

## ABSTRACTS

Hans Hubert Anton, FOUNDATION OF BISHOPRICS: THEIR REFLECTIONS IN HAGIOGRAPHICAL AND RELATED TEXTS (pp. 1-64)

Although our theme is not a main subject in hagiography, our new study gives instructive access to hermeneutic and typological problems. – 1. In Italy (south and north), the elementary moment is the connection to the first apostle-founded bishoprics in Near East. More and more the central position is given to Rome. In the south St. Peter is seen as the original founder, in the north the historical origins were superseded by apostle founders. The primary intentions were to claim authentic apostolic origins and successions, non-political. In the High Middle Ages hierarchical aspects began to prevail. – 2. Concerning Gaul the role of Irenaeus of Lyons († 202) is shown to be more profiled than observed up to now. His conception is based on the see of Rome, for him the church of the apostles Peter and Paul. – In the earliest Gaulic traditions the praedicatio of the apostles is emphasized. As for Paris, there is a remarkable transposition from apostolic appointment of the founder bishop Dionysius to his being installed by “pope” Clemens, heres of St. Peter. Direct authorization by Peter is constitutive for a group of middle and northern Gaulic texts interconnected by typical elements.

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Valentina Lunardini, THE LANGUAGE OF MARTYRDOM IN MEDIEVAL LATIN LEXICOGRAPHY (pp. 65-80)

This essay discusses the language of martyrdom with reference to lemma and glosses from the most important lexicons of Medieval Latin culture. The lemma analyzed are: *Agnes*, *Stephanus*, *martyrium*, *virgo*, with special attention to Isidore of Seville's *Etymologiae*, the collections of the *Corpus glossariorum latinorum*, and the *Glossaria Latina*, to then examine the most important authors of Medieval Latin lexicography such as

Papias, Huguccio, Osbernus, and Balbi. References to Augustine and Gregory the Great are mentioned in the treatise in the context of martyrdom as *effusio sanguinis* in a particular union with Christ and in perfect identification with divine will.

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Lucia Castaldi, 'COPIOSUS' MONK: A LOOK AT CONJECTURAL CRITISM IN THE «VITA GREGORII» BY JOHANNES HYMMONIDES. THE TUSCAN 11<sup>TH</sup>-CENTURY MANUSCRIPTS (pp. 81-102)

Johannes Hymmonides (John the Deacon) used the *Dialogues* by Gregory the Great as source of many stories in the first book of his *Vita Gregorii*. For these chapters, the oldest manuscript tradition, compared to the source, reveals some textual mistakes. The persistence of some of these mistakes, despite the wide dissemination of the *Dialogues*, may be used to draw the *stemma* of one of the oldest branches (a) of the *Vita Gregorii*. Besides, the article focuses on the conjectural skills of the 11<sup>th</sup>-century copyists in Tuscany, where most of the manuscripts of the branch a were copied.

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Armando Bisanti, THE THEME OF 'CONVERSION' IN HROTSVITHA OF GANDERSHEIM'S «GALLICANUS» (pp. 103-30)

This paper focuses on the subject of conversion in Hrotsvitha of Gandersheim's dramatic plays (or «dramatic dialogues») and, chiefly, in the first of them, the *Gallicanus*. The play is divided in two parts and is entirely founded on hagiographical sources, regarding some episodes about the conversion of Gallican, emperor Constantine's commander-in-chief (*BHL* 3236: *Conversio Gallicani principis militiae*), and the martyrdom of *primicerii* John and Paul (*BHL* 3242: *Passio martyrum Iohannis et Pauli*). Through a strict analysis of Hrotsvitha's play's matter, can be highlighted the different typologies of the conversion's theme, which involves a spiritual renovation, and the treatment of dramatic plot in the figures of the leading role Gallican, his daughters Attica and Artemia, and

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the «villain» Terentian. In every way, through the narration of these episodes, Hrotswitha aims to show the great power of God in this world.

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Patrick Henriët – José Carlos Martín-Iglesias, THE «TRANSLATIO» OF SAINT INDALECIO'S RELICS BY EBRETMUS (*BHL* 4270). CRITICAL EDITION AND COMMENTARY (pp. 131-94)

This article offers the study and the first critical edition of the *Translatio s. Indalecii* (*BHL* 4270). Saint Indalecius was, according to tradition, one of the seven apostolic men who evangelized Hispania and the first bishop of Urci (Almeria). A Latin account, written by Ebretmus, a monk of Cluny, supposedly contemporaneous with the facts, has been preserved. This author narrates the transfer of the remains of the bishop from Urci to the monastery of San Juan de la Peña (Huesca) in 1084. The present study situates the writing of the work in its historical context and tries to show that this story is, most probably, authentic. In addition, the first complete critical edition of this narrative is published from the only two known manuscripts and an exhaustive study of its sources is included.

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Rossana Guglielmetti – Eleonora Nessi, SAINT BRENDAN'S ADVENTURES IN DOMINICAN LEGENDARIES (pp. 195-232)

Dominican hagiographical collections usually do not welcome Brendan's legend, because of either its extravagances and their preference for more universal saints, especially after the reform of the Order's *officium* in the middle of the XIII<sup>th</sup> century. Nevertheless, there is one exception, the *Liber epilogorum* by Bartholomew of Trento, including a very short *abbreviatio* from the *Navigatio Brendani*. Thanks to his particular choice, two more legendaries using Batholomew as a source could inherit Brendan's history: the *Legendae de sanctis* by Peter Calò (source in turn for Peter Nadal's *Catalogus*

*sanctorum*), and an anonymous collection appearing in three manuscripts of the XIV<sup>th</sup> and XV<sup>th</sup> century, all of them from the southern Germanophone area. This paper retraces the transmission of the *abbreviatio* from Bartholomew to Calò, Nadal and the Transalpine legendarly, with a critical edition of every version and an examination of their peculiar variations.

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Christian Giacomozzi, THE HAGIOGRAPHY OF ROMEDIUS BETWEEN CHRISTIAN MEMORIES AND CLASSICAL ECHOES (pp. 233-54)

Romedius (or Remedius), descendant of a noble family from Thaur, in the Inn Valley, near Innsbruck, gave all his properties to the Episcopal Churches of Trento and Augsburg after the death of his parents, before retreating in prayer and meditation in the Non Valley, in the woods near Sanzeno, where he spent the rest of his life. A sanctuary was built over his grave, which is still an important pilgrimage destination. According to all his five *Vitae*, written between the 13th and the 14th centuries in the Trentino-Tyrolean area, Romedius lived in the 4th century: in fact, he is constantly depicted in good terms with saint Vigilius, bishop of Trento between 385 and 405. However, this chronology seems to be contradicted by several other details contained in these *Vitae*, which lead us to place Romedius around the 11th century. In particular, a Christian memory from the *Vita Antonii* and a classical echo from the *Metamorphoses* of Apuleius may testify on behalf of the literary construction of the legend of Romedius in some of its parts.

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