

ABSTRACT

Giovanni Orlandi *Influence Of Classical Metrics On Vernacular Versification 1-15*

The transformation of the metrical structure of verse from the classical quantitative pattern to the rhythmic-accentual pattern of the Middle Ages, due to the progressive loss of sensitivity to syllable length, has long-lasting consequences on vernacular versification. This article (found among the author's papers and never published before) surveys the behavior of Latin writers of the Middle Ages towards structural elements of verse, in particular the preservation / suppression of synalepha and hiatus, and the reaction of vernacular poets (French, Italian, German, Swedish) to the same problem. In the second part, the article gives an account of attempts to recover classical metrical movements made by poets from different linguistic areas mainly in the Romantic era.

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Lode Moens *Four Carolingian Witnesses Of A Predestination Collection: Descriptions And Genealogy 17-40*

A likely kinship between Sankt Gallen, Stiftsbibliothek, 29, Boulogne-sur-Mer, Bibliothèque des Annonciades, Ms. 48, Köln, Erzbischöfliche Diözesan- und Dombibliothek, Cod. 79, and Wien, Österreichische Nationalbibliothek, 752 has already been suggested by several scholars based on their content. The four manuscripts contain a collection of texts on the topic of predestination, written by (pseudo-)Augustine and Prosper. The present paper is

a dedicated study of these four manuscripts. The origin and circulation of the collection preserved in the four witnesses is briefly touched upon. A detailed historical and paleographical description precedes a philological study based on a full collation one of the texts they share, *Hypomnesticon VI*, resulting in a clear *stemma codicum*. The paper also provides a basis for future philological and historical research into this predestination collection.

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Arsenio Ferraces-Rodríguez *Rewriting And Deturbation: A Passage Of Marcellus Of Bordeaux («Med.» 30, 51) In Early Medieval Medical Recipe Books 41-62*

A gloss documented in four early medieval medical recipes states an impossible equivalence between the *morbus articularis* and two kinds of periodic fevers. A careful comparison of the four recipes, among themselves and with Marcellus of Bordeaux, allows for the reconstruction of the rewriting process of a passage of Marcellus and reveals the existence of a textual lacuna between the two terms of the false gloss. Secondly, copyist errors and misinterpretations make it possible to identify missing phases in the transmission of the rewriting. Thus, with the data obtained, a *stemma* of the dependence relationships is traced from Marcellus of Bordeaux to the four recipes currently attested in the manuscripts.

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M.a Eugenia Pérez Gordillo *A Study Of The Hispanic Sources Of The «Homiliae Toletanae» (Cpl 1997): A Dating And Origin Proposal 63-95*

One of the key points when determining the origin and dating of any work is to locate and analyze the main reference sources used by the author in the writing process. Despite being a slightly tedious work, the exhaustive search of these writing models (especially if the text is anonymous or its authorship is unknown) is the most reliable method to address issues of this kind. Therefore, the aim of the present work will be to expose the works and authors that have led us to postulate as Hispanic the collection called *Homiliae Toletanae* (CPL 1997), whose most complete version (preserved in the codex London, British Library, Add. 30853) could be the product of an author active at the end of the 7th or beginning of the 8th century.

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Lukas J. Dorfbauer *The Hiberno-Latin Commentary On Matthew In Valenciennes, Bm 72 (65) 97-161*

The late Carolingian manuscript Valenciennes, BM 72 (65) contains an anonymous commentary on Matthew, that has traditionally – but wrongly – been identified as Ps.-Jerome's *Expositio IV evangeliorum* (CPL 631). In fact, this is a 'new' (that means: unrecognised) work in its own right, no other manuscript witness of which seems to be extant. The present article offers the first full discussion of this commentary that originated most probably in the 9th century in some Irish or Irish influenced centre in the region of modern Northeastern France and certainly forms part of the Hiberno-Latin tradition. It is demonstrated that the palaeography of Valenciennes, BM 72 (65) definitely points to an insular exemplar that made use of many characteristic Irish abbreviations. Also, the most important literary sources of this commentary, apart from Jerome's Com-

mentary on Matthew, are four works belonging to the Hiberno-Latin tradition: the so-called *Irish Reference Bible* (*Irisches Bibelwerk*), also known as *De enigmatibus*; the *Expositio IV evangeliorum* both in its recension I (Ps.-Jerome) and II (Ps.-Gregory); and a probably lost work that was closely related to the commentary on Matthew by the so-called 'Frigulus'. The present article offers a detailed list of sources as well as corrections to Veronica Urban's recent edition of the *Expositio IV evangeliorum* (rec. I). It also provides transcriptions and discussions of selected parts of the commentary that bear special interest.

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Robert G. Babcock *Ratherius, Haimo Of Auxerre, And Trier 163-76*

This is a contribution to the study of Haimo of Auxerre's *In diui Pauli Epistolas expositio* and his *Expositio in Osee prophetam* in the tenth and eleventh centuries, focusing on Ratherius of Lobbes (a.k.a. Ratherius of Verona), the abbeys of Lobbes and Gembloux, and Archbishop Robert of Trier. No source is cited more often in Ratherius's marginal notes to his *Praeloquia* than Haimo's commentary on the Pauline Letters, and Ratherius was particularly interested in Haimo's discussion of the Eucharist in his commentary to I Corinthians 11. Ratherius's studies of Haimo influenced his successors at Lobbes and Gembloux for generations. Annotations and quotations from Haimo on Osea and from Ovid's *Tristia* in Ratherius' *Praeloquia* provide hints about his compositional methods and his network of scholarly correspondents, in particular Archbishop Robert of Trier.

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Simone Muscionico *The «Passio Marciani, Macbarii, Stratoclini Et Protogeni» (Bhl 5265b) And Its 13th Cent. Reworking 177-224*

The article examines the hagiographic dossier related to Saints Marcius, Macarius, Stratocline, and Protagenes, consisting of a *Passio* (BHL 5265b), written certainly before the mid-9th century and preserved in five manuscripts, and a later reworking from the 13th century, known as the 'Chigi reworking' after the current shelfmark of the only codex that transmits it (Città del Vaticano, BAV, Chig. P.VIII.15). The contribution aims to provide an overview of both works and to present the first critical edition of both BHL 5265b and the Chigi *versio*. The *Passio* 5265b recounts the story of a group of martyrs from *Forum Clodii*, a little-known locality in Roman Tuscia; the published text is based on the testimony of the only two philologically significant manuscripts: BAV, Arch. Cap. S. Pietro A.2 and BAV, Vat. lat. 1195, both dating to the 11th century. The 'Chigi reworking' is arranged following the scheme of the *opus geminum*: the prose section, undoubtedly based on BHL 5265b, is accompanied by a poetic composition in leonine elegiac couplets that recounts substantially the same story. This work, hitherto unpublished, is presented here for the first time, with emendations to the text where the codex clearly does not reflect the original form of the reworking.

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Filippo Mauri *Overview of the Vicissitudes of a corpus averroicum: The Two Manuscripts Vat. Urb. Lat. 220 and 221 225-85*

The paper discusses the manuscript tradition of the Franciscan friar Thomas of Pavia's *Cronica*, traditionally known as *Gesta imperatorum et pontificum*. After a brief introduction to the author's life and works, the study concentrates on the *Cronica* and its three textual redactions, each of which transmitted by one of the three codices that compose its tradition – Firenze, Biblioteca Medicea Laurenziana, Plut. 21 sin. 5; Firenze, Biblioteca Medicea Laurenziana, Plut. 21 sin. 7; Paris, Bibliothèque nationale

de France, lat. 6815. After an extensive description of the codices, the paper focuses on the Florentine manuscripts, produced in the 13th century. Through a philological and codicological analysis, the study aims to demonstrate that these manuscripts are idiographic and partially autographic, and that they must be produced within the convent of Santa Croce, under the supervision of Thomas of Pavia himself: the codices not only preserve the traces of textual revision and rewriting conducted by the author, but also reveal significant information about their production and the interaction between author and scribes.

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Thomas Haye *A Quaestio on Friendship Ascribed to Matthias of Knín with Some Notes and Questions on the Academic Practices and Intellectual Life at the Prague Faculty of Arts at the Turn of the Fifteenth Century* 287–310

Alcuin of York (d. 804) wrote the *Disputatio Pippini cum Albino (Idiomata diversarum significationum)* probably between 790 and 793. In terms of typology, the prose dialogue can be assigned to the rich riddle tradition of late antiquity and the Early Middle Ages. As numerous manuscripts prove, the text was used in school lessons, especially up to the High Middle Ages. In the codex Leiden, Universiteitsbibliotheek, SCA 38, there is a hexametric and at least partially poeticised version alongside the dialogue, which was probably written in the first half of the 11th century. The unknown author evidently intended to ennoble the subject matter, while at the same time formally following the early riddle tradition, which is also dominated by verse. This essay offers a critical edition of the text as well as a literary characterisation.

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Cristina Ricciardi - José C. Santos Paz *A Prophetic Composition Of The Late 13th Century And The Chronicle Of Salimbene 311-335*

The study focuses on a short prophetic composition from the second half of the 13th century transmitted by the manuscript Philadelphia, Free Library, Rare Book Department, Lewis E 001. The text is a combination of two different political prophecies referring to the conflict between the Angevins and the Hohenstaufen: one of them begins with the words «*Surget leo*» and the other with «*Grifo regalis*». Each of them had an autonomous tradition with relevant textual differences with respect to the mentioned composition, and it is likely that they have been adapted to form a textual unit. Furthermore, the Philadelphia composition is interesting in that it was cited almost literally (although not from this copy) by Salimbene, in a chapter of the *Chronicle* that is preserved headless and that can now be restored.

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