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Marc Van Uytfganghe *Biblical Intertextuality In The Oldest Life Of Saint Arnulf, The Bishop Of Metz (7th Century)* (pp.1-46)

After a brief overview of the state of the art concerning the scholarship about Arnulf of Metz, this article deals with the influence of the bible on this merovingian *Vita*, not so much from the perspective of the content or from an exegetical angle, but from an intertextual take. In order to do so I subdivide the borrowings from the bible into four categories, based on the probability or recognition (with possible overlaps): quotations (explicit or implicit) and references, reminiscences, syntagms or *iuncturae verborum*, specific terms. In each case it can concern either one biblical passage or a contamination of two or more passages. Some attention is paid to grammatical and stylistic elements and to the communicative function of biblical intertextuality. This intertextuality is manifestly present in the *Vita Arnulfi*, but does not explain the entire expression of the author. The indirect transmission of the bible may play an important role (amongst other things through liturgy), with loads of traces of the *Vetus Latina* in the hypotext.

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Jesús Alturo - Tània Alaix *A New Codex Fragment Produced In Lyon In Around Ad 900, Which Transmits The Anonymous «Vita Et Passio Sancti Desiderii Episcopi Et Martyris»* (pp. 47-66)

Identification of a new manuscript of the *Vita et passio sancti Desiderii episcopi et martyris* written by an anonymous merovingian monk, probably copied at Lyon around the year 900. It is a small fragment, now the oldest surviving manuscript of the life of Saint Desiderius of Vienne, served at the Arxiu de la Catedral de la Seu d'Urgell. The authors believe that this anonymous version is older than the *Vita sancti Desiderii* written by the Sisebut, King of the Visigoths, although its last part was added in a second moment.

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Lucia Castaldi «*Vobis Expetentibus*». *The Preparation Of The Dossier On The Life Of Anselm Of Lucca: Genesis, Manuscript Tradition, Attribution* (pp.67-152)

The hagiography of Anselm of Lucca (BHL 536-7) – erroneously attributed for a long time to a Bardo *primicerius* – is one of the most important sources for the reconstruction of the Investiture Controversy. The text of Life published in the *Monumenta Germaniae*

Historica (MGH SS XII, Hannoverae 1856, pp. 1–35) has always been considered the original one, while the shorter form, transmitted by the Brussels manuscript, BR, 18644–52, has always been considered an epitome. Basing on the manuscript tradition, the article shows, on the contrary, that there are three forms of the text (*brevissima*, *brevior* and *prolixior*) and that in reality the *brevissima* form was the first one, the *brevior* an intermediate working copy, and the *prolixior* was the expanded *Vita*, with the addition of historical details and with a dossier of miracles realized for the canonization of the saint. The philological examination of the *loci critici* allows to draw up a provisional *stemma codicum*. It is also proposed a new identification of the author of the *prolixior* form, the *presbyter* B. of the § 52 of *Vita*, with the chronicler Bernold of Constance, supporter of the ecclesiastical reform promoting by pope Gregory VII.

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Antonio Vuolo *Hagiographers Monks In The Benevento Area Between The XI-XII Century* (pp.153–72)

In the hagiographic production of the Benevento area there are some monastic texts written between the 11th and 12th century, which, in various ways, celebrate saints connected to the more or less recent devotion in the Lombard Duchy of Benevento, in an attempt to show that the Duchy itself while it was no longer politically competitive due to the pressing presence of the Normans, instead it could still boast the religious prestige of its best times and show itself also in line with contemporary spirituality.

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Antonio Placanica *The «Life Of Saint John The Confessor» (Bhl 4423) Within The Literary Production Of The Abbey Of San Michele Della Chiusa* (pp.173–220)

The memory of the hermit John is associated to the origins of the abbey of San Michele della Chiusa, that was founded in the lower Susa valley at the end of the 10th century. He is recorded in the legend of its foundation, composed around 1060, as a hermit in Mount Caprasio and as the founder of the sanctuary dedicated to the archangel Michael on the peak of the opposite Mount Pirchiriano. But in this legend, after the establishment of the abbey by a french pilgrim, supported by some figures of Aquitanian monasticism and by the marquis and the bishop of Turin, the hermit disappears from the narration. A *Life of saint John the confessor* was written in the 12th century on the occasion of the elevation of his relics. Having read in his sources that the hermit had arrived from Ravenna, the

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author overcomes the scantiness of his information by appropriating to the saint some details derived from a rare work: the lives of the archbishops of Ravenna composed in the 9th century by Agnellus. Furthermore, he shows himself able to deal with complex syntactic constructions, frequently although not systematically observing the rules of rhythmical cursus. In the 13th century, the Life of saint John provides the basis for a rhymed office, whose author reveals remarkable technical skills in versification. Although their literary quality and ideological commitment are lower in comparison to the works composed in the same abbey between the 11th and the beginning of the 12th century, these two writings demonstrate that the monastic community of Saint Michael still maintained an enduring capacity of producing literature and rethinking its own cultural tradition.

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Carmen Puche López *The Legend Of Pilate Within The «Legenda Aurea» By Iacobus De Voragine: Narrative Structure And «Exemplum A Contrario»* (pp. 221-60)

This article presents a literary and narratological study of the legend of Pilate as it appears in Chapter LI (*De passione Domini*) of Voragine's *Legenda aurea*, with the purpose of identifying and singling out his character traits. Our analysis focuses on three aspects: Pilate's thoughts and feelings, the image that the other characters offer of him throughout the legend, and the narrative structure of the story itself. On one hand, our study reveals how the legend works within the legendary as an *exemplum a contrario* and, on the other hand, it shows how Pilate is depicted as a folk hero and proficient in evil who defies all human justice and whose terrible crimes can only be punished by divine laws.

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Antonella Degl'Innocenti *James Of Varazze And The Relics Of St. Florence Of Orange* (pp.261-88)

In the archive of the parish of St. Florence of Fiorenzuola d'Arda (Piacenza) a XV-century manuscript is stored. It contains two hagiographic works, traditionally attributed to James of Varazze, which are unpublished and unrecorded in the *Bibliotheca Hagiographica Latina* (BHL): the *Tractatus miraculorum translationis reliquiarum s. Florentii* and the *Historia translationis reliquiarum et ossuum eiusdem*. In this paper, first the manuscript and its content are described; secondly, the hagiographic tradition on Florence of Orange is presented;

thirdly, the topics of the two texts are compared and the latter is analysed more thoroughly, since it presents clear elements of conformity with the works by James on the relics that are venerated in Genova (in particular, with the *Historia reliquiarum que sunt in monasterio sororum ss. Philippi et Iacobi de Ianua*). Finally, attention is drawn to some aspects of James's thought regarding the relics of saints, as they can be traced in his works.

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Silvia Nocentini *A Hermit, Two Confessors, And Three Redactions: The Earliest «Vita» Of Birgitta Of Sweden In Italy* (pp. 289-330)

This essay is focused on the three redactions of the earliest Life of Birgitta of Sweden, written shortly after her death (1373) by her two Swedish confessors, both named Petrus Olavi. Starting from a new census of the extant manuscripts (so far mostly unknown), each version has been examined under several aspects: structure, context, editions (if any), possible dating, and transmission. By looking into the activity of Alfonso of Jaén, the last and most influential confessor of Birgitta, the very first stages of the diffusion of Birgitta's Life in Italy are being described, along with the identification of the literary source of two predella panels, painted in Pisa in 1404. In addition, a brief survey on the manuscript tradition of the Italian translation of the Vita is provided.

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Francesco Santi - Barbara Scavizzi *Francesco Eiximenis (1327?-1409), Angela Da Foligno And European Mystic Writing Between Xivth And Xvth Century* (pp. 289-330)

The parts related to Angela of Foligno in the *Vida de Jesucrist* by Francesc Eiximenis are examined, showing how the profile that emerges is completely devoid of historical basis and almost without references to the *Liber Lele* which refers to Angela's ecstatic experience. The information presented about Angela is rather related to the *Arbor vitae crucifixae* of Ubertino of Casale and the *Meditaciones Vitae Christi* of John de Caulibus (if not due to the imagination of Eiximenis). The distortion of Angela's historical profile occurred in the *Vida de Jesucrist* is compared with the remakes of the *Liber Lele* text, transmitted in the manuscripts of Catalan origin. The suspicion for prophetic knowledge matured in Eiximenis is examined, also in relation to the contrasting political uses of the prophecies

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during the Schism of the West. Above all in the *Psalterium alias laudatorum*, Eiximenis is suspicious about speculative and visionary mysticism, orienting himself instead towards a devotional spirituality. In this sense also the figure of Angela is reacquired in his *Vida de Jesucrist*. The point of view of Eiximenis is put in relation with the emergence of the *Devotio Moderna* in Europe.

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