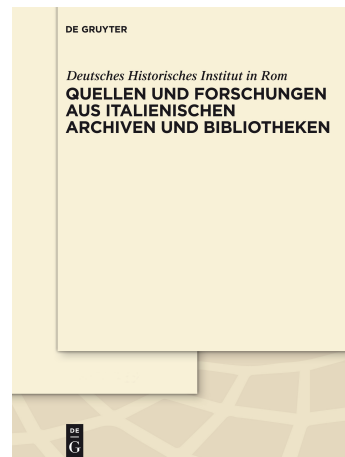


Zitierhinweis

Huijbers, Anne: Rezension über: Daniela Rando / Eva Schlotheuber / Maria Pia Alberzoni / Miriam Rita Tessera (eds.), *Carlo IV nell'Italia del Trecento. Il „Savio Signore“ e la riformulazione del potere imperiale*, Roma: Istituto Palazzo Borromini, 2022, in: *Quellen und Forschungen aus italienischen Archiven und Bibliotheken*, 104 (2024), S. 689-691, <https://recensio-stag.lorax.syslab.com/r/f1ad3748be104d6baad26e646d0548a0>



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retorica nella battaglia culturale umanistica (Francesco Petrarca). Il quinto capitolo si concentra sulle risposte agli appelli di crociata da parte dei diversi gruppi sociali, rilevando l'affievolirsi dell'interesse degli strati popolari, una maggiore partecipazione da parte dell'aristocrazia e un atteggiamento più pragmatico e utilitaristico da parte dei mercanti, tutto mentre la prima linea del confronto con gli infedeli veniva affidata alla Custodia francescana, a cui papa Clemente VI riconobbe il diritto di rappresentare la Chiesa di Roma nel 1342. Se l'analisi sulla metamorfosi dell'idea di crociata è senz'altro convincente e ricca di dettagli, è forse da perfezionare il discorso sul ruolo della peste, caricato di un significato forte a partire dal titolo, ma continuamente stemperato dalla considerazione – opportuna – che sono molteplici i fattori che concorrono al cambiamento culturale, molti dei quali affondano le loro radici ben prima del 1347. È piuttosto la crisi del Trecento, di cui la peste fa certamente parte, il contesto di molti dei fenomeni e dei percorsi descritti, come ben mostra il primo capitolo, che propone un percorso storiografico sulla congiuntura del XIV secolo nel suo complesso. Il legame della trasformazione della crociata con la peste (in cui si sentono forti gli echi dei lavori di Benjamin Z. Kedar sulla „crisi“ dei mercanti) appare più come un'intuizione, un proposito – senz'altro auspicabile – per ulteriori ricerche, possibilmente più circoscritte a singoli casi di studio.

Alberto Luongo

Daniela Rando/Eva Schlotheuber (a cura di), Carlo IV nell'Italia del Trecento. Il „Savio Signore“ e la riformulazione del potere imperiale, con la collaborazione di Maria Pia Alberzoni/Miriam Tessera, Roma (Istituto Storico Italiano per il Medioevo) 2022 (Nuovi studi storici 126), 724 pp., ISBN 978-88-31445-28-3, € 50.

In the introduction, the editors place their volume in a recent historiographical trend that questions the narrative of the late-medieval decline of the Holy Roman Empire. Whereas the „enormous significance of the imperial idea“ (p. 8) in Italian discourses has already been shown recently („Emperors and imperial discourse in Italy. New perspectives. 1300–1500“, ed. Anne Huijbers [Rome 2022]), the present volume focuses on the concrete role of Charles IV in Italy „in terms of political relations, possibilities of influence and *de facto* power relations“ (p. 8) and integrates perspectives from both north and south of the Alps. The contributions, which result from two conferences held in Italy in 2019, also shed light on (the limitations and challenges of) the ongoing source editions of the MGH and „Regesta Imperii“, political, prophetic, and legal vocabularies, and the question how „Italy“ influenced the artistic commissions of Charles and his entourage. Rather than summarize the twenty-six contributions (the volume itself already contains helpful English abstracts), I highlight some of the themes that emerge. Charles IV descended into Italy twice. He was both remembered as a „wise lord“ (*savio signore*) and as a greedy merchant, especially when, after receiving the imperial crown in Rome, he left Italy for Prague. Throughout the volume, it is repeated that Charles IV diplomatically kept his political intensions hidden and that this strategy allowed him to

navigate through the Italian peninsula without causing armed conflicts (he „mastered *dissimulatio*“, p. 234). He had learned this lesson „from the experience of his grandfather Henry VII“ (p. 16), who was by circumstances forced to side with the Ghibellines, caused war, and died in Italy in 1313: this explains Charles' political maxim „anything is better than war“ (p. 235). His „diplomatic mastery“ led to a peaceful coronation in Rome, where he entered with the Neapolitans Niccolò Acciaiuoli and Zanobi da Strada and was escorted by a Florentine Guard, which symbolized his reconciliation with the main Guelph powers (p. 246). Only the relation with the powerful papal vicar for Italy, Cardinal Aegidius Albornoz, who had refused to crown Charles and had aggressively reconquered the Papal States, remained unresolved. As the subtitle shows, the volume aims to show the „reformulation“ of imperial power under Charles' government, which formed a „decisive turning point in the relations between the empire and the papacy“ (p. 11) and a break with the policy of his predecessors, predominantly because Charles „renounced imperial power in Rome and in the Papal States by oath and also *de facto*“ (p. 249). This, so Eva Schlotheuber emphasizes in her contribution, was part of the negotiated deal. In turn, Charles demanded a policy of „papal non-intervention in the empire“ (p. 251) north of the Alps. In 1356, one year after the imperial coronation in Rome, the Golden Bull was proclaimed in Metz with Cardinal H  lie Talleyrand de P  rigord being present. The bull remained silent about a papal right of approval of the elected King of the Romans. Later, Charles managed to have his son Wenceslaus elected „King of the Romans“ – while he was still alive. Did Charles really abandon all jurisdiction in Rome? Andreas Rehberg shows in his contribution that, in Rome, the emperor had installed counts palatine, who then had the hereditary right to appoint imperial judges, imperial notaries and to legitimate children born outside marriage – a powerful legal instrument which enabled, for instance, the right to inherit. What is more, the imperial notaries appointed by the count palatine could then in turn appoint twelve notaries and legitimize twelve people. In this way, this imperial policy had a wanted „multiplier effect“ (p. 609). The counts palatine had the right to include the imperial eagle in their seals and coat of arms: this was a sign of glory, power, and legitimacy and „offered the emperor significant visibility“ (p. 604). On the functioning of these counts palatine more research is needed. Marianna Spano revealed, that the „Italienprojekt“ of the „Regesta Imperii“ will further facilitate research into this subject (p. 38). In the divided Italian cities, the arrival of the emperor – which was a public mass event: people desired to see their „natural Lord“ – offered an occasion for uprisings and was thus feared (p. 483). Alma Poloni discusses how the arrival of Charles IV caused political upheavals in Siena and Pisa („Viva lo'nperadore, e muoia lo Conservatore“). Schlotheuber also pays ample attention to the perception of the emperor as a threatening factor, especially in the Kingdom of Naples. For this, she draws upon the letters of Niccol   Acciaiuoli, where one can read for instance that „the whole Kingdom trembled“ at Charles' arrival in Italy, fearing that the old hostilities between the empire and Naples would revive. In a similar vein, Andreas G. Kistner argues that two of the cardinals, who were supposed to crown Charles in Rome, refused not for financial reasons, but because of their rela-

tions with important players in the Kingdom of Naples. Daniela Rando questions the – in Italian scholarship – prevalent interpretation of Charles as a passive dispensator of legitimacy, only interested in the financial advantages of his Italian campaigns. Building on recent historiographical trends, she conceives the late-medieval empire as a network of powers, constantly seeking a (new) balance and *consensus*, and participating in an „associative political culture“ (p. 490). In this complex powerplay, Charles was the great protagonist, mediator, and negotiator, who used the imperial vicariate as an ordering instrument to secure the loyalty and obedience of the powerful, cemented publicly by a ritual oath. Discussing the imperial vicariate of the Milanese Visconti and its juridical consequences, Rando also sheds light on the many Lombards who received imperial privileges, were appointed counts palatine, were knighted, or were called *familiares* or *secretarii* of the emperor. The imperial influence on the Gonzaga family receives exclusive attention in the article of Christina Antenhofer: she shows how Charles' policy helped the Gonzaga family in a crucial and formative period to become a dynasty with an own territory. The relation of Italy's men of letters to Charles comes to the fore as well. Alexander Lee analyses how Coluccio Salutati, influenced by Petrarch, presented Charles as a *redemptor Italiae* who could guarantee the liberty of Italian city states. Marco Petoletti, in his contribution, focuses on some less known Italians with humanist interests, who were collaborators of Charles, such as Andrea Painelli and Niccolò Beccari. Whereas Schlotheuber focuses on Petrarch as a political actor, Carla Maria Monti concentrates on the concept of empire in his letters. The imperial program of Cola di Rienzo is discussed by Thomas Frank. The English contributions of nonnative speakers, especially the introduction, unfortunately contain several linguistic and editorial slips: several missing words: p. 12: „SPQR, [form] the evidence of this programme“, p. 14: „at least [number missing] Italian clerics and friars“, p. 16: „to the viewpoint [of] their own city“, p. 17: „In [the] 14th century Rome remained ...“, „during the editing [of] the proceedings“; repetitions (p. 14: [his election as king of the Romans]; inconsistencies (such as „Heinrich VII“, „Henry VII“, „14th century“, and „14th c.“); inaccurate source citations (p. 249: „after gaining you have gained“, p. 245, note 113: *ununsquisque* for *unusquisque*). Despite these imperfections, this voluminous *Sammelband* is a welcome result of international and interdisciplinary collaboration. It offers a new reference point for scholars interested in both the impact of the Holy Roman Empire in late-medieval Italy and the Italian influence on the late-medieval emperor and his court. Anne Huijbers

Cédric Quertier, *Guerres et richesses d'une nation. Les Florentins à Pise au XIV^e siècle*, Roma (École française de Rome) 2022 (Bibliothèque des Écoles françaises d'Athènes et de Rome 398), 600 pp., ISBN 978-2-7283-1537-6, € 35.

Il vol. giunge a conclusione di una lunga ricerca, che Cédric Quertier ha impostato nel 2008, all'avvio del suo percorso dottorale, in co-tutela fra L'Université Paris 1 – Pantheon Sorbonne e l'Università di Firenze. Essa si situa entro un più ampio ambito di