

ABSTRACT

Gert Partoens - Nicolas De Maeyer *An Early Sermon On Tithing. A Study Of Its Three Versions And Relation To Caesarius' S. 33. With «Editio Princeps» Of The Version Preserved In Roma, Bnc, Sess. 55* pp. 1-64

The subject of this article is an early sermon on tithing that has been preserved in three different versions, all attributed in the manuscripts to Augustine of Hippo: s. Mai 73 (*Nova Patrum Bibliotheca*, vol. I, Roma 1852, pp. 142-4), s. 33A in the second volume of Marie-José Delage's edition of the sermons of Caesarius of Arles (*Sources Chrétiennes* 243, Paris 1978, pp. 486-93), and a hitherto unedited version preserved in the fifth/sixth-century North-Italian codex Roma, Biblioteca Nazionale Centrale, Sessoriano 55 (2099) (ff. 172r-173r). After a detailed discussion of the sermon's content and a study of its *Vetus Latina* quotations, the article discusses the genealogical relations between the three versions as well as their relation to Caesarius' well-known and influential s. 33 on tithing. Subsequently, the article argues (against some recent claims) that the Arlesian bishop used the anonymous sermon – in a version that closely resembled s. 33A – for the compilation of his own sermon and, furthermore, it shows that the presence of several sentences from the early homily in a series of later medieval texts on tithing was mediated by this Caesarian re-use. At the end of the article the *editio princeps* of the version preserved in the *Sessorianus*-witness is presented.

Gert Partoens
KU Leuven
gert.partoens@kuleuven.be

Nicolas De Maeyer
KU Leuven/FWO Vlaanderen
nicolas.demaeyer@kuleuven.be

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Federica Perotti *Chronological And Philological Matters Concerning Gregory The Great's «Epistola Synodica» And «Regula Pastoralis»* pp. 65-78

Gregory the Great wrote the *Epistola synodica* in February 591, about six months after becoming pope. The contents of this letter correspond almost entirely with some passages of the *Regula pastoralis*, composed in the same period. Scholars have so far assumed that the *Synodica* was written after the *Regula pastoralis*, implying that Gregory had pasted together some chapters of the *Regula* to compose the Letter. Through the philological analysis of some textual passages, the present article aims to re-define the relationship between the two works, to better illustrate the evolution of Gregory's thought on specific doctrinal issues.

Federica Perotti
 Università di Trento
 federica.perotti@unitn.it

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Francesco Lo Monaco *Paul The Deacon, Andreas Bergomas And An Anonymous Of St. Gall* pp. 79-101

The essay analyzes a part of the Sankt Gallen manuscript, Stiftsbibliothek, 620, containing the text of the *Historia Langobardorum* by Paul the Deacon with the addition in the margins of a revised version of the *Abbreuiatio* by Andreas Bergomas otherwise transmitted by the Sankt Gallen manuscript, Kantonsbibliothek, Vadianische Sammlung 317. In particular, the focus is on the activity of the anonymous copyist and reviewer in this and other St. Gall manuscripts, outlining an activity within the monastery of St. Gall, presumably in the last quarter of the twelfth century, marked by interests in the inheritance and use of the manuscript heritage of the monastic library.

Francesco Lo Monaco
 Università degli Studi di Bergamo
 francesco.lo-monaco@unibg.it

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Edoardo Mosiewicz *The Latin Version Of The «Passio Petri Alexandrini» (Bhl 6698b). Study Of The Manuscript Transmission And Critical Edition* pp. 103-40

This paper offers a critical edition of the previously unpublished *Passio Petri Alexandrini* (BHL 6698b), based on the mss. Paris, Bibliothèque nationale de France, n. a. lat. 1522 and Vatican City, Vatican Library, Borgh. 297, as well as an overview of the other Latin hagiographical traditions on Peter, bishop of Alexandria (m. 311). The Greek texts, narrating the martyrdom of Peter, have spawned over centuries different Latin translations and redactions, some of which show interesting and complex connections with each other. Among them, notably both Ado of Vienne and Odo of Cluny resorted to a text strictly related to the one hereby published for their hagiographical works.

Edoardo Mosiewicz
edoardo.mosiewicz@outlook.it

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Paolo Pellegrini *Dante, Riccobaldo And The Medieval Chronicles: Between Guido From Montefeltro And The Eels Of Bolsena* pp. 141-86

The article examines some passages of the *Commedia* in the light of the works of Riccobaldo da Ferrara and their textual tradition. The analysis, focused on chronological and content elements, indicates probable contacts from Riccobaldo to Dante and not vice versa. This confirms some hypotheses made by the philologists Aldo Francesco Massèra and Augusto Campana.

Paolo Pellegrini
Università di Verona
paolo.pellegrini@univr.it

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Aurelio Malandrino *Petrarch's «Dispersa» 43 And The Verb «Blatero»* pp. 195-211

The article offers the critical edition of Petrarch's *Disp.* 43 (= *Var.* 20) and proposes a new hypothesis for the dating and the recipient. Previous

studies assumed the letter was addressed to Barbato da Sulmona or Ludwig van Kempen, whilst the Pal. 79 manuscript stored in Palatina Library of Parma shows a *mansio* containing the name of Zanobi da Strada, so the *dispersa* can be dated to 1352. Moreover, the presence of the rare Latin verb *blatero* in Petrarca and Boccaccio's works and marginal notes is studied.

Aurelio Malandrino
 Opera del Vocabolario Italiano (CNR-Firenze)
 malandrino@ovi.cnr.it

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Giacomo Pirani *A Fragment Of A Lost Treatise On Music Theory In Bruxelles, Bibliothèque Royale De Belgique, Ii 785 pp. 213-43*

At first, the paper illustrates the general features of the manuscript Bruxelles, Bibliothèque royale de Belgique, II 785. The manuscript is a 15th century Italian compilation of music theory comprising an anonymous short text, Antonius de Luca's *Ars cantus figurati*, Marchetto da Padova's *Lucidarium*, the *Cum notum sit*, and a fragment from Nicolò Burzio's *Florum libellus*. Previous hypothesis about the making, copyist, age and geographical origin of the manuscript are presented and discussed. Secondly, the paper focuses on the first text of the collection (f. 1rv), that includes basic definitions of music, *musicus*, mensural polyphony and plainchant, and a vehement expression of disapproval against unidentified and still shadowy 'music haters'. Formerly believed to be a preface written by the compiler and first owner of the manuscript, it is instead proven to be a fragment from a lost late 14th or early 15th century treatise by an unknown ecclesiastic. Linguistic idiosyncrasies, sources and musical contents are examined, in order to outline the profile of the author. The critical edition of the fragment is presented in the appendix.

Giacomo Pirani
 Università degli Studi di Pavia
 piranigiaco@gmail.com

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Thomas Haye *The Battle Of Agincourt And The Death Of The Dauphin Louis Of Viennois. A Sapphic Lament From The Year 1416* pp. 245-67

The manuscript Basel, UB, F.V.6, which comes from the possession of Goffin de Momalle, a cleric from Liège, contains a hitherto unknown Latin poem, probably written at the beginning of the year 1416. The lament responds to the famous battle of Agincourt (25 October 1415) and the unexpected death of the French dauphin Louis (18 December 1415). It also indirectly alludes to the Connétable Bernard VII of Armagnac (c. 1360-1418), who was held responsible for the dauphin's death. The poem consists of Sapphic stanzas. It belongs to the tradition of political poetry and shows clear parallels to the contemporary French authors Laurent de Premierfait, Jean Gerson, and Robert Blondel.

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

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Olena Igorivna Davydova *Dzierław's Version Of Jean De Mandeville's «Livre»: A Latin Translation From Otto Von Diemeringen's German Version* pp. 269-305

The paper presents a new branch of the wide European diffusion of Jean de Mandeville's *Livre des merveilles du Monde*: it is a Latin translation from Otto von Diemeringen's Middle-German version of the *Livre*. The author is Dzierław Makocic, from the vicariate of Skalbmierski in southern Poland, who worked on the translation before 1464. His work is currently preserved into three manuscripts (two in Wrocław and one in L'viv) bearing an incomplete text, perhaps because Dzierław didn't complete his work: of the original five Diemeringen's books, only three are preserved in manuscripts that have most of the Dzierław's translation. Beside this long translation a L'viv manuscript contains a Latin compendium made by Dzierław himself from Diemeringen's version. A fifth manuscript, now in Krakow, shows a mixed version: the Dzierław's long translation is interrupted by a compendium made by Maciej Pałęcki, Polish student and copyist of the codex. The paper gives a description of the five manuscripts, with particular attention to the L'viv ones, analyzed in person. Dzierław's *modus operandi* is shown through comparison of

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some passages of the long translation, the abridged one and Diemeringen's original Middle-German text.

Olena Igorivna Davydova
Sapienza Università di Roma
davydova.alena@gmail.com