolo, per Gherardo Ortalli	» 25
Las relaciones comerciales en la frontera entre Castilla y Granada a partir de las treguas (sec. XIII-XV). Un análisis cuantitativo, per Diego Melo Carrasco	» 53
I <i>capitula</i> di Barletta e di Manfredonia (1297 e 1301). Due fonti fiscali per lo studio della Capitanata e della valle dell'Ofanto nel Medioevo, per Victor Rivera Magos	» 91
Sulla consistenza del patrimonio librario della Chiesa di Cagliari prima della spoliazione del 1333, per Andrea Lai	» 135
La «Storia di Manfredi» di August Karst. La critica storica sincrona e la sua lettura nel XX secolo, per Luciano Catalioto	» 157
Pagine estravaganti, per Girolamo Arnaldi e Massimo Miglio	» 169
Caterina da Siena. Epistolario	
«Porta quando venis librum sanctum». A proposito del ms. senese T.II.9 del <i>Libro della divina dottrina</i> di Caterina da Siena, per Angelo Restaino	» 185
Note d'archivi e biblioteche	
Corrispondenza di Giovanni Pontano segretario dei dinasti aragonesi di Napoli. II. Le lettere custodite nell'Archivio di Stato di Bologna e nell'Archivio Capitolino di Roma, per Bruno Figliuolo	» 211
Medioevo e modernissimo	
Medioevo e modernismo?, per Umberto Longo e Francesco Mores	» 237
Medioevo e modernismo. Il caso Louis Duchesne, per Francesco Mores	» 243
Agiografia e storia nella prospettiva di Francesco Lanzoni, per Umberto Longo	» 255
La vocazione storiografica di Antonino De Stefano nella sua vicenda biografica, per Salvatore Fodale	» 273

Ernesto Buonaiuti e Raffaello Morghen: una verifica del rapporto a proposito di alcuni temi, per Paolo Vian	»	287
Conclusioni, per Grado Giovanni Merlo	»	339
Innovazione nella tradizione. Relazione sullo stato dell'Istituto (2015-2017), per Massimo Miglio	»	349
<i>Summaries</i>	»	357

ISTITUTO STORICO ITALIANO
PER IL MEDIO EVO

Bullettino

DELL'ISTITUTO STORICO ITALIANO
PER IL MEDIO EVO

120



ROMA

NELLA SEDE DELL'ISTITUTO
PALAZZO BORROMINI

—
2018

Gli organi della rivista valutano il valore scientifico dei contributi ricevuti e la loro coerenza con la tradizione del *Bullettino*. I saggi vengono poi sottoposti ad una doppia lettura al buio da parte di specialisti scelti nell'ambito del Comitato di lettura o individuati in base alle competenze necessarie. Gli autori vengono informati del giudizio sul contributo in modo riservato e debbono tener conto, ai fini della pubblicazione, degli interventi integrativi o correttivi suggeriti dai revisori anonimi.

Il *Bullettino* si ispira al Codice etico delle pubblicazioni scientifiche definito dal *Committee on Publication Ethics*, consultabile al sito:
<http://publicationethics.org/resources/guidelines>

Direzione

Massimo Miglio

Comitato scientifico

Anna Benvenuti, François Bougard, Tommaso di Carpegna Falconieri, Rosario Coluccia, Emanuele Conte, David Falvay, Luis Adão da Fonseca, Julian Gardner, Francisco Gimeno Blay, Antonio Giuliano, James Hankins, Jakub Kujawinski, José Maria Maestre Maestre, Werner Maleczek, Michael Matheus, Gherardo Ortalli, Gabriella Piccinni, Berardo Pio, Charles Radding, Giuseppe Sergi, Salvatore Settis, Chris Wickham

Segretaria: Anna Maria Oliva

Comitato editoriale

Isa Lori Sanfilippo (*responsabile scientifico*), Salvatore Sansone (*redattore capo*), Antonella Dejure, Christian Grasso, Anna Maria Oliva

Contatti e info

redazione@isime.it

<http://www.isime.it/index.php/pubblicazioni/bullettino-dell-istituto-storico-italiano-per-il-medio-evo>

CONTENUTO DEL FASCICOLO

La Santa Sede e la riforma della Chiesa norvegese nei secoli XII-XIII, per Francesco D'Angelo	pag. 1
In affari col Khan. Maffeo e Nicolò Polo nelle terre dell'impero mongolo, per Gherardo Ortalli	» 25
Las relaciones comerciales en la frontera entre Castilla y Granada a partir de las treguas (sec. XIII-XV). Un análisis cuantitativo, per Diego Melo Carrasco	» 53
I <i>capitula</i> di Barletta e di Manfredonia (1297 e 1301). Due fonti fiscali per lo studio della Capitanata e della valle dell'Ofanto nel Medioevo, per Victor Rivera Magos	» 91
Sulla consistenza del patrimonio librario della Chiesa di Cagliari prima della spoliazione del 1333, per Andrea Lai	» 135
La «Storia di Manfredi» di August Karst. La critica storica sincrona e la sua lettura nel XX secolo, per Luciano Catalioto	» 157
Pagine estravaganti, per Girolamo Arnaldi e Massimo Miglio	» 169
Caterina da Siena. Epistolario	
«Porta quando venis librum sanctum». A proposito del ms. senese T.II.9 del <i>Libro della divina dottrina</i> di Caterina da Siena, per Angelo Restaino	» 185
Note d'archivi e biblioteche	
Corrispondenza di Giovanni Pontano segretario dei dinasti aragonesi di Napoli. II. Le lettere custodite nell'Archivio di Stato di Bologna e nell'Archivio Capitolino di Roma, per Bruno Figliuolo	» 211
Medioevo e modernissimo	
Medioevo e modernismo?, per Umberto Longo e Francesco Mores	» 237
Medioevo e modernismo. Il caso Louis Duchesne, per Francesco Mores	» 243
Agiografia e storia nella prospettiva di Francesco Lanzoni, per Umberto Longo	» 255
La vocazione storiografica di Antonino De Stefano nella sua vicenda biografica, per Salvatore Fodale	» 273

Ernesto Buonaiuti e Raffaello Morghen: una verifica del rapporto a proposito di alcuni temi, per Paolo Vian	»	287
Conclusioni, per Grado Giovanni Merlo	»	339
Innovazione nella tradizione. Relazione sullo stato dell'Istituto (2015-2017), per Massimo Miglio	»	349
<i>Summaries</i>	»	357

Summaries

F. D'Angelo, *La Santa Sede e la riforma della Chiesa norvegese nei secoli XII-XIII*

The reform of the Norwegian Church was first undertaken in the latter half of the twelfth century, when a series of papal decretals answered to specific questions of the archbishops of Nidaros. During the thirteenth century, instead, the Holy See addressed more general topics, but the absence of Norwegian delegates in Lateran in 1215 and the ongoing civil war in the kingdom hindered the immediate adoption of the conciliar canons in Norway. The decrees were adopted only in 1247, when Cardinal William of Sabina went to Scandinavia as a papal legate: according to the *Saga of king Hakon Hakonarson* and the statutes issued by the cardinal himself, William forbade the ordeals and regulated the episcopal elections, the pastoral visits of the bishops and the separation between secular and ecclesiastical justice. Thus his mission furthered the integration of Norway in the Western Christianity, as evidenced by the presence of Norwegian envoys at the Second Council of Lyon in 1274.

G. Ortalli, *In affari col Khan. Maffeo e Nicolò Polo nelle terre dell'impero mongolo*

The business trip that Maffeo and Nicolò Polo undertook to the Mongol Empire between 1260 and 1269 has never aroused much interest. It has always been considered a routine prelude to the historic journey that took them, with Marco Polo, to the court of Kublai Khan. Though only briefly described in *Il Milione*, it was the first documentable example of economic relations between Christian Europe and the Far East. The accounts of these offered by *Il Milione* are confused and contradictory. Nevertheless, a careful comparative

examination yields important information, both as regards the schedule they followed and the means of transport they used and because it is revelatory of the trading partnership they developed with Berke Khan while they were in the lands of the Golden Horde. It also leaves open the theory (though it remains improbable) that they maintained relations with him when they were outside the territories ruled by Berke, though these would in any case have collapsed under the pressure of the conflicts that were a periodic fact of life in the Mongolian Empire.

D. Melo Carrasco, *Las relaciones comerciales en la frontera entre Castilla y Granada a partir de las treguas (sec. XIII-XV). Un análisis cuantitativo*

This article focuses on the mentions that the documents of truce between Castilla and Granada (13th-15th century) establish about border trade. These had been already expressed in the Pact of Jaén in 1246, in which favourable circumstances for trade were established. Thus monarchs of both sides tried to obtain benefits from this economic activity that then had importance, as demonstrated through the dispositions that began to appear in the truces, which, over the time, will become more complex. Although most of these truces' dispositions give a broad treatment to the economic issues, giving greater freedom of trade and allowing the exchange of banned products, others establish a more restricted relation with the products. This study analyses the relevance of these entailments for the "border equilibrium" and, at the same time, how these allow to understand the border as a more open space that commonly has been assumed.

V. Rivera Magos, *I capitula di Barletta e di Manfredonia (1297 e 1301). Due fonti fiscali per lo studio della Capitanata e della valle dell'Ofanto nel Medioevo*

The text takes in examination the so-called *capitula sive dacia* granted the Apulian cities of Barletta in the 1297 and Manfredonia in the 1301 by the Angevin sovereigns of the Kingdom of Sicily. By them, at the end of a complex elaboration process completed by *universitates*, the Crown orders and regulates both distribution and exaction of taxation, and also the regulations to apply for those who do not observe the dic-

tates. In the case of Barletta, this is the first notable moment in which we can be witness of the transition from a direct allocation of the local tax burden mobile and property wealth of people and imposed on fixed shares gradually redefined with the Sovereigns, to a coherent indirect codification, set on production and consumption, commercial and financial activities. Right away, the document of Barletta seems also to be connoted as a reference model for similar documentation of other cities in the territory. This document is here compared and discussed with that of Manfredonia, which is still unpublished and preserved in a transcription of the 18th century, currently deposited in the Historical Archives of Manfredonia.

A. Lai, *Sulla consistenza del patrimonio librario della Chiesa di Cagliari prima della spoliazione del 1333*

This is a contribution dedicated to the study of the book heritage of S. Maria of Cagliari Cathedral, before the despoliation done by the catalan Gondisalvo, that did it shortly after becoming archbishop of the town. Thanks to the edition and the study of an unpublished work of protest that the councillors of Cagliari showed against the achbishop in the 1333, we can quantify the entity of the lost heritage and analyze its composition: it includes, above all, liturgic books and many law books. This is a way to provide documentary evidence of a big existing library that as regards the availability of the books, it put the Cathedral of Cagliari to the same level of the biggest Italian and Iberian churches at that time.

L. Catalioto, *La «Storia di Manfredi» di August Karst. La critica storica sincrona e la sua lettura nel XX secolo*

The overall picture of August Karst's essay, which can be drawn from the opinions of contemporary historians such as Benedetto Croce, Karl Hampe and Thomas Frederick Tout, offers a clear vision of the valences and of many discrepancies in the framework of the complex Manfredian affair, but at the same time inserts the reader into the cultural and political climate of the time. Between the nineteenth and twentieth centuries Germanic historiographical production is, in fact, stron-

gly influenced by the tight ideological confrontation between *Small* and *Large Germans*, the influence of the Prussian school of Johann Gustav Droysen, the Reich foundation after the Franco-Prussian war of 1870 and imperialistic appetites manifested in a dangerous way after the assumption of the throne of William II (1888). In antithesis with the serene vision of historians like Friedrich Schirrmaker – and undoubtedly conditioned by the negative judgment expressed by Jamsilla on Manfred – Karst sees with suspicion every attack on the Empire, judges Manfredi a traitor and considers the Italians treacherous, placing himself at the origin of those national-racial aberrations that would have ideologically supported the affirmation of Hitler's national socialism. Ultimately, the nineties of the nineteenth century constitute the obligatory starting point of a drawing of history of the historiography of the twentieth century and the history of Manfred, published by Karst in 1897, represents in this sense a particularly indicative card that, today more than never, it is advisable to reconsider.

A. Restaino, «Porta quando venis librum sanctum». *A proposito del ms. senese T.II.9 del Libro della divina dottrina di Caterina da Siena*

This article contributes to the knowledge of the manuscript tradition of the *Dialogo della divina provvidenza* by Catherine of Siena, providing new data and historical-paleographical evidences of the MS T.II.9 of Biblioteca degli Intronati in Siena. The new analysis unveils for the first time the graphical interventions of Stefano Maconi and Neri Pagliaresi, two main figures of the Catherinian circle, both engaged in the production of the manuscript. Along with a complete overview of the previous studies on the topic, the documentary evidence of Maconi hand is compared with one of his autograph letters addressed to Pagliaresi (today collected in the MS T.III.3 of the Senese library), of which a partially new interpretation is proposed. The cooperation of the two catherinian disciples on the manuscript, a product of their ideological synthesis and textual strategies, is a significant trace of the historical process that in few years would lead to the construction of the “official” image of the Senese mystic.

B. Figliuolo, *Corrispondenza di Giovanni Pontano segretario dei dinasti aragonesi di Napoli. II. Le lettere custodite nell'Archivio di Stato di Bologna e nell'Archivio Capitolino di Roma*

This article presents the complete edition of twenty-six signed letters probably written by the humanist Giovanni Pontano in his official role as secretary of the Aragon Dynasty of Naples. First, he was employed by Ippolita Sforza; second, by her husband, the duke Alfonso of Calabria; then, by the monarch Ferrante, and finally, by Alfonso once again, when he took the throne. The edition is about all letters, precisely eighteen, kept in the Capitolino Archive of Rome (the archive of Orsini's family is now part of it), as well as the eight letters stored in the Archive of Bologna. These records cover the period from the beginning of 1477 to the end of 1494.

F. Mores, *Medioevo o modernismo. Il caso Louis Duchesne*

This essay examines an aspect of the production of Louis Duchesne on the issue of "modernism". From the 1870, the French scholar had as the focus of his research the origins of the power of the popes; the three moments through which the research of Duchesne developed were 1870, the origins of the temporal dominion of the popes and the process of formation of *Roma cristiana*. After 1870, Duchesne worked to the edition of the *Liber pontificalis* with the intent to study the origins of the power of the Roman Church. The study of the *Liber* preceded *Les premiers temps de l'État pontifical*, published in 1904, where the philologist and the historian fight with the Roman theology of the papal primacy. If this could not be considered "modernism" yet, for the Roman Church this was surely – as Girolamo Arnaldi writes in 1986 – *intolerable*.

U. Longo, *Agiografia e storia nella prospettiva di Francesco Lanzoni*

The relevance of Lanzoni's contribution to hagiographic methodology and studies was rightly emphasized by Historiography. The essay proposes a path that tries to keep the formation related, the refinement of a methodology and historical-critical knowledge peculiar to

the connections concerning the story of the accusation of “modernismo”, to identify some characteristics of Lanzoni’s hagiographic sensitivity.

S. Fodale, *La vocazione storiografica di Antonino De Stefano nella sua vicenda biografica*

Antonino De Stefano (1880-1964) was a Pontificio Seminario Romano scholar with Ernesto Bonaiuti, whose aims of modernist renewal shared, and with Angelo Roncalli. After his priestly ordination, he went out of Italy, during the changes produced by the death of Leo XIII and the election of Pius X. He continued his studies in Switzerland and in Germany, reacting to condemnation of modernism by founding in Geneva in 1910 the “Revue moderniste internationale”. Owing to this activity, he was spied, which contributed to make his attitude more radical. Back to Italy, continued his studies on medieval heresies, afterwards on emperor Frederick II and on Sicily’s cultural and political history. Taking the Chair of Medieval History at Palermo University, he also unfolded an important cultural and political activity. After Giovanni XXIII election, entered again the Church, in the new atmosphere of the Ecumenical Council.

P. Vian, *Ernesto Buonaiuti e Raffaello Morghen: una verifica del rapporto a proposito di alcuni soggetti*

A previous contribution (2005) focused on the relationship between Ernesto Buonaiuti (1881-1946) and Raffaello Morghen (1896-1983) in terms of interactions, historiographic debt, and the reconstruction by Morghen of Buonaiuti’s image over time. In the present article a further step is taken, which confirms the concreteness of their relationship as far as three specific topics are concerned: medieval heresies; Joachim of Fiore, Joachimism and Spiritual Franciscanism; Dante Alighieri. Such an analysis leads to the conclusion that, even whilst sharing some fundamental ideas (religious experience as a preliminary to its doctrinal systematization; the opposition, especially during the late Middle Ages, between the institutional Church and the Church of the Spirit), the two historians were on very different positions regard-

ing the three topics indicated above. Since the 1940s, Buonaiuti's lesson – filtered, reread and modified by Morghen – has been passed on to the scholars of the National Historical School and the Italian Historical Institute for the Middle Ages. However, even those who most embraced that lesson, in particular Raoul Manselli and Edith Pásztor, submitted the reconstruction proposed by Buonaiuti to a radical criticism, and drew profoundly different conclusions.

