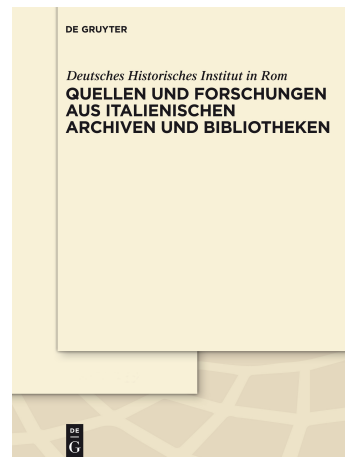


Zitierhinweis

Byrne, Philippa: Rezension über: Joanna H. Drell / Paul Oldfield (eds.), *Rethinking Norman Italy. Studies in honour of Graham A. Loud*, Manchester: Manchester University Press, 2021, in: *Quellen und Forschungen aus italienischen Archiven und Bibliotheken*, 103 (2023), S. 616-617, <https://recensio-stag.lorax.syslab.com/r/5bad540b41ce48e084585a8b55de241c>



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protagonisti del cambiamento politico già in atto nella prima metà del secolo XII. Il libro è, in conclusione, un contributo che non mancherà di suscitare grande interesse in chi si occupa di Roma ma, anche, dello sviluppo di cultura e istituzioni nel medioevo centrale.

Mario Marrocchi

Joanna Drell/Paul Oldfield (Eds.), *Rethinking Norman Italy. Studies in honour of Graham A. Loud*, Manchester (Manchester University Press) 2021, 392 pp., ISBN 978-1-5261-3853-8, GBP 85.

The rather plain title of this edited volume conceals its considerable intellectual excitements. The book is a tribute to Graham Loud, the distinguished scholar of medieval southern Italy. This volume appears as many medievalists are still digesting Loud's most recent work, on the Salernitan abbey of La Trinità della Cava. As Loud has made the historiographical weather for Norman Italy, so too do his interests shape this volume. The contributions draw on distinctively 'Loudian' themes: the challenges of the archive, chronicles and the creation of historical narratives, church reform, and the connections between Southern Italy and other polities. The „rethinking“ of the title does not indicate the junking of previous scholarship. Indeed, part of the point of the book is to build on rich work done over the past several decades, much of it undertaken by Loud and his students. Beyond a tribute to Loud, the volume also serves as an excellent (and accessible) introduction to the current state of studies on Norman Italy. In that vein, David Abulafia's chapter on Anglophone research on Southern Italy from the early twentieth century to the 1970s will be valuable to any graduate student beginning work on the region. Abulafia makes the case for revisiting the insights of these researchers, even while acknowledging their limited access to archival material. It also contains some striking detail on earlier scholars: the great Evelyn Jamison was still producing weighty articles on the Norman judicial system at the age of 91 (a feat other historians must hope, rather than expect, to emulate). One is struck too, by just how much early twentieth-century scholarship on Southern Italy was prompted by historians' summer holidays to the region. Almost all the chapters in the volume deal with recalcitrant, demanding sources. Take, for example, the „Chronicon“ of Falco of Benevento, discussed in several chapters, including those by Edoardo D'Angelo and Markus Krumm. The sixteenth-century Beneventan physician Giulio del Sindaco made a copy of Falco's twelfth-century text. Both Falco's original and del Sindaco's transcription are now lost, and we are reliant on early modern copies of the copy. It is to the credit of the contributors that they manage both to acknowledge the complexity of the source materials and to offer meaningful insights into their interpretation. Likewise, Sarah Davis-Secord examines Roger II's silver *ducalis*, deftly using the iconography and significance of the coin as a means of exploring Norman ambitions in the Byzantine Balkans and Roger's own concerns about succession. Lioba Geis dexterously handles the tricky evidence for the success of papal programmes to extirpate simony in southern Italy. Despite geographical proximity,

Norman Italy remained distant from Rome, and the reforming zeal of the north was seemingly swallowed in the fog of local politics. The question of how much authority the papacy exerted in southern Italy develops a theme that runs through Loud's work, and that of Loud's own doctoral supervisor, Herbert E. J. Cowdrey. The volume approaches the longstanding problem of connection between 'Norman Italy' and 'Norman Normandy' with considerable subtlety. Luigi Russo dissects the historiography of Norman 'empire'. Benjamin Pohl demonstrates the connections between one of the premier southern Italian monasteries of the early Norman period, St Euphemia in Calabria. Pohl demonstrates that St Euphemia's founding charter was self-consciously modelled on that of St Evroult in Normandy. But this was not so much part of a grander 'Norman' vision, but rather the particular desire of the abbot Robert de Grandmesnil. There is also work here that should be read by those historians who have never contemplated a southern Italian vista. Paul Oldfield examines the Anglo-French crusaders lodged in Messina in the winter of 1190–1191, and the tensions between city and the military camp. Oldfield provides the view from Messina: hungry, demanding, and tone-deaf crusaders inflamed pre-existing civic tensions because they did not appreciate the local rules of the game. Other work points more explicitly to future study. Alex Metcalfe's chapter provides a meticulous reconstruction of the Arabic names of eighty three names recorded in a cartulary from Cefalù, *villani* given to the cathedral by Roger II. On such evidence, larger social, economic, and political histories wait to be built. All in all, this makes for a very satisfying set of chapters, and – unusually for an edited volume – a coherent whole. There is no shortage of recent collections on Norman Italy and the Normans more generally, but this must be counted among the most successful. The minds of historians are notoriously inscrutable, but one imagines that Graham Loud is pleased with such a tribute.

Philippa Byrne

Martin Fuß, *Inklusivismus und Toleranz. Das Bauprogramm und die Religionspolitik Rogers II. im theologischen Kontext des Hohen Mittelalters*, Münster (Aschendorff Verlag) 2021 (Beiträge zur Geschichte der Theologie des Mittelalters. Neue Folge 88), 506 S., ISBN 978-3-402-10303-6, € 76.

Die hier zu besprechende Studie, die vom Vf. im Jahr 2020 an der Katholisch-Theologischen Fakultät der Julius-Maximilians-Universität zu Würzburg als Habilitationsschrift eingereicht wurde, betritt wissenschaftliches Neuland. Mithilfe der relativ jungen Unterdisziplin der Fundamentaltheologie, der „Theologie der Religionen“, versucht Fuß, neue, interdisziplinäre Antworten auf die bereits oft gestellte Frage nach der ungewöhnlich „toleranten“ Politik des normannischen Königs Rogers II. von Sizilien zu finden. Die kulturelle Offenheit Rogers II. und das multireligiöse Miteinander am königlichen Hof in Palermo, das als kultureller Synkretismus bleibende Spuren in der sizilischen Kunst und Architektur hinterlassen hat, war schon oft Gegenstand der Forschung (vgl. vor allem die grundlegenden Studien von Hubert Houben und Jeremy Johns). Erfrischend neu