

ABSTRACT

François Dolbeau *Augustine Comments On The Story Of John The Baptist. Critical Edition Of The S. 288* pp. 1-44

Augustine has preached seventeen times about John the Baptist, more than for Cyprian, Peter and Paul, or Stephen. Fourteen of these sermons were delivered for the birth of the Baptist on June 24th; the others explain the Gospel relating the death of the Precursor and should be classified as sermons about Scriptures (*De scripturis*) and not about Saints (*De sanctis*). All the texts transmitted through medieval homiliaries are much shorter and less polemical than the ones preserved by late-antique collections so that they were probably truncated during the high Middle Ages. In its second part, the study offers a critical edition of the Sermon 288 («In natali sancti Iohannis Baptistae. De uoce et uerbo»), preached at Carthage in the year 401. The best manuscripts, not used before, are copies of two late-antique collections: Mainz, Stadtbibliothek I 9 (circ. 1470-1475) and Cambridge, University Library, Add. 3479 (IXth century).

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Martin Wagendorfer *An Abridged Version Of Eugippius' «Vita Sancti Severini»* pp. 45-68

The paper presents an abridged version of Eugippius' *Commematorium vitae sancti Severini* already known by Theodor Mommsen in the nineteenth century, but hitherto hardly examined by historians or philologists. This

version, transmitted by three manuscripts (Seitenstetten, Stiftsbibliothek, Cod. 215; Wien, Schottenstift, Stiftsbibliothek, Cod. 126; Wien, Österreichische Nationalbibliothek, Cod. ser. n. 35754: so-called Kreuzensteiner Legendar) and focusing on Severin's miracles and pious lifestyle instead of the historical background also described in the *Commemoratorium*, is an important witness for the reading of the text as hagiography and not as "historical" or "antiquarian" source north of the Alps in the later Middle Ages.

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Pierluigi Licciardello *The «Translationes» And The «Inventiones» Of Saints Victoria And Anatolia (X-XII Centuries)* pp. 69-110

In the Middle Ages the relics of saints Victoria and Anatolia, martyrs in Sabina, near Rome, are claimed by the abbeys of Farfa and Subiaco and by the bishopric of Rieti. Each of them produces hagiographic texts in order to justify their rights over the relics and, so, to legitimize its own religious action in this area. Each text has here a singular study and a critical edition. The texts are the following ones: Sermo for the feast of saint Victoria (author *Peregrinus monachus*, perhaps from Santa Vittoria in Matenano, end of the X Century: BHL 8595d); *Translatio* of the relics of saint Victoria to the monastery of Matenano (anonymous, between XII and XVII Century: BHL 8595); *Descriptio* of the burial of saint Victoria in the church of *Trebula Mutuesca*, near the village of Monteleone Sabino (probably written in Rieti, end of the Middle Ages); *Inventio* of the relics of saints Anatolia and Audax (from Subiaco, beginning of XII Century: BHL 421); *Lectioes* for the feast of saints Audax and Anatolia (from Subiaco, XIII Century).

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Dieter von der Nahmer *Observations On Thangmar's «Vita Bernwardi» (Bhl 1253)* pp. 111-46

Martina Giese is preparing a new edition of the *Life of St Bernward* (BHL 1253) for MGH. Since the oldest manuscript originates from no earlier than the period of his canonisation (1192), Giese deduces primarily from the later Hildesheim transmission, which she is the first to have consulted to such an extent, which elements of the text may have formed part of an 'original' *Vita*. There is an underlying assumption that a text such as this *Vita* must contain inherent criteria for the time of writing and the intentions of the author. This leads to the conclusion that the *Vita*, presented in splendid manuscript for the canonisation in 1192, must have been started by Thangmar with Bernward's consent during his lifetime – probably before 1010. Whether the text was completed by him or another is not easily determined. Yet the *Vita* will have been completed in the years following Bernward's death (1022).

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Gaia Sofia Saiani *The «Translatio Sancti Habundii Martyris» (Bhl 19). A Donation Of Relics For Berceto* pp. 147-76

A short hagiographic text, set at the time of Lothair I and Ludwig II (whose coregence, the first as emperor and the second as king of Italy, is documented between 844 and 855) wrote the events that follow the meeting between the abbot of Berceto, Tiberio, and Domenico, bishop of Foligno, at the *Concilium Papiensis* in September 850. From this meeting, Tiberius will obtain from the bishop some relics of Abbondio, martyr in Foligno (BHL 1620-1622 f + 6955) during the emperor of Diocletian and Maximian. This article offers a renewed critical edition of the *Translatio* and seeks to investigate its historical and compositional context, finally proposing a new dating hypothesis.

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Rossana E. Guglielmetti *The Latin Versions Of The «Passio S. Demetrii»* pp. 177-276

The article examines and publishes some Latin versions of the legend of St. Demetrius of Thessaloniki. The analysis of the Latin *dossier* shows that, alongside the translation by Anastasius, there is another version of the first Greek *passio*, spread in Northern Italy at least since the 13th century (BHL 2124d, whose two witnesses are published here for the first time). Of the second Greek form there existed an initial translation, made in Byzantine territory in the 11th century, from which derive both the form BHL 2124 (published here on the basis of the six witnesses found), and BHL 2125 (of which the *editio princeps* is given from the only witness). The northern version is the primary source for the double entry on Demetrius (in turn published here) of the *Legendae de sanctis* by Pietro Calò, who integrated it with the form BHL 2124; from that of Calò, Pietro Nadal drew the entry for his *Catalogus sanctorum*, also using a different witness of BHL 2124.

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Federico Guariglia *The «Histoire De Trois Maries» By Pierre De Beauvais, According To The Manuscript Paris, Bibliothèque Nationale De France, Fr. 13521* pp. 277-90

The article aims to investigate the text of the *Histoire de Trois Maries* (The History of the Three Marys) with specific reference to the manuscript Paris, Bibliothèque nationale de France, fr. 13521. The first part, the introductory section, will focus on the author Pierre de Beauvais, and the text itself, from a linguistic and thematic point of view. In the section, the article will analyse the ways the motif of the Three Marys have been represented in Ancient French literature. An investigation of testimonies from the Middle Ages will be used to underline the historical representations of the

motif. The last section focuses on the edition of the text, found in the manuscript Paris, Bibliothèque nationale de France, fr. 13521. This contribution will also include an appendix. In doing so, the addendum will briefly examine a text concerning the representations of these saintly women. This unknown version of the *Histoire de Trois Maries* is preserved in the manuscript, Paris, Bibliothèque nationale de France, fr. 1553, f. 287v.

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Francesco Marzella *The Lives Of The Welsh Saints In John Of Tynemouth's «Sanctilogium»* pp. 291-324

John of Tynemouth's *Sanctilogium Angliae, Walliae, Scotiae et Hiberniae* – a collection of abridged Latin *vitae* produced in the mid-fourteenth century – is a fundamental text for the study of the survival and dissemination of insular hagiographies in the later Middle-Ages. This paper focuses specifically on the *vitae* of the Welsh saints in the *Sanctilogium* and precedes the publication of a new critical edition with English translation of these selected abridgements. A discussion of the manuscript tradition of the *Sanctilogium* is followed by some observations on the genesis of these excerpts and on John's use of the Latin sources associated with the Welsh saints. As it will be shown, the evidence provided by a closer examination of these shorter *vitae* sheds light on John of Tynemouth's *modus operandi* and suggests three different stages (*inuenire, decernere, scribere*) that well illustrate the way John conceived his role as a compiler.

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Valentina Lunardini *The «Exempla» Of Domenico Da Fabriano. Edition And Study* pp. 325-53

The meagre elements of the life and works of Domenico da Fabriano can be deduced from volume I of the *Scriptores Ordinis Praedicatorum Medii Aevi*, edited by Thomas Kaeppli. The author, cited by Romualdo Sassi, twentieth century historian from Fabriano, has been placed in the 14th century. The only manuscript Bologna, Biblioteca Universitaria, 2651, transmits, on ff. 165r-176r, a collection of «*exempla non pauca quibus Virginis Mariae patrocinium et intercessio ostenditur*», compiled by Domenico, and edited here. As documented in the introduction, the text has come down to us with considerable damage both in the content and script. In fact, we note gross spelling errors, omissions and oddities in the palaeographic signs. From an examination of the jumble of these errors, we could hypothesise that they are to be attributed to an inexperienced, distracted or careless amanuensis. Nevertheless, for the content they transmit, these *exempla* are worth consideration as important proof of typical aspects of Christian spirituality. We can see that the main theme of each story is devotion to the Virgin Mary, guaranteed to the faithful in the most varied of situations, but especially as divinely powerful assistance in dealing with situations of challenge and sin.

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Emore Paoli *Still On The Trail Of Fra Elemosina: The «Legenda» Of San Pellegrino Between Writing, Orality, And Figurative Art* pp. 355-78

The text of the *Legenda sancti Peregrini confessoris* (BHL 6630b), edited on the basis of the manuscript Urb. lat. 48 (XIV sec. ex.), is compared with the text portions transcribed by Angelo Colocci and Ludovico Iacobilli from the lost «*Leggendario di S. Francesco*» of Gualdo Tadino, written by the Franciscan chronicler and hagiographer Fra Elemosina. In the light of the comparison, the legend transmitted by Urb. lat. 48 seems

referable just to that legendary. The narration is then briefly compared with a cycle of frescoes from the first half of the 15th century, which bears witness of some oral amplifications of the *legenda*.

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Antonella Degl’Innocenti *The «Visiones» Of Blessed Orsolina From Parma Rediscovered* pp. 379-402

This article calls attention to a little-known work by Blessed Orsolina da Parma (1375-1408), the *Visiones* or *Revelationes beatae Ursulinae*. As yet unpublished, they consist of two manuscripts, Parm. 167 of the Palatine Library of Parma, and 450 of the Riccardiana Library in Florence, which respectively contain 34 and 12 visions. A vulgarization of the *Visiones* is also known, attested by the ms. 2724 of the University Library of Bologna. Instead, a *Vita* di Orsolina, written by Simone Znacchi in 1472 (BHL 8452), is better known. The contribution analyses Orsolina’s hagiography and briefly describes the content of the Visions, noting different aspects of the figure of the blessed that emerge from the two works.

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