

ABSTRACTS

Jérémy Delmulle, *The «Contaminatio ex fontibus» in the transmission of florilegia: some reflections from the case study of the augustinian florilegia* (pp. 1–44)

This article aims to characterize a particular type of «extrastemmatic» or «extratraditional» contamination, which specifically affects the manuscript tradition of «derivative texts» (florilegia, commentaries, translations, etc). The specific nature of these texts, built from pre-existing (and often well preserved) sources, implies a double risk of contamination: not just an ‘ordinary’ contamination from different copies of the same text, but also what could be called a ‘contamination *ex fontibus*’, deriving directly from the manuscripts of the implicated sources. The topic is discussed from the standpoint of Augustinian late-antique and medieval *florilegia*, particularly Eugippius’ *Excerpta*, Bede’s *Collectio in Apostolum* and the Augustinian *Expositio* by Florus of Lyons. The study of these florilegia in both their mutual relation and individual manuscript tradition shows that such a practice was very frequent throughout the Middle Ages; two cases of recourse to direct witnesses are presented (in a manuscript from St. Gall, for the *Excerpta* of Eugippius, and in a manuscript from Corbie, for the *Collectio* of Bede). The demonstration of the existence of such a practice of contamination leads us to propose hypotheses on the characteristics of the textual traditions of the Augustinian florilegia and to study the consequences of this practice on the ecdotic work: we draw the attention, *in fine*, on the complexity of the editorial work on such texts, by proposing some methodological recommendations for the *recensio* and the *constitutio textus* of Augustinian florilegia or florilegia in general.

Jérémy Delmulle
Institut de Recherche et d’Histoire des Textes
jeremy.delmulle@irht.cnrs.fr



Matthew J. J. Hoskin, *The recensions of leo the great, ep. 12* (pp. 45–62)

In 1753, when the Ballerini brothers edited Leo the Great’s letters (repr. Migne, *Patrologia Latina* 54), they argued that Leo, *Ep. 12*, was a single letter with two authorial recensions. Of these recensions, one only exists in a mutilated form, but the other recension, they argued, existed complete in a single manuscript, now Florence, Conv. soppr. J.III.18.

However, a more thorough investigation of both the manuscripts and of Leo's style, throws this argument into question. I demonstrate in this article that, in fact, we have two letters here that were sent to North Africa, and the recension of the Florence manuscript is, in fact, interpolated with chapters from a different recension. By comparing the style and content of the two letters, I demonstrate that they are both by Leo the Great, and the material each omits from the other is material that one would omit in re-using material in composition, something we know Leo did in other letters, such as *Epp.* 2 and 18.

Matthew J. J. Hoskin
 Durham University
 mjhoskin83@gmail.com



Ilaria Morresi, *The $\varphi\delta$ interpolated recensions of cassiodorus' «institutiones». preliminaries to a new critical edition* (pp- 63-86)

This paper illustrates the general setting of a new critical edition of Cassiodorus' *Institutiones*' $\Phi\Delta$ interpolated recensions and outlines the main problems and challenges that the editor must face. These two texts, commonly regarded as the product of different early medieval scholars, who worked of the same basic text (*II*) adding new material about the Liberal Arts, have been studied so far with reference to Mynors' 1937 edition of the *Institutiones*. Mynors' main interest was to identify the authentic Cassiodorean text Ω : as a consequence, he only collated a few $\Phi\Delta$ witnesses (without providing a *stemma codicum*) and only printed a selection of Δ 's later additions. Since 1937, scholars have long debated the nature of $\Phi\Delta$'s textual forms, as well as the chronological and geographical settings of the interpolators: the specific purpose of this paper is to further investigate the complex relationship between $\Phi\Delta$'s basic text and Cassiodorus' final version Ω , so as to fully understand the nature of the *II* text printed by the editor..

Ilaria Morresi
 Scuola Normale Superiore
 ilaria.morresi@sns.it



José Carracedo Fraga, *Problems and solutions in editing a grammatical treatise transmitted through a «codex unicus»: julian of toledo's «de partibus orationis»* (pp. 87-110)

The *De partibus orationis* is a commentary on the second book of Donatus' *Ars maior*. Several reasons allow us to surmise that this treatise is part of the *Ars grammatica* composed by Julian of Toledo (ca. 642-690) and that, therefore, the whole constitutes a complete commentary on Donatus' two *Artes*. These reasons are: identity of style and grammatical doc-

ABSTRACTS

trine, same use of sources and examples taken from Hispanic texts, similar allusions to Visigothic characters, cross-references between the two parts. What is most extraordinary is that among the several codices that transmit Julian's *Ars grammatica*, only the manuscript Bern 207 (8th/9th century) keeps the *De partibus orationis* (ff.81v-101r). This fact forces the editor of this section to face some common problems in editing a text transmitted through a *codex unicus*. These problems and their possible solutions are analyzed in five typological groups: evident copying errors which can be corrected with the help of an identified source, obvious errors which can be corrected with the help of the context, concealed errors which can be inferred with the assistance of external elements, apparent errors, and obvious errors with difficult solution.

José Carracedo Fraga
Univ. de Santiago de Compostela
jose.carracedo@usc.es



Manuel E. Vázquez Buján, «*Excerpta in unum redacta*». *the reuse of pseudohippocratic epistles «ad antiochum» and «ad maecenatem» in the paris codex, bnf latin 11218* (pp. 111-38)

This paper is concerned with the transmission of the pseudohippocratic epistles *Ad Antiochum* and *Ad Maecenatem* in the Paris codex Latin 11218. A description of the manuscript is provided, trying to find the general organisation of the multiple texts included in it. The text formed by the prefaces of the two letters together with the parallel texts attributed to them, is fully edited. Special attention is paid to the quaternion formed by the fols. 49-56, and the chapters taken from the two epistles and connected with *caput* and *thorax*, are edited together with some other that follow these and which have their origin in other sources. The focus is placed on the nature of these chapters as an independent text, formed by the integration of extracts from different sources and adapted through a uniform formal structure.

Manuel E. Vázquez Buján
Universidad de Santiago de Compostela
manuele.vazquez.bujan@usc.es



José Carlos Martín-Iglesias, *The treatise «De haeresibus» (cpl 1201) attributed to Isidore of Seville: notes in favor of a disputed authorship and first complete edition of the text* (pp. 139-74)

This paper offers the study and edition of the treatise *De haeresibus* preserved in the manuscript El Escorial R-II-18 and attributed by its first editor, Ángel Custodio Vega, to Isidore of Seville. The analysis of the sources of this work, among them the *De officio Dei*

of Lactantius and the *Octavius* of Minucius Felix, quoted only by Isidore of Seville among the writers of Visigothic Spain, as well as the attribution to the bishop of Seville of a good number of entries from the *De haeresibus* in the *Liber glossarum*, support the attribution to Isidore proposed by Vega.

José Carlos Martín-Iglesias
Universidad de Salamanca
jocamar@usal.es



Gert Partoens, «*Barbarae aetatis barbarus fetus*». *an early medieval sermon on easter and its relations with other texts* (pp. 175–232)

This article offers the *editio princeps* of an early medieval paschal sermon that in spite of its characterization as «the barbarous offspring of a barbarous age» (Germain Morin) seems to have enjoyed some popularity throughout the Middle Ages. After a presentation of the sermon's content, structure and date of composition, this article discusses the text's manuscript transmission as well as its relations with several early-medieval apocalyptic sermons (including Ps.-Aug., s. *Caillau/Saint-Yves* 2, 91 and Ps.-Aug., s. *app.* 251). Subsequently, the paschal sermon is shown to be the source of two later English sermons: (1) an apocalyptic sermon that until now was only accessible in an abbreviated version preserved in the so-called «Herwagen homiliary» (Ps.-Beda, s. 103) and that receives here its first full edition based on one of its major manuscript witnesses; (2) a Christmas sermon preserved in a 12th-century manuscript from Winchester. A final section of this article focuses on the relations of the paschal sermon with the *Liber Scintillarum* (7th/8th century) and the *Scarapsus* (8th century), of which it may have been a hitherto unknown source.

Gert Partoens
KU Leuven
gert.partoens@kuleuven.be



Marina Gianì, *Some remarks on Augustine's «Enarrationes in Psalmos graduum» extracts transmitted in the «Liber glossarum»* (pp. 233–64)

The paper focuses on the quotations from Augustine's *Enarrationes in Psalmos graduum* in the *Liber glossarum*. It aims to investigate the relation between the two works by identifying the branch of the tradition of the former text that was used by the compilers of the latter, in order to evaluate the reliability of the *Liber glossarum* as an indirect witness, through which to restore Augustine's original text. After a brief introduction to the tradition of the *Enarrationes in Psalmos graduum* and to the working method adopted by the *Liber glossarum* compilers, a list of items drawn from Augustine's work is given. The entries are analyzed in

ABSTRACTS

comparison with the text witnessed by the direct tradition: the glossary turns out to preserve an early stage of the transmission of its source, which would be otherwise lost.

Marina Giani
Società Internazionale per lo Studio del Medioevo Latino
gianimarina@gmail.com



Francesco Lubian, *The so-called «Versus Wissenburgenses» (ms. Wolfenbüttel, Guelf. 91 Weiss., fols. 159r-160v): introduction, new critical edition and commentary* (pp. 265-301)

The present contribution provides a global reexamination of the *Versus Wissenburgenses* transmitted by Ms. Guelf. 91 Weiss., fols. 159r-160v. A general introduction, which takes into account the poem's transmission and editorial history, its content, sources and probable destination, as well as its main linguistic and prosodic peculiarities, is followed by a new critical edition of the poem. The following commentary, the first one ever dedicated to the *Versus*, aims at offering a detailed philological, exegetical and literary analysis of the *tituli*.

Francesco Lubian
Liceo classico "G. Zanella" (Schio) - Università degli Studi di Padova
francesco.lubian@zanella.gov.it



Francesca Artemisio, *A neronian legend: through the «Scholia in Iuvenalem recentiora» and a gloss on Boethius' «Consolatio Philosophiae»* (pp. 303-22)

The grotesque medieval legend about Nero giving birth to a frog is associated with the false etymology of the toponym *Lateranis, lata rana*, i.e. 'big frog'. Apparently, this correlation has been attested for the first time in the *Scholia in Iuvenalem recentiora*, ascribed to Remigius of Auxerre. Through the analysis of scholiastic, lexicographical, and literary sources, the present paper aims to uncover the origins of this peculiar connection between *Lateranis*, Nero, and the legend itself. Particular attention has been paid to a series of details which the Carolingian master records whenever he finds precise references (or even allusions) to Nero in Juvenal's *Satires*. Moreover, a brief appendix discusses the authorship of an anecdotal version of the Emperor's death by focusing on another gloss about Nero: such annotation, occurring in a few manuscripts of the *Consolatio Philosophiae* and previously attributed to Remigius himself, seems to open a path to further investigations on the relations between the so-called School of Auxerre and the Abbey of Saint-Amand.

Francesca Artemisio
Università degli studi di Salerno
francesca.artemisio@gmail.com



Elisa Lonati, *Pliny the Elder and Vincent of Beauvais: what model of «Naturalis Historia» for the «Speculum Maius»?* (pp. 323-52)

This article studies, in a strictly philological way, the relationship between the *Speculum Naturale* of the Dominican Vincent of Beauvais (1180/1190-1264) and one of its most important sources, Pliny the Elder's *Naturalis Historia*. The enquiry reveals that the *Speculum* is related to the two main families of the *Naturalis Historia* diffused at that time, to a very different extent as a consequence of a complex contamination process. Meanwhile, it shows that all the ancient editions of the *Speculum* are marked by another contamination phenomenon, already attested in the *editio princeps* (1476) on the basis of the revised second edition of Pliny's text (1472). The investigation is supported by extensive collations on the manuscripts of both works, which need further examinations because of the unreliability of the editions. It offers as a result some new materials useful to the study of the manuscript tradition of both texts, especially for the *Naturalis Historia*

Elisa Lonati
École Pratique des Hautes Études, PSL (Paris) - Scuola Normale Superiore (Pisa)
elisa.lonati@sns.it



Thomas Haye, *Margrave Niccolò III. d'Este (1383-1441) in the poetry of Bernhardus de Mesaltis* (pp.353-74)

Niccolò III. d'Este (1373-1441) was not only one of the most brilliant figures in the history of the early Renaissance, but also an avid pilgrim. On one of his travels in 1414, he was arrested in San Michele Mondovì (between Cuneo and Savona) by Manfredino del Carretto, the local castellan and margrave of Ceva. The episode, important to the history of pre-modern pilgrimage, is reflected in a hitherto unknown Latin poem written presumably shortly after Niccolò's release by an author named Bernhardus de Mesaltis. The text represents the oldest literary document in which Niccolò is glorified as prince and pilgrim.

Thomas Haye
Universität Göttingen
thomas.haye@phil.uni-goettingen.de