ABSTRACT

Giulia Greco *The Ideal Pilgrimage of Rorgo Fretellus' «Descriptio de locis sanctis»* 1-26

This paper aims to give a presentation about Rorgo Fretellus (first half of the 12th century) and his *Descriptio de locis sanctis*, a spiritual-topographic description of the Holy Land, known in two authorial versions, the former dedicated to a Bohemian bishop, the latter to a Spanish nobleman and Templar. Far from being a practical guide for pilgrims, Fretellus' description is rather a summary of biblical history since every place mentioned is associated to a particular biblical character or episode. If the contents are not innovative, the structure of presentation of places, which, in broad terms, follows that of the Bible itself, constitues its most original feature. A table of contents of both versions of the *Descriptio*, put side by side, is also provided, to underline this peculiar aspect of Fretellus' work.

KEYWORDS: Rorgo Fretellus, Pilgrimage, Holy Land, Bible, Geography.

Giulia Greco
Università Degli Studi Di Milano
Giulia.Greco1@Unimi.It

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Clara Fossati *The Places of Ursone* 27-58

This paper examines Ursone da Sestri's *Historia de victoria quam Ianuenses habuerunt contra gentes ab Imperatore missas* and provides a detailed analysis of its descriptive sections, particularly considering their geographical dimension in relation to classical models.

KEYWORDS: Ursone da Sestri, Genoa, Frederick II, Liguria, Mediterranean Sea.

Clara Fossati
Dipartimento di Antichità, Filosofia, Storia (DAFIST)
Università degli Studi di Genova
clara.fossati@unige.it

Carlo Giovanni Calloni *A New Testimony of the "Northern Milione" in Galvaneus Fiamma's «Cronica Universalis»* 59-86

In the third book of his *Cronica Universalis* (ca. 1340) Galvaneus Flamma O. P. made extensive use of Marco Polo's *Devisement dou monde* for a geographical excursus on the Far East regions. This article intends to examine the way in which the Milanese chronicler re-use Polo's book. Therefore, I will begin evaluating the consideration of Marco's witness in two works of Galvaneus (the *Chronicon Maius* and the *Cronica Universalis*). Then I will move to discuss which version of *Devisement* he was employing. In fact, as it is well known, the Polo's book has circulated since the first decades of 14th century in several different forms (French, Latin, and many Italian vernaculars): by analysing some *loci critici*, it is possible to recognize the precise form of the Galvaneus model. Like other contemporary Dominican chroniclers (Francesco Pipino, Fra Elemosina, Iacopo of Acqui), he was reading the so called "northern" version (usually abbreviated as VA).

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KEYWORDS: Galvaneus Flamma, Marco Polo, Devisement dou monde,Travel Literature.

Carlo Giovanni Calloni
Università Ca' Foscari Venezia
carlo.calloni@hotmail.com

Lorenzo Vespoli *Domizio Calderini as a Critical Reader of Macrobius: a Note on Aeneas' Journey into the Underworld (Verg. Aen. VI 308)* 87-93

The ms. München, Bayerische Staatsbibliothek, Clm 807, ff. 121r-139v transmits Domizio Calderini's unpublished commentary on a part of the sixth book of the Aeneid. The aim of this paper is to examine Calderini's polemical exegesis of Macrobius' reading of Verg. *Aen*. VI 308.

KEYWORDS: Domizio Calderini, Virgil, *Aeneid*, Macrobius, *Saturnalia.*

Lorenzo Vespoli
Dipartimento di Antichità, Filosofia e Storia (DAFIST)
Università degli Studi di Genova
lorenzo.vespoli@libero.it

Stefano Pittaluga *Callimachus Experiens' Exile in Poland and His «Carmina»* 95-110

When, on 28 February 1468, the members of the Accademia Romana were imprisoned in Castel Sant'Angelo on the charge of having hatched a conspiracy to assassinate Pope Paul II, Academician Filippo Bonaccorsi (whose academic pseudonym was Callimaco Esperiente) was one of the few to escape: he found refuge first in Naples and later in Cyprus, Chios, Pera and Constantinople. His last and final stop was Poland, where he was immediately well received and became a leading figure in the political events and intellectual life of Poland at the time, thanks also to his literary production. In par-

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ticular, he composed a collection of Latin *Carmina* dedicated in part to a young Polish woman by the pseudonym of Fannia, in which he poetically reconstructed the path of his own escape, also recalling his former companions. In many of these *carmina*, the prevailing models are Ovid's *Tristia* and *Epistulae ex Ponto*, but unlike the Latin poet, Callimachus lived a golden exile that led him to love that *barbara terra* more than his own homeland: in accordance with the principles of Epicurean cosmopolitanism and universalism, that had been characteristic of the Accademia Romana, and following a long tradition of thought, for Callimachus man is a citizen of the world and the place where one is born or where one dies and is buried is of no importance.

KEYWORDS: Callimaco Esperiente, Accademia Romana, Exile, Poland, *Carmina*.

Stefano Pittaluga
Università degli Studi di Genova
stefano.pittaluga.unige@gmail.com

Luca Codignola *Sébastien-Louis Meurin (1707-1777). A Solitary Jesuit in the Early American West (1764-1777)* 111-35

Expelled from Louisiana in 1764 after twenty-two years of missionary service (1742-64), the Jesuit Sébastien-Louis Meurin spent the next thirteen years of his life (1764-77) practically alone, in what was then the North American west, then referred to as Upper Louisiana or Illinois, a region that the Treaty of Paris (1763) had partitioned between Spain and Great Britain after the military Conquest of Canada (1760). The two European powers faced each other, with some hostility, on either shores of the Mississipi River: Cahokia, Saint-Philippe, Fort-de-Chartres, Prairie-du-Rocher, and Kaskaskia on the east shore, Ste. Geneviève and St. Louis on the west shore. However, the region was mostly populated by French-speaking settlers and indigenous peoples who still believed they were part of the diocese of Québec. In his plentiful correspondence, Meurin described the vices he tried to correct in his everyday activity - the unruliness and insolence of the faithful, a poor observance of the church's precepts, matrimonial unions and sexual habits that did not comply with the canons stipulated by the Council of Trent.

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Excessive drinking, combined with the utter poverty of the population, and, to a lesser extent, disputes with the incoming Protestants, were also major problems in the region. Still, relations with the new English rulers, who had conquered French America in 1760, never represented a major issue.

KEYWORDS: Jesuits, Canada, United States, Catholic Church, Indigenous Peoples, Illinois..

Luca Codignola
Senior Fellow, Cushwa Center for the Study of American Catholicism
University of Notre Dame
Adjunct Professor, History,
Saint Mary's University (Halifax, NS)
luca.codignola-bo.1@nd.edu

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