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Lecture e riletture: spunti per una riflessione storiografica

Sofia Boesch

Though she claims to be unfamiliar with historical research on Mediaeval Rome, the author puts forward her ideas on studies of Rome, from Ferdinand Gregorovius right through to the early years of the third millennium, considering firstly the works produced by Rome's own cultural insti-

tutions – such as the *Società Romana*, the *Istituto di Studi Romani* and the *Istituto Storico Italiano per il Medio Evo*. Next she looks in more detail at works concerning the city's religious history, and at conference topics, but still with relevance to the peculiar ambivalence of Rome as a city sacred to Christianity and a civic community.

Finally, she contemplates the demands which the Year 2000 Jubilee placed on studies of Rome, not only on those of a historiographical nature but also those with a multi-disciplinary approach.

Il clero secolare nel basso medioevo: acquisizioni e proposte di ricerca

Tommaso di Carpegna Falconieri

The medieval clergy of the city of Rome has become a subject of study unto itself. This article presents the principal findings of research on the Roman clergy, both from the point of view of institutional, political, and socio-economic history and from the perspective of cultural history and the history of symbols. Following this summary, the article advances several proposals for the further advancement of research on the subject. Especially desirable are investigations regarding the urban clergy that fill the existing lacunae (i.e. the thirteenth century, relations with the regular clergy and lay society, continuities and discontinuities with respect to the modern era) and which situate the study within broader national and international historical debates. Three bibliographic indices offer a panorama of the principal studies and research projects dedicated to medieval clergy in Europe and in Italy.

Religiosità collettiva e privata fra i canonici delle grandi basiliche di Roma nel lungo tardo medioevo

Andreas Rehberg

The essay deals with several aspects of religion as practised by the members of the three major chapters of secular canons in the Eternal City, i.e. those of the patriarchal basilicas of St. John Lateran, St. Peter's and St. Mary Major. Hindered by the very incomplete documentation available, but assisted by analysis of material artefacts (religious art and objects used in worship), this study nonetheless reveals a number of individual features (for example, in the veneration of particular saints) and common traits in the religious outlook of these canons. The former show many connections with the religious traditions practised by the canons' lay relatives, who belonged chiefly to the city's aristocracy (and who, for example, favoured particular confraternities or churches in which to be buried). Collective religious practices, on the other hand, centred on liturgical customs and communal and processional prayer, which had much in common with Rome's remaining clergy who were organised into the powerful pious sodality known as the *Fraternitas Romana*. The ever-increasing numbers of non-Roman, or even foreign, canons – fostered by the post-1379 return of the Curia to Rome – and a greater openness to humanistic studies explain the, albeit cautious, spread of new forms of religious expression in the Roman basilicas, forms that had little to do with the Roman religious environment and which still need further research.

Monasteri femminili a Roma nei secoli XIII-XV

Alfonso Marini

This paper gives a census of XIII-XV century femal nunneries in Rome, that are 29, but not all at the same time existing. 19 are Benedictine (12 before XIII cent., 7 founded in late Middle Ages centuries: 1 in XIII cent., 4 in XIV; 2 in XV). Other 12 (2 of these relieve former Benedictine communities) are of new Benedictine congregations (Cistercian, *Santucce* e Oblates of St. Frances) or new religious Orders (Dominican, nuns of St. Clare, Augustinian, *Umiliate*): 7 founded in XIII cent., 4 in XIV, 1 in XV. In all there are 19 new femal communities founded in XIII-XV cent. These numbers show *a history of mobility*, though the 12 nunneries of new Orders are more stable: 7 are alive at the end of *Quattrocento*, some communities are alive today, for the most part in new residences, after the government abolitions in XIX cent. In all, there were in Rome 18 femal nunneries in XIII cent., but these were 16 at the end of this century; 24 at the end of XIV cent. and 15 at the end of XV. About 1320, Roman nuns were 468, in comparison with 318 religious man (134 monks); Benedictine nuns, with Cistercian and *Santucce*, were 308; Dominican and St Clare's nuns 160. For the most part, the nuns belonged to the most important baronial Roman families, some time to families of *bovattieri* and merchants.

Per uno studio delle immagini devozionali e del culto delle immagini a Roma tra medio evo e Rinascimento

Gerhard Wolf

In the last two decades there has been an intense discussion about the power if images and the cult images of Rome have played in important role in it. Nonetheless the study of sacred and devotional images in medieval and Renaissance Rome needs further research, especially in an interdisciplinary collaboration of history and art history. The article traces the outlines for future studies, concerning the interplay of the religious and the social, public ritual and private devotion. The images themselves are seen as protagonists, whereas their shrining and adorning is of particular interest. Beyond the concentration of the major icons of the Virgin and Christ, the numerous local shrines and the multifocused devotion in the churches must be taken into consideration. *Ex voto* pictures could transform into devotional or even miraculous images. Finally, the article questions the myth of the “*maniera greca*” in Antoniazzo Romano’s images of the Virgin. It argues in favour of a more complex creation of a devotional style which draws on Tuscan painting of the Trecento as well as on new idioms of 15th century rather than re-inventing Byzantine icons as such

Laici e vita religiosa

Giulia Barone

There is an extremely widespread stereotype which has the Roman laity forever nurturing anti-clerical feelings and playing a very small part in the religious life of the Low Middle Ages. To the discomfiture of this belief, research over the last ten years has shown that in fact laymen were actively involved in all the most important demonstrations of piety at that time. In processions, pilgrimages, activities put on by the confraternities they were in pride of place, so that their devotion to Mary is unquestionable. Nevertheless, a distinguishing feature of Roman religious practice seems to be a tendency to maintain tradition, as shown by the persistent attachment of the faithful to the churches nearest their homes, even in preference to the great churches of the Mendicant Orders; the use of name days and the extremely limited representation of the "new saints" in the city's list of public holidays seem to support this. Still, there is much research to be done, as too many – even major – aspects of the Romans' attitude to religion remain obscure, partly because of the lack of sources and partly because reconstruction of their religious mentality makes limited use of what we do have.

Il mondo della religiosità femminile romana

Anna Esposito

In recent years there has been a significant resurgence of interest in research into the place of women in the religious world, even if, in the case of Rome, such research is known to be somewhat disjointed. This essay – which tries both to render an account of the studies available to date and to provide an initial overview – is divided into three sections: the first examines the presence and role of women in Roman confraternities and the greater or lesser degree of their independence; the second considers the phenomenon of female religious associations and the extent of their connection to institutions (with particular reference to the third orders and the *bizzoche*); finally, the third section describes the situation of the women who underwent solitary imprisonment or even immurement, practices as yet unexplored by historical researches on Rome.

Conclusioni

André Vauchez

In his conclusion, the author draws attention to the advances and recent changes in historical research into the religious history of mediaeval Rome. Archaeological excavations either side of the year 2000 and recent discoveries in the field of art history (for example at the basilica of Santi Quattro Coronati) have altered researchers' opinions and enlarged the scope of available sources. At the same time, historical research on the Roman parishes and confraternities has been greatly enhanced by studies which have led to a better understanding of their function and importance. Nevertheless, whilst knowledge of both the regular and secular Roman clergy has made great strides, much remains unknown about the laity's religious traditions and devotion.

La struttura della proprietà fondiaria nell'Agro Romano, 900-1150

Chris Wickham

This article investigates the structure of landed property in the 20-25 kilometres around Rome between 900 (the start of land documents for the region) and 1150. The aim of this investigation is to try to see who owned the different estates around the city, and how they were exploited economically, in the centuries before the beginning of the *casali* of the late medieval and modern period. These *casali*, in the century of their origin, have been recently very well analysed by Sandro Carocci and Marco Vendittelli, so what happened beforehand becomes all the more essential to study. The article focusses on the sectors of the *agro romano* which are best documented, around the via Portuense, via Tiburtina, and via Appia (including the territory of Albano, a major vineyard area from the tenth century at the latest); it also looks at the via Cornelia, via Prenestina, and via Ostiense, which are much less documented (especially the last) but all the same have significant patterns. It argues that effectively all the land of the *agro romano* was owned by the churches of the city and its environs; and that this land was leased out in – for the most part – large blocks to aristocrats. In the eleventh century the size of the lands leased by churches decreased, but they seldom became so fragmented that it was impossible to reconstruct larger holdings. The appearance of the *casali* is easier to understand as a result.

I vescovi di Rieti al Concilio di Trento

Vincenzo Di Flavio

The introduction mentions two priests from Rieti, Tullio Crispolti and Mariano Vittori, who were implicated in the Council of Trent: one – a mystic and theologian – for having foreshadowed it in his teachings and implemented its decrees alongside Bishop Giberti; the second – a humanist of no little standing – for having been there in person, at least during the closing stages, as theologian to Cardinal Moroni.

Three bishops were in charge of the diocese of Rieti during the Council of Trent (1545-63): Mario Aligeri Colonna († 1555), Giambattista Osio († Nov. 1562) and Cardinal Marcantonio Amulio (1562-72). The latter never attended the Council. Aligeri took part in the opening stage, from 7 April to 19 July. He attended the sessions assiduously but made only an insignificant contribution to the debates. Nevertheless, the mood of the Council made a notable impact on his subsequent pastoral activities. He became resident bishop and continually visited (or sent his representatives to visit) the diocese.

Osio attended the closing stages, from 20 March to mid-September. He was very strong on doctrine (especially juridical) and a man of great character, a former datary to Paul IV, member of the preparatory commissions for the reopening of the Council and highly esteemed by the then very youthful Charles Borromeo. He was always at the forefront of discussions, forthrightly expounding his own beliefs, even when these opposed majority opinion. Endowed with sincere reforming spirit, he fought to have the duty of episcopal residence declared a divine law. His most famous speech ar-

gued against allowing the laity to receive the chalice. He was ill when he left Trent; whilst travelling, his condition deteriorated and he died *in itinere* at Spoleto in November 1562.