

ABSTRACTS

Donatella Manzoli, *The body's implication in the mysticism of Venantius Fortunatus* (pp. 1-36)

The study intends to explore the sensitivity of Venantius Fortunatus to the mystical dimension and to its language, with specific attention to the theme of the body that is central when reflecting on ascetic dynamics. The work examines the *carmen De virginitate* (VIII, 3) and the hagiographic text *Vita Radegundis*, where the dominant theme of the body is closely intertwined with that of mystical eros. In fact, in Venantius, poet and hagiographer, divinity can also be experienced through the materiality of the body and the involvement of the senses. Being attentive to the poetical treatment of mystical matters, in this work the significance of the body can be explored along two paths: 1) the lexicon of mystical eroticism; 2) the lexicon of flesh, that is, the concrete emergence of corporeality. Therefore, the presence of mysticism can be detected long before it is actually ascertained.

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Sylvie Labarre, *The expression of the divine in the hagiographic works of Venantius Fortunatus and Gregory of Tours* (pp. 37-56)

Guy Philippart defined hagiography as "a holy story of the friends of God", i. e. those God has chosen. According to Marc Van Uytvanghe, the saint is a character related to God or the Divine and also a constructed figure including sometimes fictional components. Our purpose is to study the expression of the Divine in the works of the two most famous hagiographers of the Merovingian period: Venantius Fortunatus (c.530 - c.600) and Gregory of Tours, bishop of Tours from 573 to 594. An essential means of thinking the Divine is to compare the saints of their time with the prophets of the Old Testament whom God addressed directly. The second one is to refer to the Trinitarian Creed, insisting on the person of the Son, the Word made flesh. Furthermore the hagiographers narrate the signs that God distinguishes his 'friends' by predestining them to a life of holiness from birth and preserving their bodies from corruption after death. Finally God intervenes himself to punish his enemies and sometimes even sends a tangible proof of his will through a marvellous object.

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Valeria Mattaloni, *Saint Sixtus and the relics in the «Obsecratio Augustini»: some considerations* (pp. 57-76)

On the basis of the new critical edition of the *Rescriptum Gregorii ad Augustinum episcopum* (generally known as *Libellus responsionum*), some considerations are offered to clarify the component denominated *Obsecratio Augustini*. Part of the original *Rescriptum*, the *Obsecratio*

testifies the request of saint *Sixtus's* relics submitted by Augustine, bishop of Canterbury, and the indications of pope Gregory the Great about their deposition. In the text the identity of the mentioned saint is not clear, but he has to be recognized in *Sixtus II*, pope and *martyr*, as it can be inferred by Gregory's knowledge of the recently founded *titulus sancti Sixti*. Furthermore the *seorum* deposition of the relics seems peculiar, but it is shown to be coherent with the prohibition of violating burials and dividing holy bodies, as testified by the councils of Auxerre and Mâcon and by the letters of Gregory's *Registrum epistolarum*.

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Teofilo De Angelis, *The latin hagiography in bizantine and norman Calabria* (pp. 77-98)

The latin hagiography in Bizantine Calabria (mid.6th-mid.11th centuries) and in Norman Calabria (mid. 11th-mid 13th centuries) shows a strong dependence from Greek hagiography. The corpus of latin hagiographies of Bizantine Calabria is formed by translations from the Greek. Essentially, this does not change with the Norman conquest and their process of «re-Latinization» of the Church in Southern Italy; many hagiographies of Norman period are written still in Greek.

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Luigi Andrea Berto, *Muslims in early medieval hagiographical texts of Tuscany and northern Italy* (pp. 99-112)

The early medieval northern Italian and Tuscan hagiographical texts, in which there are references to the Muslims, recorded the devastations the Saracens caused to their lands, and, not surprisingly, in most of these works the image of the Muslims is negative. This indicates that feelings of fear and hatred towards the Muslims existed in those territories as well. Worthy of note is, however, the fact that in one text the portrayal of those adversaries is nuanced, while in another one there is a clear reference to non-conflictual relationships between Christians and Muslims.

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Eugenio Susi, *The most ancient «Vitae» of the saints Senzias and Mamiliano* (pp. 113–48)

The entire group of narrations dedicated to the saints Senzias and Mamiliano constitutes certainly one of the most interesting and complex hagiographic *dossier* of the Central Italy. In this essay it is proposed the edition of the three most ancient *Vitae*. The first, on which all the following other narrations depends, is the *Vita sancti Sentii confessoris cum sociis suis* (BHL 7581) that on the base of the various elements can be placed between the end of X century and the beginning of the XII century. The existence of a second (and lost) writing of this narration results documented by a late fourteenth century summary (entitled <Sancti> *Mamiliiani et sociorum eius Vita*), not listed by the BHL. This second writing results assumed anyway by the following one *Vita sancti Mamiliiani cum sociis suis* (BHL 5204d) drawn up during the first years of the XII century, which moreover contains also some episodes, relating to the only Mamiliano, probably already circulating before the end of XI century.

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Marco Papisidero, *Therapy and thaumaturgy in the «miracula» of st. Albert from Trapani* (pp. 149–74)

The article focuses on the analysis of the miracles of St. Albert from Trapani (1250–1307), which allow to delineate the main aspects of his cult in the centuries immediately following his demise. The appeal to the saint is mainly due to his thaumaturgical *virtus/dynamis*, through which many healings occur at the tomb and the places where he was venerated – in Sicily and in Italy. Namely, the healing rituals carried out by means of the *aqua sancti Alberti*, conveniently prepared and then administered by the friars, are remarkably important in such a manner that allows us to speak about a ‘relic pharmacopoeia’, and through the lamp oil, whose application is however significantly lower than the one attested for water. Furthermore, the article concerns the more general medical *facies* of the cult of St. Albert, analysing some of the miracles performed *in vita* and *post mortem*, equally reflecting on the relationship between medicine and ‘sanctoral’ healing in the 14th century.

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Juri Leoni, *Three unpublished poems in honor of Bernardino of Siena* (pp. 175–220)

This article offers the edition of three poems in honor of Bernardino of Siena († 20th May, 1444): *Piange il tuo padre dolce e glorioso, O beate Bernardine e Bernardine sancte frater*. In addition to a rich hagiographic production of *Vitae* and Liturgical offices, an intense activity of composition of poetic texts in the vernacular and Latin language developed before the canonization of the friar of Siena (1450): it is a production of different provenance, often anony-

mous, which shows how the cult and devotion to him had become widespread in Italy and beyond the Alps, involving group of confraternities and writers outside the Order and the movement of franciscan Observance. At the end of this edition the author offers a list of poetic compositions published and unpublished in honor of Bernardino currently known.

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Anne Huijbers, *Dominic quotes Ovid. The humanist presentaton of illustrious dominicans* (pp. 221-50)

In 1517, a biographical collection entitled *De viris illustribus ordinis praedicatorum* was printed in Bologna. Although it continued a medieval tradition of the Dominican order, its primary author, Leandro Alberti, claimed novelty in several ways. With the help of men trained in Latinity, he refashioned medieval *vitae* to meet the new literary norms introduced by humanists. Instead of acknowledging the sources on which he actually built, Alberti connected his collection to the classical tradition. The project was meant to confer new authority on *vitae* that were criticized for their ‘barbarian’ language. Of the ten ‘authors’ presented on the title page five were non-Dominicans. The lay physician and humanist Giovanni Garzoni provided the most important *vitae* to the collection, which testify of an increased interest in the control of libido. Garzoni turned St. Dominic into a lover of ancient literature: in his version, the Dominican order founder quotes verses of Ovid’s *Remedia Amoris* and refers to Cicero on his death bed.

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Rebeca Sanmartín Bastida, María Morrás, *The Silva sisters: female sanctity and noble founders* (pp. 251-81)

This article deals with the role played by the sisters Silva in the foundation of the Dominican convent of Madre de Dios in Toledo. The main source is a so far unknown text included in the Libro Becerro, preserved today in the convent of Santo Domingo el Real de Toledo. The narration, a short chronicle which interweaves a history of the factual deeds extracted from official documents with a hagiographical portrait of the noble founders, helps us to understand the new model of female sanctity (the “living saints”) instituted in Castile after the model of Catherine of Siena with the subsequent arising of female spiritual authority. The emphasis on the nobility of the Silva sisters and the support it guaranteed for their enterprise sheds light on the exchange between the spaces of court and convent in Fifteenth-century Castile.

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