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TRA ORIENTE E OCCIDENTE

Istituzioni religiose a Barletta nel Medioevo (secoli XI-XV)

a cura di

Luisa Derosa, Francesco Panarelli, Victor Rivera Magos

ESTRATTO

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INDICE GENERALE

mons. Angelo Dipasquale <i>Indirizzo di saluto</i>	5
<i>Tavola delle abbreviazioni</i>	6
Cosimo Damiano Fonseca <i>Introduzione</i>	7
Victor Rivera Magos <i>Gli arcipreti e il capitolo di Santa Maria tra XII e XIII secolo</i>	9
Isabella Aurora <i>La Chiesa di Santa Maria di Barletta e la curia pontificia. La dipendenza da San Giovanni in Laterano (secoli XIII-XIV)</i>	33
Antonio Antonetti <i>I vescovi a Barletta. Spunti prosopografici per la presenza episcopale in città</i>	63
Francesco Panarelli <i>Gli insediamenti benedettini</i>	75
Kristjan Toomaspoeg <i>Gli ordini monastico-cavallereschi: acquisizioni e nuove prospettive di indagine</i>	85
Hubert Houben <i>I cavalieri teutonici a Barletta: nuovi documenti e ulteriori considerazioni vent'anni dopo</i>	103
Fulvio Delle Donne <i>Gli Annales breves de Terra Sancta del Tesoro della basilica del Santo Sepolcro</i>	129
Antonio Massimo Diviccaro <i>I cistercensi a Barletta (secoli XIII-XV)</i>	135
Rosalba Di Meglio <i>Primi appunti per la storia degli ordini mendicanti a Barletta</i>	147
Cristina Andenna <i>Il monastero femminile di Santa Chiara di Barletta: spazio di interazione fra vita politica e religiosa in un contesto urbano dell'Italia meridionale del secolo XIV</i>	153
Gemma Colesanti <i>La comunità femminile di Santa Lucia di Barletta: da mulieres religiosae a sorores ordinis Sancti Dominici</i>	175
Luisa Derosa <i>Storia di un insediamento monastico femminile: le domenicane in Santa Lucia</i>	183
Giulia Perrino <i>La decorazione pittorica della chiesa del Santo Sepolcro</i>	197
Maurizio Triggiani <i>La chiesa di San Giacomo: riflessioni su un complesso monastico medievale</i>	213
Pasquale Cordasco <i>Conclusioni</i>	229
<i>Indice dei nomi e dei luoghi</i> a cura di Mariolina Curci	235
<i>Indice degli Autori</i> a cura di Mariolina Curci	249
Abstracts	255

ABSTRACTS

Cristina Andenna

Università degli Studi della Basilicata

The Saint Clare Cloister in Barletta: a 14th-century space of interaction between religion and politics in an urban center of Southern Italy

Established at the end of the 13th century, the Saint Clare Cloister in Barletta rapidly expanded, thanks to the support of a large number of families of Barletta, thus becoming an important center in the urban landscape. Being one of the major religious places during the 14th century, the *coenobium* attracted both men and women, turning into a space of interaction and connection for different members of the urban community: the noble élite, the middle class, and especially notaries and merchants, as well as the Church and the Order of Friars Minor. The available sources also shed lights on a remarkable institutional matter, which characterize some of the *Ordo Sancte Clare* cloisters of the Kingdom during the first two decades of the 14th century, and that proves a normative change toward a more genuine ‘female Franciscan’, fostered both by some of the *fratres minores* and the noble élite of the Kingdom.

Antonio Antonetti

Università degli Studi di Salerno

The bishops in Barletta: prosopographical cues for the episcopal presence in the city

So far Barletta has been object of an intense activity of research by scholars and experts because of its peculiar juridical condition as archpriesthood in the Trani’s diocese and space hosting bishops from other close sees. My intent here is to approach the core point of the Episcopal presence (whichever it was) at Barletta from the viewpoint of their personal relationships with the local upper classes. I will focus mostly on the Episcopal intervention in the urban context and their reactions towards the local dominant families’ strategies regarding the civic-identity-building process and the redefinition of the economic and social role played by Barletta in the regional context.

Isabella Aurora

Biblioteca Apostolica Vaticana

The Church of St. Mary of Barletta and the papal curia. The dependence on St. John Lateran (XIII-XIV centuries)

The essay is based on the analysis of pontifical documents and, partly, on the examination of the Barletta’s and St. John Lateran’s notarial papers’ produced between the Thirteenth and Fourteenth centuries. Thanks to these documents numerous information have been retrieved, aiming to retrace existing political, clerical as well as economic complex relations, implemented between the papal curia and the Apulian city, in order to confirm to the church of St. Mary in Barletta the role of *ecclesia maior*, within a city without an episcopal seat and rapidly growing. Targeted actions, adopted by the canonical chapter, the university of Barletta and Giovanni Pipino, a royal curia official, with the involvement of Boniface VIII and his chamberlain, led to an operation in which came to play favors and personal interest, in order to implement the dependence of St. Mary’s church from St. John Lateran’s basilica, and to make it thus, for some aspects, less bound to the diocesan ordinary.

Gemma Colesanti

ISEM-CNR di Roma

The female community of Santa Lucia in Barletta: from mulieres religiosae to sorores ordinis Sancti Dominici

The study proposes a research work on the origins of the first community of “sorores ordinis Sancti Dominici” in Puglia and on the management of their heritage between the end of the 14th century and the beginning of the 15th when the administrative skills of the abbesses in the management of the the patrimony of the whole community, united with relational skills, they bring the convent to be one of the places of worship most appreciated by the local élite.

Fulvio Delle Donne
Università degli Studi della Basilicata
The Annales breves de Terra Sancta of the Holy Sepulcher basilic treasure

The manuscript held in the Santo Sepolcro's Treasure in Barletta (*Breviarium Patriarchae delatum cum venerabili cruce ab anno MCLXXXIII*) offers a very interesting point of view on relationships between East and West, Barletta and the Holy Land. Maybe it was partially produced in Jerusalem and transported to Italy in the first half of the 13th century. This paper proposes a new approach to the so-called *Annales breves de Terra Sancta* (f. c. 32v of the manuscript) and to their sources. The Appendix also offers a new critical edition of the text.

Luisa Derosa
Università degli Studi di Bari Aldo Moro
History of a female monastic settlement: the Dominican nuns in the Santa Lucia's monastery in Barletta

This essay aims to investigate the story of the first community of Dominican nuns through the remaining artistic evidence in the city of Barletta between the end of the XIII and XV centuries. This settlement appears to be the second to formally get into the Dominican Order in Southern Italy after that of St. Anna in Nocera. The holy building shows many signs of a medieval story. These include an interesting cycle of Late Gothic frescoes, revealing a cultured patronage dating back to the abbess Paladina de Riso, belonging to one of the most prominent noble families of Barletta and in contact with the papal court and with other monastic settlements in the territory.

Rosalba Di Meglio
Università degli Studi di Napoli Federico II
First notes on the history of Mendicant Orders in Barletta.

The essay examines the settlement of Mendicant Orders in Barletta, which is the only urban center in Puglia to host the entire 'mendicant quadrilogy'. The first problem faced is that of the times and the ways in which the friars arrived in the city: if Franciscans and Dominicans settled in the city during the thirties of the XIIIth century, placing their convents outside the walls and affecting the transformation and the evolution of the urban fabric, the Augustinians arrived there only at the end of the century (1289), while the Carmelites at the beginning of the following century (1311), which were later joined by the Celestines. The problem of recruiting the first friars is also addressed, to understand if it has been totally halogenised or has also been able to count on local initiatives. Moreover, through the study of wills, we note how all the convents soon found themselves inserted in the political-social dynamics taking place in the city. The friars of Mendicant Orders were perceived in Barletta as a unitary reality on the spiritual plane, so the bond of many devotees was not with only one convent or one order, but with the whole world of the friars: hence, the use of the testators to benefit the church where they chose their own burial and the churches belonging to different orders.

Antonio Diviccaro
Società di Storia Patria per la Puglia - Sezione S. Santeramo di Barletta
The Cistercians in Barletta (XIII-XV centuries)

Though exogenous and late, the Cistercian monastic presence in Barletta was a significant one. It dates back to the second half of the thirteenth century and is part of the Order's last expansion phase throughout Apulia by means of the Cistercian abbeys of Abruzzo and of the papal will. Having left the monastic seat of *S. Maria de Monte* by 1249, the Benedictine community of *S. Maria dello Sterpeto* settled in the homonymous suburban area. In 1258 it was affiliated by Alexander IV to *S. Maria de Arabona*. By 1374 it was reduced to a *grangia* and followed the changing fortunes of *Arabona* until the *commendam*. Documents referring to *S. Stefano's* female monastery date back to 1264;

since 1269 it was certified as *cistercense* by the Angevin chancery; the remains of the patron s. *Ruggero* were moved there after 1276. The monastery was probably affiliated to *S. Maria di Casanova's* monastery from which it was subtracted and subjected to the episcopal authority by means of papal will in 1364. Between 1274 and 1278 the city was also home to *S. Maria de Perceyo's* female community, originally founded in Constantinople in 1218; closely related to the *De Courtenay* family, the community reached Apulia, following the dethroned Latin Emperor Baldwin II.

Hubert Houben
Università del Salento

The Teutonic knights in Barletta: new documents and further considerations twenty years later

The Teutonic hospital of St. Thomas in Barletta received an important donation in 1197 from the Swabian emperor Henry VI, but was not able to take possession of the lands donated until 1222, that is, after the arrival of Frederick II in Apulia. After the emperor's decision to establish his new residence in Foggia (1223), the importance of the Teutonic house in Barletta grew considerably and it became the centre of the Teutonic province (bailiwick) of Apulia (1225). The agricultural products from its farms were shipped to the Holy Land to supply the knights residing there. After Acre, the Holy Land's last Christian stronghold, fell into Muslim hands (1291) and the headquarters of the Teutonic Order was transferred to Prussia (1309), there began a slow decline of the Teutonic house of Barletta, whose last documented commander dates to 1458.

Francesco Panarelli
Università degli Studi della Basilicata
The Benedictine settlements

The Benedictine presence in Barletta was not quantitatively significant, but nevertheless had its importance in defining the city development. The first Benedictine settlements were located in the urban area and in the territory of nearby Canne; here it is recorded the presence of priories from the communities of S. Maria di Banzi, SS. Trinity of Cava, but also fragile female communities. From the twelfth century Benedictine presences are also attested in Barletta, with settlements linked to the communities of S. Lorenzo di Aversa, SS. Trinità di Venosa, and still female communities. There was a favorable reception by the bishops and also the tendency on the part of the monks of these monasteries to take charge of the management of decaying churches; almost none of these foundations remained until the end of the fifteenth century. A special case is that of the community of S. Giacomo in Barletta, a priory of the monastery of the Holy Trinity of Montesacro, located on the Gargano. The priory became in the thirteenth and fourteenth centuries the most important dependence of the Gargano monastery and above all became the eponymous and religious center of the most important urban expansion of the city, which took the name of Borgo S. Giacomo, and was later incorporated into the late medieval walls. The documentation allows to reconstruct also the relationships with the clergy of the mother church of Barletta and with the prominent families of the city, revealing the deep integration with the projects of organization and expansion of the town conducted in harmony between the different actors of medieval Barletta.

Giulia Perrino
Università degli Studi di Bari Aldo Moro
The pictorial decoration of the church of Holy Sepulcher

A long tradition still looks to medieval apulian painting as in balance between east and west. But what are the eastern and western components of this painting? What leads scholars to recognize "oriental" components in this artistic production? The pictorial decoration of the Church of the Holy Sepulcher of Barletta, more than others, for example, contains these two components: the surviving decorations consist of a few fragments, scattered between the apse and the two walls, and reflect the cultural climate of the mature Apulian gothic style. The frescoes housed

in the gallery, on the other hand, present the characteristics of greatest interest in a crusading reading, although strongly anchored to a tenacious local tradition concerning the diffusion of mural hagiographic icons as a reflection of oriental painting patterns on table.

Victor Rivera Magos
Université de Caen Normandie

The archpriests and the chapter of Santa Maria in Barletta between the 12th and 13th centuries

The essay reconstructs the dynamics that established and solidified the chapter of the Church of Santa Maria in Barletta. In the first part is delineated the presence of regular and secular canons in the city of Barletta from the 12th century, as well as the strong propensity of the city to accommodate international ecclesiastical institutions. In the second part are specified the dynamics that strengthened the chapter of the church within the end of the 13th century, highlighting an inner and strong competition among the families who occupied the canonical benches and also an aggressive opposition to the Bishops of Trani, because of gradual fiscal and political emancipation of the church of Santa Maria.

Kristjan Toomaspoeg
Università del Salento

The Military Orders: state of the research and some suggestions for further investigation

The Templars and Hospitallers played a crucial role in the past of Barletta and the city itself was of great importance in their own history. Both orders had in Barletta the headquarters of their most relevant provinces in the South Italy, while the city served as logistic link between Europe and the Holy Land. The paper observes subsequently the state of the primary sources on this issue, proposing in its appendix also a reconstruction of the local Templar archives, observing thereafter the reasons and methods of the settlement of the military orders, in the middle of the 12th century, and presenting finally a summary on what is known about their history in the city.

Maurizio Triggiani
Università degli Studi di Bari Aldo Moro

The church of San Giacomo: reflections on a medieval monastic complex

The monastery of San Giacomo in Barletta tells a long history of transformations and restorations. The medieval structures were changed as early as the fourteenth century, but the most important changes were made in the eighteenth century; in 1726 the church was consecrated again after some renovations that had completely altered its structures. All this can be found in the archive documentation in which are preserved the restoration reports written by Angelo Pantaleo who brought to light all the transformations that concerned the church and the monastery over the centuries. He realized some drawings that reproduced the oldest forms of the church. This study traces all the historical and architectural phases that involved St. James on the basis of this archived documentation.