

ABSTRACTS

Joseph-Claude Poulin, THE CIRCULATION OF ALCUIN'S HAGIOGRAPHIC WORKS (IX-XI CENTURIES). SECOND PART

Alcuin wrote (or rewrote) at least three Lives of saints: for St. Richarius (*BHL* 7223, 7224, 7228), St. Vedastus (*BHL* 8506-09) and St. Willibrordus (*BHL* 8935-39). This research establishes the chronology and geography of the circulation of these dossiers during the first three centuries after their release. Over 40 manuscript witnesses are known for that period, including the *deperdita*; 15 of them under the guise of booklets (*libelli*). The physical aspect and the content of each witness is analysed in order to show how, when and where it was used between 800 and 1100. From a quantitative point of view, the success of Richarius was the most modest, as opposed to Vedastus. But spatially speaking, none of the three saints has received more than a regional reception, if only we omit an outgrowth in the south of the German regions, thanks to the personal links of friendship between Alcuin and Arn of Salzburg. The fame of Alcuin as a major author is definitely not related to his production as a hagiographer, especially since a large number of the copies of his *vitae* have circulated as anonymous works. The first part of this article has been published in «Hagiographica», XXII (2015), pp. 167-216.

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Armelle Le Huërou, THE MANUSCRIPT WITNESSES OF THE «VITA S. IULIANI CENOMANNENSIS» (*BHL* 4544)

The *Vita S. Iuliani Cenomannensis* (*BHL* 4544), one of the most famous hagiographical work composed by Letaldus of Micy shortly after 1004, has very quickly spread (there are sixteen copies for the eleventh century) and, from the twelfth century, many witnesses relate, directly or indirectly, to the Cistercian *Liber de Natilitis*. Excluding the lost manuscripts, we count 69 copies - which list we are providing - divided into 3 main

branches (M, N, O), with M, which is also the most often met, being particularly well adapted to establish the text.

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Paolo Chiesa, THE LEGENDARY OF CONCORDIA (MS. OXFORD, BODLEIAN LIBRARY, CANON. MISC. 230)

The Oxford manuscript is one of the few existent books produced for the church of Concordia (now Portogruaro, east of Venice). It was written or assembled by a Matthew of Florence (*Matheus Florentinus*), who calls himself *vicarius Latinus* of Voltricus, bishop of Concordia about 1203-13; Matthew added a subscription by himself at the end of the book, in a couple of poems in *versus caudati*, whose the first is composed in a puzzling rhetorical structure. The manuscript contains 74 hagiographical texts, arranged in a full *legendarium per circulum anni*; 14 more texts were once included in the collection, as we can argue from the final index, but are not yet preserved, for losses of quires or sheets. The sanctoral is mainly based on a martyrial ground, derived from the Roman tradition, but is also implemented by modern and local saints; new items were later introduced in the manuscript, which apparently was the official hagiographic repository of Concordian church for a long time.

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Christian Giacomozzi, «MIRABILE PRORSUS EVENTI OSTENTUM»: APULEIAN ECHOES IN THE «VITAE» OF ROMEDIUS BHL 7144 AND K

Until the rediscovery made by Zanobi da Strada (1312-1361), the narrative works of Apuleius seem to have had a narrow circulation during the Middle Ages, principally limited to the area surrounding Montecassino (where the most ancient surviving manuscript containing these texts, the codex F, was written) and to authors which might have copied parts of Apuleius without having a direct knowledge of him. New evidence of the presence of apuleian echoes from *Metamorphoses* has been discovered in two hagiographical texts, the *Vitae sancti Romedii* BHL 7144 and K, the first of which was probably written between the end of the XIIIth and the beginning of the XIVth century in the Tyrolean area, generally considered marginal in comparison to the main centers of humanism. These echoes from a literary source, which was used in particu-

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lar for the miracle of the bear tamed by the saint, show how the indirect tradition of Apuleius might still be important in order to reconstruct the history of the transmission of his writings.

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Daniele Solvi, AN UNPUBLISHED SERMON OF FRANÇOIS DE MEYRONNES FOR ST. LOUIS OF TOULOUSE

The manuscript VII.G.56 of the National Library of Naples includes a franciscan sermon on st. Louis of Anjou (or Toulouse), most probably a copy of a sketch used by the author himself. Although not very extended, the sermon is rich of new biographic details, deriving from unknown provençal sources. The author can be identified as the franciscan master and provincial minister of Provence François de Meyronnes, close to king Robert of Naples, brother of the saint. Compared to the other two known sermons of Meyronnes on Louis of Anjou, the neapolitan one outlines an episcopal model of sanctity that is consistent with pope John XXII's attitude about the franciscan perfection. The paper provides a preliminary study (sources, author, chronology etc.) and a critical edition of the sermon.

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Dávid Falvay, FEMALE SAINTS IN THE «MEDITATIONES VITAE CHRISTI»

Even if the *Meditationes Vitae Christi* (MVC) by Pseudo-Bonaventure is not a primarily hagiographic work, three female saints, Clare, Cecilia and Elizabeth of Hungary, have an essential position in the text, although for different reasons. Clare determines the overall cultural context of the narrative, meaning one of the direct links that shows the organically Franciscan character of the text. Cecilia appears in two strategic points of the MVC: in the Prologue, and in the transitional passage that can also be defined as a second prologue of a narrative section. Her presence is most probably somehow connected to the identity of the addressee of the narrative. The role of Elizabeth is less direct, even if the quotation from a text that is part of her hagiographic dossier has played an important role in a relatively recent scholarly debate. However, the figure of

the Hungarian dynastic saint seems to be reinforced in a number of fifteenth-century Italian manuscripts of the MVC.

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Elisabetta Lurgo, THE BLESSED MARGHERITA OF SAVOY-ACAJA (1390-1464), MARCHIONESS OF MONFERRATO, IN HER MOST ANCIENT BIOGRAPHY

This article offers a survey of the sources allowing us to reconstruct the biography of Margherita of Savoy-Acaja, marchioness of Monferrato, founder of a Dominican nunnery and a member of the Dominican order herself. The paper also focuses on the construction of Margherita's *fama sanctitatis*: in the XVIIth century, her hagiographers proposed her as an exemplary ruler, wife and nun, in order to strengthen the political influence of the Savoy dynasty. The final part of the article is a transcription of the most ancient biography of Margherita, written in the first half of the XVIth century by a Dominican friar.

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Silvia Nocentini, A NEW COLUMBA IN THE EARLY 16TH CENTURY MILAN: THE LIFE OF COLUMBA OF TRUCCAZZANO († 1517) BY AMBROSIUS TAEGIO

Edition and commentary of the first redaction of the Life of the blessed Columba of Truccazzano († 1517). Written by the dominican Ambrosius Taegius around 1519, this hagiography sets the mystical experience of Columba in the broad historical context of the city of Milan, where, at the beginning of the 16th century, fruitfully met spiritual issues, political power and social initiatives of the local élites. Analysis of the latin and italian transmission is offered, with particular focus on the possibly autograph witness, as well as the description of the differences between first and second redaction of the writing in the relevant manuscripts.

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