

# From the carolingios to the communal cities

To the death of Carlomagno, happened in year 814, it took the reins from Sacred Roman Empire its son Ludovico Pío (years 814-840), who not took much in confronting a thorny and fundamental problem: the succession. The complex subsequent vicissitudes to the fights between the three children and heirs of Ludovico, ended at year 843 in an agreement (treated about Verdún) for the distribution of Empire: to Lotario, first-born and, therefore, heir of imperial title, corresponded Italy and the territory that was called **Lotaringia**, included/understood between rivers Rin, the Rhone, Mosa and Escalda until the sea of North; to its Ludovico brother Germany gave itself to him, and to Carlos, call the Bald one, was to him assigned France. Don't mention it it was worth the reunification of the Empire, carried out during few years at the last one of the carolingios, Carlo the Fat person (years 885-887): with its deposition, the Empire was divided definitively in several States, that demanded total autonomy and dismemberment of the great unitary aim of Carlomagno. Of the three main kingdoms, Italy, France and Germany, only second, thanks to the feudal gentleman Hugo Capeto, founder of the dynasty of the Capetos (final of century x), was able to take ahead a process of national identification and of unit, that had in the hereditary transmission of the regal title its main element of cohesion.

## *Oton and the German hegemony*

In Germany the situation was more confused, because five feudales houses (Sajonia, Franconia, Suabia, Baviera and Lorena) disputed the supremacy of that rich region. Towards beginnings of century X, Enrique 1 of Sajonia (years 918-936) managed to prevail, also imposing the acceptance, like successor, of his son Otón 1 (years 936-973). In the kingdom of Italy they dominated to the extreme instability and the disorder: in the heat of anarchy, the prepotent feudales gentlemen, without law nor authority that controlled them, reigned as much like sovereigns in the North as in the South, whereas in central Italy the papado one, lacking now of the protection of the carolingios, sedientas of being able was at the mercy of families, who chose and dismissed to Pontiffs with absolute naturalness, and often after bloody fights. Otón 1 did not take much in taking part, given the precarious thing of the situation, and in 951 year the kingdom of Italy (denomination that at that time it designated only the northern regions and it leaves from the power stations) happened to comprise of germanic Corona. This conquest was wanted to have with an important meaning: the Renaissance, under this Corona, of Sacred Roman Empire. Naturally, the reality was very different, because to the centralism and unit of the world carolingio, Otón only could oppose the evidence of numerous feudales gentlemen in fight to each other. In addition, the alliance with the papado one had been replaced by a most dangerous affirmation of imperial superiority on the Church. During the years in which the House of Sajonia maintained to its men in the power, the situation did not change substantially; rather, the first years of century Xi attended the multiplication of centers (cities, principalities, counties) that they demanded autonomy.

## *the confused monetary situation*

In a so complex and confused reality, also the economy registered moments of great difficulty and

absolute lack of organization: little interchanges were carried out during the local fairs with the use of a very poor numerario, bound to the monetary production of the local gentlemen, who attributed the right to coin, or by imperial concession or usurpation. It is attended, in sum, to a feudalización of the currency that, in France, for example, is expressed with all clarity in the absence of name of sovereign in the mints not directly controlled by the king. In addition, the currencies were devaluated constantly: in century XII, some are sajones changed the value of eda up to three times in a year, udo that value assigned sosegún the necessities to it of mo taba absolutely the conscience of which the metal was a fundamental component, able to determine the value of a currency). In Italy, until beginnings of century xiii, the circulating one is the one of type carolingio, with the cross or the temple, the name of king, monograma of Christ (or mention a to Christian religion), in addition to name of the city. The money of Milan, for example, until the birth of the first republic (1250), presents/displays characteristics that remained constant by space of 400 years, very bound to the currencies carolingias, although emitted different dynasties. As he is natural, the iconográfico data is absent to a great extent. In order to appreciate the sensible and interesting changes, it is needed to arrive at the first communal cities, that is to manifest a radical change operated at all the levels.

### *Nacen communal cities*

With the affirmation of the urban centers they changed many things. The phenomenon occurred in many parts of Europe, but he was typical of Italy. Towards centuries xi and xii, a new energy, coming from the cities, modifies of substantial form all the political balances, economic and social: one is the enterprising spirit who tries to break the closed medieval autarky and leads to intensify activities human, practical as much intellectual. Ueva, mainly, to accentuate desire and the necessity to manage directly public thing, that during centuries had remained forbidden to retailers and craftsmen, as well as to the noble come to less. This phenomenon, that it was developed in France, Germany and the Netherlands, the South had its Maxima expansion in northern Italy (, that had known hard to be able centralized of the normandos, did not have the same opportunities). The fact that during so many years the cities of the North, even comprising of Empire, closely was not controlled by an undisputed authority, had allowed that formed free, able associations, with time, to reduce to be able to the feudal gentleman and to assume a political and administrative autonomy every time greater. The economy revigorizó, the commerce intensified, the fairs were multiplied and, yet it, increase the use of currency. In this way it was arrived, towards end of century XI, to the necessity of a monetary organization totally stranger for previous society. It could not continue existing a subject currency continuous devaluations, nor of low intrinsic value, since commerce grew more and more and it became imperative the necessity to regulate it of stable and practical way,

### *New necessities, new currencies*

If the monetary system restored by Carlomagno could work in an economy very reduced, the reality of century xiii took to the creation of a new currency of silver, **grosso**. Finally the necessity was seen to also coin an authorized and stable gold currency. first in including/understanding this necessity li was the emperor Federico, of the house of Suabia, which made in 1231 the gorgeous

