

## ABSTRACTS

Patrizia Stoppacci, LISTS OF AUTHORS IN CASSIODORUS' MANUAL: THE «INSTITUTIONES» BETWEEN ANCIENT SCHOOL AND VIVARIUM LIBRARY (pp. 1-48)

The article traces the historical and cultural conjunctures that led to the genesis of Cassiodorus' *Institutiones divinarum et humanarum litterarum*. It evaluates quantity and quality of the authority lists proposed in the two books which form the *recensio maior* (W), but does not neglect to offer remarks regarding the two interpolated draftings called F and D (lib. II) and the textual sources: they are very useful to reconstruct the cultural *milieu* where the manual has been shaped. The differences between the first and the second book allow not only to better understand their specific target (the first is a library catalog, the second a *curriculum* for scholastic use), but also to follow the development of the text along with the evolution of Cassiodorus' intellectual conscience. Such an evolution is related to the changes that happened during his life, spent among the most important political and cultural centers of the sixth century: Ravenna, Rome, Constantinople and Vivarium.

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Jean-Yves Tilliette, A LIST OF POEMS FOR SCHOOL READING IN THE XIII<sup>th</sup> CENTURY: EBERHARD THE GERMAN, «LABORINTUS», vv. 589-686 (pp. 49-70)

The last of the *artes poetriae* of the Latin Middle Ages, Eberhard the German's *Laborintus*, written about the middle of the XIII<sup>th</sup> century, has been little studied by modern scholars, even if it enjoyed a great success as a pedagogical tool in eastern Europe till the end of the Middle Ages. In fact, it seems at first sight to repeat without originality the teachings of antecedent works on the same subject. However, it differs from them by some aspects, notably the enumeration in its very centre of forty poems whose reading is recommended by the teacher to his pupils. The author studies first the contents of this list, noticing that it includes much more 'modern' poets than similar programs of the precedent centuries. Then, he analyzes the structure and meaning of the list: they design a pro-

gressive pedagogical program, which runs from the components of *liber catonianus* for elementary school to the learning of «ethics and history», i.e. satirical and epic poets, then didactic poetry, sacred poetry, and finally – amazing achievement of this progression – metrical treatises about grammar and rhetoric. The primacy thus granted to the sciences of clever utterance allows us to consider that Eberhard aims also to illustrate and defend the worth of ‘new poetics’ against scholastic’s criticism. On that respect, the *Laborintus* is a manifesto in favour of the humanities.

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Giovanni Fiesoli, A XIII<sup>th</sup>-CENTURY TRANSLATOR BEFORE THE FATHERS: THE INHERITANCE OF THE BISHOP NICHOLAS OF DURAZZO (pp. 71-122)

Nicholas († Viterbo 1276), native of Durazzo and then bishop of Cotrone, was a convert from the Byzantine church; he was clerk in the Apostolic Chamber too. In the fall of 1261 the emperor Michael VIII Palaeologos wrote to Nicholas asking him to come privately to Constantinople in order to discuss church union. In this context Nicholas reworked an earlier list of the Latin positions on disputed theological points, in particular the *Filioque* and Trinitarian catechism. This work was the Greek recension of so-called *Libellus de fide ss. Trinitatis*. The only surviving Latin form of it collects more than one hundred texts putatively drawn from the Greek Fathers. This booklet was written with the intent to show the agreement of the Greek Fathers with Western theological thoughts. It attracted attention of Pope Urban IV who sent this anthology to Thomas Aquinas: he provided his expert opinion on it in the treatise *Contra errores Graecorum*. This paper discusses these circumstances with a particular attention to: the diplomatic career of Nicholas; the sources and his technique of translation; the original patristic double-canon in the *Libellus*; the collection of manuscripts left by Nicholas according to some inventorial witnesses.

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Daniele Solvi, LISTS OF “AUCTORITATES” AND EDUCATIONAL PROGRAMMES IN THE OBSERVANT PREACHING (pp. 123-40)

It is well-known that the Observant Franciscans played a major role in renewing late-medieval popular preaching, but the educational aims – both within the religious and the secular society – of their zealous engagement are often underestimated. Actually,

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Bernardino of Siena and John of Capistrano had a struggle with the supporters of the *santa rusticitas* within the Observant movement and fixed high cultural standards for the friars who were engaged as preachers or religious superiors. Thus, a threefold formative programme emerges in their sermons, set in a strictly hierarchical order: the Bible at the first place, followed by the *Decretum Gratiani* and last the Fathers. Slightly different is the reading list proposed by Bernardino to the florentine laymen in 1425: in addition to the Bible and the Fathers – and leaving out the *Decretum* – he suggests hagiographical texts and secular modern authors, such as Dante, Petrarca or Coluccio Salutati, and he assigns no particular order, just recommending to persevere in the study and to concentrate oneself on a single text at a time. At the end of the same century another observant preacher, Marco of Montegalfo, sent to the press two works (*Libro delli comandamenti* and *Tabula della salute*) to be read in «schools, shops and parish churches», which contain a long list of recommended books. Marco's suggestions reflect the growing expansion of the librarian market, but what emerges above all is a more restrictive and pessimistic approach, since he warns against the risks of excessive reading and proposes a christian education essentially grounded on ready-made abridgements and compilations.

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Rino Modonutti, LISTS OF ROMAN JURISTS BETWEEN GUGLIELMO DA PASTRENGO AND ANGELO POLIZIANO (WITH THE EDITION OF A LETTER FROM POLIZIANO TO IACOPO MODESTI) (pp. 141-86)

During the Middle Ages and the Age of Humanism, the study of Roman law is not connected with an interest for the single Roman jurists: the *Literargeschichte* of the law is completely neglected, or remains very occasional. In the fourteenth century, Guglielmo da Pastrengo, a friend of Petrarch, seems to be an exception to the rule: his *De Viris Illustribus* contains a vast amount of items concerning ancient Roman jurists; also, using the *Digesto*, Guglielmo tries to reconstruct the canon of their works. During the fifteenth century, although the interest for the *Latinitas* of the jurists increases, there was no peculiar attention for the historical development of Law Literature. In a 1491 letter to Jacopo Modesti (published here with a commentary), Angelo Poliziano is the first who tries to write a brief, but accurate, *Literargeschichte* of the Roman law.

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Luigi G. G. Ricci, THE SOURCES OF ANGELOMUS 'AS A WRITER' (pp. 187-220)

This article attempts to investigate the sources of those sections of the works of Angelomus of Luxeuil that have not received the same attention as both the proper exegetical parts and the introductory poems: they include in particular the prose prefaces of his three biblical commentaries to Genesis, Kings and Song of Songs. The study points out a dense network (largely unexplored so far) of reminiscences and allusions including Apponius' *Explanatio in Cantica Cantorum*, Eucherius of Lyon's *Formulae spiritualis intelligentiae*, Primasius of Hadrumetum's *Commentarius in Apocalypsin*, Cassiodorus' *Expositio psalmodum*, Jonas of Bobbio's *Vita Columbani*, Aldhelm of Malmesbury's *De metris et enigmatibus ac pedum regulis* and *De verginitate, carmen*, Smaragdus' *Liber in partibus Donati* and *Liber comitis*.

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Giacomo Vignodelli, ATTO AND RATHER. A DIALOGUE BETWEEN HISTORIOGRAPHY AND PHILOLOGY (pp. 221-88)

This article discusses Benedetta Valtorta's recent suggestion concerning the authorship of the *Polipticum quod appellatur Perpendicularum*. Valtorta's study adds substantially to our knowledge about the drafting of the glosses that comment upon the text in the main manuscript (Vat. lat. 4322) and about the relation between the *Polipticum* and the works by Rather of Verona. Nevertheless, the suggestion of stripping Atto of Vercelli of its authorship and the new attribution to Rather himself are not viable hypotheses: the direct and indirect information about the authorship given by the main manuscript, an analysis of the sources of the text – which are still preserved in manuscripts from Vercelli owned and used by Bishop Atto himself – and a comparison with the rest of his writings, along with the consideration of the historical and political contents of the work, show that the main text was indeed written by Bishop Atto. The authorship of the second explicatory redaction and of the glosses should also be attributed to the Vercelli chapter school, operating under the author's guidance. The connection to the works of Rather noted by Benedetta Valtorta and the analysis of some passages from the writings of the two authors point to a dialogue between the two bishops within the wider cultural and scholastic context of their time and suggest that Rather of Verona should be identified not as the author of the *Polipticum*, but as the anonymous bishop to whom the work is addressed.

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Benedetta Valtorta, AUGUSTINIAN REMARKS ON PENTECOST: A NEW FRAGMENT BY LIUTPRAND OF CREMONA? (pp. 289-304)

Manuscript Clm 6426 is an important reflection of the culture of the X<sup>th</sup> century. Probably owned by Bishop Abraham of Freising, it contains sermons written by Ratherius of Verona and the only known homily by Liutprand of Cremona. From this manuscript, the author of the study sheds light for the first time on a fragment of a sermon titled *De adventu Spiritus Sancti*. An analysis of its patristic sources (mainly Augustine) as well as some distinguishing stylistic factors lead to proposing Liutprand as the possible author of the short text.

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Paolo Chiesa, SUMMA CRONICARUM. AN UNFINISHED AND LOST WORK OF GALVANEUS DE LA FLAMMA (pp. 305-21)

In eleven points of his *Cronica universalis sive generalis*, the Dominican friar Galvaneus de la Flamma (Milan, ca. 1282-1345) refers to a mysterious *Summa cronicarum*, otherwise unknown. References analysis leads to the conclusion that the *Summa* is not an external source quoted by Galvano, but a work of himself, now lost; the author refers to it for widening the topic in the *Universalis* he is dealing with. Since references are only to *Summa's prima pars*, the work was likely never finished; actually, nor the *Cronica universalis* is. The cross references enable us to understand the contents of the *Summa* (a discussion *per questiones* related to ancient biblical history) and its internal organization (the same as the Thomas Aquinas' *Summa theologie*, structured in *partes*, *questiones* and *articuli*). Writing the *Summa cronicarum*, Galvaneus probably intended to support a historiographic text (the *Cronica universalis*) with a parallel philosophical treatise; on the same line, the author had previously added to a chronicle of Milanese argument (the so-called *Cronica Galvagnana*) a treaty *per questiones* on local history (the *Cronica extravagans*).

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