ABSTRACT

Matteo Salaroli, *A Miracle Of The Martyr Saint Pancras In The Tradition Of Notker The Stammerer's «Gesta Karoli»* 1-26

An isolated branch of the tradition of Notker the Stammerer's *Gesta Karoli* contains the account of a peculiar miracle of the martyr saint Pancras, connected to the events that led to the coronation of Charlemagne as Holy Roman Emperor at the hands of Pope Leo III. This branch of the *Gesta* conveys an alternative version of the text, which, albeit spurious, includes some additional passages characterized by elements that seemingly derive from its context of origin. The aim of the article is to identify, through the philological analysis of these excerpts, a number of hints that might help determine the place and date of composition of this redaction and of the miracle-tale therein contained, in order to better understand the relationship between the sources concerning the specific function ascribed to saint Pancras in the text - that is, the ability to identify and punish perjuries.

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Benedetta Valtorta, *At The School Of Atto. Notes On The Life Of Pope Mark* 27-77

The anonymous author of the Life of Pope Mark I [BHL 5293, 5294, 5294a], composed at the invitation of John, cardinal of the title of St.

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Mark in Rome, exhibits a well-defined literary profile, characterized by an evident interest in lexical preciousness. Upon closer analysis of the text, it becomes evident that the author drew inspiration from a rare work, the Polipticum attributed to Atto of Vercelli. An examination of the data obtained from the text and its tradition leads to the hypothesis that the short work, published here in its entirety for the first time, was composed in the second half of the 11th century, most likely in an area between Tuscany and Rome.

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Isabella Gagliardi, *Cultural Entanglements And Ecclesiastical Institution's Legitimation: The Saint Euphrosino's Cult Into The Chianti And The Bishops Of Fiesole* 79-101

The veneration to Euphrosyne in the Fiesole episcopal territory is widely attested by 12th-century sources. Anyway the earliest hagiographic nucleus concerning him is found in the section of apostolic memoirs relating to the apostles Simon and Judas and attributed to Obadiah. That core was enriched by other tales such as the pilgrimage to Rome and then the arrival in Panzano, and this may have occurred in the Fiesole territory. Certainly the mention of Euphrosyne and his cult appears during the historical age when the Fiesole's bishop needed to affirm the dignity of the bishopric and to reaffirm its special relations with Rome and the coeval process of Church Reform. The insistence on the apostolic origin and on the martyr matrix of the Fiesole church, in my opinion, should be read within these historical coordinates. So the process of promotion of the cult of Euphrosyne by the bishop of Fiesole, between the 11th and 12th centuries, happens when they need to defend the episcopate and the Fiesole territory from the aggressive maneuvers of Florence.

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Pierluigi Licciardello, *The «Legenda» Of Albert From Montalceto (Bhl 232): An Irregular Hermit In 12th Century Tuscany* 103-55

Albert from Montalceto (Siena), who died around 1151, is known to us through a *Legenda*, a new edition of which is given here, with source research and commentary. The author of the work is a monk from the Camaldolese Abbey of San Salvatore della Berardenga, writing between 1158 and 1162 at the request of prior Rodulfus II-III of Camaldoli. But Rodulfus had an active part in the writing, as a coauthor, and the *Legenda* has similarities with his *Liber Eremitice Regule* (of the same years). The style is good and the writing is very correct, classical in style. The model of holiness is hermitic, proposing asceticism in solitude, but we find original themes such as the return to the lost paradise and the friendship for animals (particularly a hare). The author often quotes Seneca, because in his opinion – following Peter Abelard – the ideals of the Christian ascetic life coincide with those of the best Greek and Roman philosophers. The *Legenda* expresses historically the rootedness of the monastery in the Berardenga territory, around the church of Sant'Alberto in Montalceto, and the friendship between the monks and the family of Count Scialenghi, the lords of the place.

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Jacopo Righetti, *An Unknown Fragment Of «Vita S. Iohannis Gualberti» Of Gregorio Of Passignano* 156-84

The purpose of this article is to conduct a study and produce a critical edition of a fragment of the *Vita* of Gregorio of Passignano (BHL 4400) which appears in two different versions in the manuscript Milano, Biblioteca Ambrosiana, F 117 sup. Following a preliminary section devoted to the palaeographical analysis of the codex, the article examines the relationship between the two versions of the text. This analysis includes a discussion of authorship and the context of writing. The discovery of this fragment, which

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was not previously known to scholars, provides new insights into the work of Gregorio, the motivations behind it, and the cultural milieu in which it was produced.

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José Carlos Martín-Iglesias - Mª. Eugenia Pérez Gordillo, *The «Passio S. Mammetis M. Caesareae Cappadociae» In The Hagiographical Compilations Of Rodrigo De Cerrato (Op) And Juan Gil De Zamora (Ofm)* 185-213

This article reviews the Latin hagiographic corpus in honour of Saint Mames of Caesarea and studies its reception in the Latin hagiographical compilations of Hispania in the 13th century: those of Bernardo de Brihuega, Rodrigo de Cerrato and Juan Gil de Zamora. Brihuega's text has been lost, but those written by the Cerratense and Gil de Zamora, both inspired by the version of the so-called Pasionario Hispánico, have survived to the present day. The article also offers the first critical edition of the abbreviation included by Rodrigo de Cerrato in his *Vitas sanctorum* and the *edition princeps* of the one written by Juan Gil de Zamora in his *Armarium scripturarum*.

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Andrea Czortek, *Xiii Century Female Holyness: The Life Of Saint Sperandia Of Cingoli* 215-28

The life of Saint Sperandia of Cingoli, who lived in central Italy (Umbria-Marche Apennines) between about 1216 and 1276, is handed down in a Latin

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Vita probably written at the end of the 13th century (after 1278) and contained in a early 14th century codex. More than a *Vita* built according to the hagiographic scheme of the time, it is a collection of visions and miracles that does not provide precise historical data. Overall, the profile of an itinerant penitent, hermit, promoter of peace and worker of mercy, devoted to the humanity of Christ and his passion, recipient of visions is obtained. With these characteristics, Sperandia places itself in the Italian religious thirteenth century, a period in which the life of the Church is characterized by a large and varied female presence, made up of fluid and dynamic realities.

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Carlo Delcorno, *Justina And Cipriano Between The «Legendae Novae» And The Vulgarization Of Domenico Cavalca* 229-58

Domenico Cavalca translates the legend of Justina and Cyprian in the final section of the *Vite dei santi padri* (IV 78) on the basis of the *Golden Legend* of Jacobus de Voragine and with references to Jean de Mailly's *Abbreviatio in gestis et miraculis sanctorum*. The essay examines the dossier of the *legendae novae*, which reworked the most ancient hagiographic tradition summarized in two texts (*Acta* a and *Acta* b), and highlights the greater originality of Jacobus de Voragine, who changes the arrangement of the narrative cores and introduces new details (e.g. the attempted seduction of Justina by the devil disguised as a young lover). While faithfully following the traces of the *Golden Legend*, Cavalca derives some details from the previous hagiographic tradition, and he is innovative in the attention to the affective motivations of the actions and in the care for the narrative details. His work is intended for non-learned readers and also for preachers: it seeks simplicity and evidence, avoids too learned metaphors, and omits terms that might seem inappropriate.

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Elena Berti - Eugenia Fera - Pietro Filippini - Federico Giulietti - Marika Tursi, *The Epitomes Of The «Vita Nicolai De Tolentino» In The Abbreviated Legendaries Of The 15th Century. With Editions Of Four Redactions Of The «Vita Nicolai» In The Legendaries Of Hermann Greven And Johannes Gielemans* 259-308

After being composed by Pietro di Monterubbiano in late 1325 and early 1326, the *Vita Nicolai* (BHL 6232) circulated in other forms and different versions (BHL 6230- 35). A first attempt to reorder the dossier of Nicholas of Tolentino was made by the Biblioteca Hagiographica Latina. The purpose of this article is to provide some clarifications on the different drafts and their manuscript witnesses. In particular, Bonino Mombrizio's epitome (BHL 6230) and the 15th-century compilations of Hermann Greven (BHL 6235) and John Gielemans (BHL 6230) will be considered. With regard to Greven's and Gilemans' versions, their independence from other fourteenth- and fifteenth-century epitomes will be emphasized and their similarities highlighted, which, however, are not sufficient to prove a common origin of the two texts. The essay also submit the edition of the *Vita Nicolai* in the *Legendarium Berolinense* and *Legendarium Darmutiense* (by Hermann Greven), as well as the *Vita Nicolai* in the *Sanctilogium* and *Novale Sanctorum* (by Iohannes Gielemans). A description of the manuscripts of Gielemans' collectio is given in the appendix.

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