

ISTITUTO STORICO ITALIANO
PER IL MEDIO EVO

Bullettino

DELL'ISTITUTO STORICO ITALIANO

PER IL MEDIO EVO

125



ROMA

NELLA SEDE DELL'ISTITUTO
PALAZZO BORROMINI

2023

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Summaries

Emanuele Piazza, *Un taumaturgo itinerante: un approccio alla Vita di Germano di Auxerre*

This paper focuses on the function of the miracle in the *Vita* of Germanus of Auxerre, composed by Constantius of Lyon between 470 and 480. The research, in particular, aims to highlight the extent to which the miracles performed by the saint influenced the intense missionary and diplomatic activity carried out during his travels in Gaul, Britain and Italy. Germanus, a bishop in perpetual movement, strong of a vast fame deriving from his activity as a thaumaturge, resorted to *miracula* as «tools» to unhinge any resistance on the part of his interlocutors. In the narration of the miracle, therefore, the *Vita* identifies an effective narrative means to convey to its public the image of a saint (of prime importance in the hagiographic panorama of the fifth century) whose earthly *potentia*, after his episcopal election, had been sublimated into celestial *potentia*.

Francesco D'Angelo, *Ricostruire dopo la tempesta. Strategie farfensi di difesa e controllo del territorio nel contesto politico della Sabina e del Reatino (1140-1160 circa)*

Around the middle of the Twelfth century, a group of written sources document the attempt made by the Benedictine abbey of S. Maria

di Farfa to rebuild, reacquire and reclaim the *castra* of *Septem Ianule*, Trebula, Offiano, Poggio S. Lorenzo, and Monte Tancia, all located in the Reatino and Sabina areas where the monastery had an extensive network of castles, monasteries, churches and estates. Produced in Farfa between about 1140 and 1160, these sources can be considered a direct expression of the aspirations and concerns that agitated the abbey in those years, and can therefore provide information useful for reconstructing the policy adopted by the Farfa abbots facing with external pressures and internal turmoil. For this purpose, the aforementioned testimonies, which scholars have up to now studied individually and in a limited way, are reconsidered as a whole and analyzed in relation, on the one hand, to the complex vicissitudes the abbey went through in the immediately preceding twenty years and, on the other, to the wider geopolitical context of central Apennine Italy in the mid-twelfth century, when the eastern territories of Sabina and Reatino became a disputed frontier between the Papacy, the Empire and the Norman kingdom of Sicily.

Mariano Dell’Omo, *Da Innocenzo III a Martino IV: originali e copie di documenti pontifici nel fondo pomposiano dell’Archivio di Montecassino. Contributo alla storia di Pomposa nel Duecento*

The paper is based on 51 pontifical documents from Innocent III to Martin IV (1200-1283/1284), transmitted in original (14) or in copy (37), and forming part of the collection of the almost 3000 parchments of Pomposa and of other monastic and religious centers in the Ferrara area, kept in the private archive of the abbey of Montecassino. The diplomatic essay illustrating 4 privileges, 5 gracious letters and 42 executive letters, is preceded by the documentary reconstruction of a series of conflicting episodes in the relations between Pomposa and Ferrara, and also the surrounding secular and ecclesiastical world, in the course of which the Apostolic See intervenes, from time to time appointing bishops, prelates or religious superiors to safeguard the Pomposian patrimony.

Gabriella Gente Magnani, *I documenti dell'abbazia di San Vito del Trigno nell'Archivio di Stato di Siena: dispersione e ricostruzione del patrimonio documentario di un'abbazia cistercense abruzzese*

The paper aims to provide a first presentation of 39 charters (1201-1558) preserved in the *Diplomatico-Biblioteca Pubblica* fonds of the Archivio di Stato di Siena and related to the Cistercian abbey of San Vito del Trigno, once situated in the South of the diocese of Chieti. The charters are all unpublished, except for the most ancient one, and no specific study has yet been dedicated to the whole group. All the documents share sets of tergal notes that can also be found on the verso of nine charters dating from 1030 to 1213, bound together in the ms. *Latin* 9255 of the Bibliothèque Nationale de France and all related to monasteries that in the XIIIth century became dependencies of San Vito; hence, the two groups were parts of the same dispersed archival collection. This documentary series shows the varied and complex religious landscape of a large part of present-day Abruzzo before the advent of the Cistercians, and the role of the San Vito abbey in this area. In the last section, a brief notice and description of each of the most ancient documents of San Vito preserved in Siena (XIIIth -XIVth centuries) is provided.

Marina Gazzini, *Sociabilità di giuristi, giudici e notai in età comunale. Casi di studio nord italiani della prima metà del Duecento*

The paper addresses the question of the Thirteenth-century sociability of legal professionals, through the analysis of three case-studies relating to four areas of northern Italy (Bologna, Genoa, Brescia, Valtellina). The author investigates environments, places and groups where jurists, judges, *causidici* and notaries shared, either informally or within an institutionalised framework, experiences that shaped them culturally and guided their private behaviour and public actions, in a way that led some times to political commitment or to tasks in favour of the community. The perspective adopted allows us to understand how these sociabilising experiences were functional to the affirmation of associations – guilds, confraternities, factions, *religiones novae* – open to the new classes of the *Popolo*, such as those of the legal professions.

Armand Jamme, *Festività, mercanti e contabilità. Il resoconto delle celebrazioni matrimoniali e del cavalierato di un pronipote di Bonifacio VIII*

A hitherto unpublished account of the gifts of Pope Boniface VIII to his nephew and his wife, Countess Aldobrandesca, sheds light on many aspects little illustrated by contemporary sources. It obviously provides information on the attire during the wedding and the festivities to which they gave rise, marked by the knighthood of 18 squires. It testifies the network of merchants and artisans activated in Rome by the supplier chosen by the pope, whereas documentation on the activity of large companies and artisans in Rome is very scarce for the late XIIIth century. Finally, it completes our knowledge of the financial and accounting practices of the Apostolic Chamber during the bonifacian period.

Francesca Pucci Donati, *Alcuni capitoli di un inedito statuto bolognese: le provvigioni dei domini fornariorum del 1327*

The paper concerns the administrative offices in Bologna which were responsible for the grain supply around the thirties of the XIVth century. Feeding the townspeople has been one of the main problems of the government since the XIIIth century, as the municipal statutes of the time reveal. Evidence of this situation comes from the statute of the *Officium fornariorum*, dated to 1327: it establishes a new hierarchy of the public officers charged with providing wheat to the city's bakers. The document, that was written seven months after the arrival of the papal legate Bertrando del Poggetto in Bologna, shows the government's attempt to regulate and control the bread supply chain.

Jacopo Paganelli, *La politica di Bernabò Visconti e una lettera di Caterina da Siena. Alcune note*

This essay takes its start from a letter sent by Catherine of Siena to Bernabò Visconti. It has a double purpose: on the one hand, it highlights the role of Catherine in the Italian political scenario, as she acted in coordination with the Apostolic See and Gregory XI. On the other

hand, this essay reflects on Bernabò Visconti's action and political plans regarding Tuscany and its cities during the years of the 'War of the Eight Saints'.

Silvia Serventi, *Sant'Agostino e san Bernardo nelle lettere di santa Caterina da Siena*

As has already been pointed out for the biblical quotations present in the letters of Catherine of Siena, as well as for those taken from the Church Fathers or from monastic literature, it is possible to ascertain the mediating function performed by the Dominicans operating in the Tuscan area in the first half of the XIVth century. In particular, analyzing the quotations taken from saint Augustine and Saint Bernard included in the letters of Saint Catherine, the most probable source seems to be the *Specchio di croce* composed by the Dominican Domenico Cavalca around 1330.

Angelo Restaino, *Note sulla scrittura e sui codici di Tommaso Caffarini*

This study tries to make a survey of all extant manuscripts (also adding new items) bearing samples of the script of Tommaso Caffarini OP (1350-1434), the main responsible of the construction of the textual fame of saint Catherine of Siena. Through the *scriptorium* of Santi Giovanni e Paolo in Venice (where also the so-called processo Castellano took place thanks to Tommaso's effort, which led to the canonization of Catherine) Caffarini became the centre of a complex network of authors, translators, copyists, promoting the diffusion of the works *by* Catherine (mainly her letters) and *about* Catherine (Raimondo da Capua's *Legenda Maior* and others), and also contributing to the strengthening of the Third Order of Saint Dominic, through the composition of original agiographic works. Analyzing Tommaso's writing production in its palaeographical tendencies and features, the study briefly retraces his "catherinian" activities, highlighting his crucial role in the construction of the image and the sanctity of Catherine of Siena.

