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Scotus Paparonis Romanorum Consul

Emiliano Bultrini

The great season of Gregorian Reforms allows the rise of an aristocratic array strictly linked to papacy by ideological, economical, political and military bonds. Some of this families, as *Fraia-panis* (Frangipane) or *Petri Leonis* (Pierleoni), resisted both documentary lost and history probations. Others as Paparone, instead, didn't benefit to the same opportunity. This work try to make clear the Paparone's lineage that, between second half of XI century and first years of XIII century, without any doubt could be considered one of most important family in Rome. Through a precise analysis of the few available documents we try to reset the home genealogy and history focalizing

our attention to its most important member: *Scotus Gregorii Paparone* sole senator in Rome in 1198 and customer of the great floor of Papal Basilica of Saint Mary Major.

A proposito dell'*Inventario fondano*, in volgare, attribuito al XII secolo.

Giovanni Pesiri

The last surviving ten lines of the “Inventory from Fondi”, which is a list of property and services belonging to the Cathedral of Fondi (LT), consecrated to the apostle St. Peter, were published in 1901 by Pietro Fedele, who dated it at the end of the 12th cent. Since that time the manuscript, moved to the archives of the Abbey in Montecassino, was included in the list of the most ancient texts in the Italian language. Just in recent years some linguistics and paleographers showed doubts about the fact of being an old text; in fact we can see a surprising homonymy between the presbyter *Johannes magistri Nicolay de Fundis*, who had compiled the 12th cent. *Inventory from Fondi*, and the person mentioned with the name of *Iagni de mastro Nicola de Fundi* in the inventory of the personal property belonging to the sacristy of St. Peter’s written on July 1404, in the erased part of the same parchment. As a matter of fact there are good grounds for thinking that the features of the writing in the *Inventory from Fondi* may refer to a later period than the 12th cent., as well as the several signs used with the function of closing paragraphs and of the same document.

The data which came out of the scrutiny of the oldest parchments (12th-15th cent.) kept in the capitular archives of St. Peter’s in Fondi allow us to say that in the supposed inventory ascribed to the 12th cent. are reported seven people acting in the town between 1385 and 1415. As a consequence, we can assert that the *Inventory of St. Peter’s* was compiled between the last twenty years of the 14th cent. and July 30th 1404 and on this date was written the second inventory erasing the beginning of the older act; the two documents are linked each other by the name of the same presbyter *Johannes magistri Nicolai*, the writer of the older text, a man that, today, is obvious to identify with *Iagni de mastro Nicola*, to the advantage of was compiled the later list regarding the personal property of the sacristy. Here we propose a new edition, with introductory note, of the two documents; it is based just on the photographic reproductions made around 1942 for the *Atlante paleografico* by Ugolini because we could not find the parchment from Fondi in the archives of the Abbey in Montecassino so far.

«*Fare dicte sancte reliquie nectare et pulire*». La dispersione delle spoglie di san Mamiliano e santa Ninfa tra Porto e Pisa

Eugenio Susi

In contrast with prevailing theories, the redefinition of Saint Mamiliano as bishop of Palermo, that characterizes the Acts of Saint Ninfa (BHL 6254-6256), and the subsequent translation of his relics to Pisa (as described in the XVI century’s *Historia et Leggenda de’ gloriosi santi Mamiliano, Sentio, Eustochio, Infante e Goboldeo*, with is edited here), should neither be considered an initiative devised by Rome and Pisa in the early decades of the XII century, nor it should be reduce to part of “that process through which the Church and the citizens of Pisa ... claimed the right to navigate the Tyrrhenian and the Mediterranean Seas on behalf of the Latin Christianity in expansion” (Petralia). A more careful analysis of the compilation devoted to Saint Ninfa, then believed to be a saint of

Porto, enables us, in fact, to establish that that hagiographical text – which can be dated to the most critical period of the Investiture Controversy and, in any case, before 1098 – was written in the milieu of Porto; to defend to legal and patrimonial prerogatives of that city's church, decidedly on Gregorian party, against the expansionistic ambitions of the neighboring dioceses of Silva Candida, then a stronghold of the Imperial party. By large, though, the particulars narrated in the *Historia et Leggenda* are extraneous to that conflict. Those stories originated perhaps in the translation of the relics of Saint Mamiliano and companions, obtained by members of 222 *Summaries* Pisa's aristocracy in Civitavecchia during the 1133 invasion of that city, to the Benedictine nunnery of San Matteo in Pisa, where the cult of that saint, notwithstanding various efforts to promote its devotion, gradually died out.

L'attività romana di Giovanni Gargioli

Amedeo Benedetti

The paper focuses on Giovanni Gargioli (Fivizzano 1838 – Roma, 1913), one of the most important Italian photographer of the Nineteenth century. In 1888 he founded in Naples the first photographic association in Italy. In 1895 he created in Rome the famous Gabinetto Fotografico Nazionale, specialized in photographic views of works of art and historical monuments. Gargioli began traveling around Italy for new photographic campaigns, and he was an irreplaceable point of reference for preserving, cataloguing, circulating and handing down, through the photograph, the history and the art of Italy.