

ABSTRACT

Landscape with Figure: Manuel Díaz y Díaz (1924-2008) in the Beginnings of Medieval Latin Philology in Spain

The paper explores the foundational contributions of Manuel Díaz y Díaz (1924-2008) to the field of medieval Latin philology in Spain, reconstructing his formative years from his student days through his doctoral studies and early research at the Consejo Superior de Investigaciones Científicas (CSIC), culminating in his appointment as a professor at the University of Salamanca in 1956. The impact of historical circumstances, such as the Spanish Civil War and the post-war period, on the development of medieval Latin philology in Spain is also examined. A case in point is the history of medieval Latin lexicography in Spain, which began as the first major project in international cooperation in this field before the Civil War. In the post-war period, the team led by Mariano Basols in Barcelona had to face different challenges to maintain this important international cooperation. The influence of the institutions and individuals that shaped Díaz y Díaz's early career, particularly the role of the CSIC, is a central theme. The significance of Díaz y Díaz's international collaborations, particularly his stay in Munich from 1950 to 1951 and his involvement in the Corpus Christianorum project, is highlighted. Notably, Díaz planned a subseries of Visigothic authors with Eligius Dekkers. Although this project was not successful, it initiated intensive editorial work on Latin texts from the Visigothic period in recent decades. The paper underscores Díaz y Díaz's legacy in establishing a robust academic framework for the study of medieval Latin texts in Spain, highlighting his role in fostering international scholarly exchanges and advancing the field through meticulous research and innovative methodologies.

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The Presence of Gregory the Great in Isidore of Seville: a Brief Status Quaestionis and Some Philological Remarks

The presence of Gregory the Great in Isidore of Seville is so extensive that the subject is almost inexhaustible. This paper will therefore concentrate on only three points. It begins with a brief *status quaestionis*, highlighting in particular the major influence of the *Moralia in Iob*. On the other hand, Isidore does not seem to have known the *Expositio in Canticum Canticorum*. The case of the *Dialogi* is examined in detail, since F. Clark (wrongly) claimed that Isidore did

not know this work. Secondly, I focus on an important point: even in the best studied works of Isidore there are still Gregorian borrowings to be re-examined, supplemented or even discovered, as some examples show. The third part deals with a more specific problem, which is particularly interesting from a philological point of view. The influence of the *Moralia in Iob* is sometimes characterised by the repetition of just two or three words. Where then is the boundary between source and perhaps-unconscious reminiscence? Should we confine ourselves to saying that Isidore adopted typical Gregorian expressions, or can we try to identify his possible source more precisely?

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The Hispanic Textual Tradition of the Moralia in Iob: Notes on a Recent Collation (Prologue and Books I-II)

The manuscript tradition of Gregory the Great's *Moralia in Iob* is extensive, and despite the efforts of its most recent editors, a truly critical edition has yet to be produced. Recent research indicates that the *Moralia in Iob* underwent multiple stages of revision, which can only be fully uncovered through a thorough study of the manuscript texts. This study presents the results of collating the prologue and Books I and II in several Hispanic manuscripts. For at least the first part of the *Moralia*, these manuscripts clearly preserve a more primitive version of the text than the one currently available in modern editions. The authorial variants appear in references to the Incarnation, biblical quotations, and certain isolated passages. Moreover, these variants are similar to those found in specific families of the *Homiliae in Evangelia* and the *Regula pastoralis*, which testify to an initial version of these works. This study also discusses the textual stage to which the Hispanic manuscripts of these works belong.

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Isidore of Seville's Historiae (CPL 1204) in the Carolingian World

This paper reassesses the transmission and reception of Isidore of Seville's *Historiae* (CPL 1204) in the Carolingian world, a text traditionally overshadowed by the greater success of his *Chronicon* (CPL 1205). While the *Historiae* circulated north of the Pyrenees, its diffusion was limited and

AUTORI, TESTI E MANOSCRITTI

regionally concentrated. This study examines the existence of a distinct Carolingian textual family (designated α), likely compiled in early ninth-century Verona, which transmitted a complete version of the *Historiae* alongside the *De laude Spaniae* and *Recapitulatio* as part of a broader historiographical collection with universal ambitions. The manuscript Berlin, Staatsbibliothek, Philipps 1885 (B) is the principal witness to this tradition, exhibiting a unique textual sequence and early corrections informed by related, but now-fragmentary codices. The paper situates this Veronese compilation within the broader context of Carolingian historiography and explores its limited reception. It further identifies a secondary branch of this tradition (β), active in Saint-Gall and Neustria, where only the *Recapitulatio* and *De laude Spaniae* circulated, often as complements to Isidore's *Chronicon*. A parallel Iberian tradition (γ) developed independently, rooted in Mozarabic and Asturian contexts. Additionally, the study identifies a further Iberian tradition (ϱ), likely derived from α , which reintroduced the Carolingian recension to Iberia by the late ninth century, particularly in Oviedo and La Rioja. By tracing two distinct yet interconnected lines of textual transmission – one Carolingian, the other Iberian – this study highlights the complex dynamics of historiographical circulation and reception across post-Roman Europe.

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Paris Bnf Lat. 7530: a Testimony to the Circulation of Grammatical Texts Between Hispania and Italy in the Early Middle Ages

This paper examines the circulation of grammatical texts between Hispania and Italy in the early Middle Ages, using the collection transmitted in MS Paris BnF Lat. 7530 as a case study. This manuscript, copied in Montecassino at the end of the eighth century, contains an extensive collection of school texts on the liberal arts, with a primary focus on grammar. Several of the grammatical texts are connected to Julian of Toledo's *Ars grammatica*, the *Commentum artis Donati* by Pompeius – transmitted through the Iberian Peninsula – and the first book of Isidore of Seville's *Etymologiae* in the so-called Italian recension. The close relationship between Paul the Deacon's *Expositio artis Donati* and the grammar schools of Visigothic Hispania is also analysed.

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Eulalia in Italy: A Hagiographic Dossier and its Reception in the Early Middle Ages

This study analyses the transmission and reception of the hagiographic dossier of Saint Eulalia in early medieval Italy. Challenging the notion of a monolithic *Pasionario hispánico*, it highlights a more complex circulation of individual Passion texts, focusing in particular on the case of the Passions of Eulalia. It argues that, while Eulalia of Mérida enjoyed early recognition, notably through the hymn of Prudentius and her presence in the mosaics of Ravenna, it was primarily the Passions of Eulalia of Barcelona – the so-called “Hispanic” (*BHL* 2693) and the “Continental” version (*BHL* 2696) – that were transmitted and adapted within the hagiographic tradition in Italy. Through an analysis of manuscript evidence, it is demonstrated that the “Hispanic” Passion (*BHL* 2693) underwent a slight reworking in southern Italy, as evinced by eleventh-century manuscripts from Monte Cassino and Benevento. Conversely, the “Continental” Passion (*BHL* 2696) was widely circulated in central and northern Italy from the ninth century onwards, notably in Tuscany. The article also highlights the dependence of the Passion of Saint Reparata, patron saint of Florence, on *BHL* 2696. Ultimately, this paper invites a reassessment of the role of Iberian hagiography within the hagiographic culture of early medieval Italy and underlies the need for critical editions based on the full range of available manuscript evidence.

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Paths of Exegesis from the Iberian Peninsula to Italy

This study examines the transmission of exegetical texts from the Iberian Peninsula to Italy up to the 11th century, with occasional references to the 12th century when indicative of earlier contacts. Key findings highlight the case of Gregory of Elvira, whose commentary on the Song of Songs – though lacking a direct Italian tradition – served as a source for later Iberian exegesis that did reach Italy. A crucial example is Justus of Urgell’s *Explanatio in Cantica Cantico-rum*, attested in central Italy through both direct and indirect traditions; it also exerted influence through its incorporation into a Tuscan exegetical compilation, as well as through an Iberian commentary (*Vox ecclesiae*), which reached Italy and contributed to Gregory’s and Justus’ reception in later biblical scholarship. Further, Isidore of Seville’s exegetical works were present in northern Italian scriptoria by the 7th century, particularly in Bobbio and Verona. The research also identifies the indirect influence of a Visigothic commentary on Genesis (*Intexuimus*), preserved in Montecassino in the 9th century. Two notable cases of Beatus of Liébana’s *Commentary on the Apocalypse* demonstrate distinct

AUTORI, TESTI E MANOSCRITTI

transmission episodes to Beneventan and central Italian scriptoria in the 11th and 12th centuries. The study concludes that, while some texts arrived via intermediary regions such as Francia, a subset reflects direct Iberian-Italian exchanges. Moreover, the incorporation of Iberian exegesis into Italian compilatory traditions – particularly for Proverbs, Ecclesiastes, and the Song of Songs – underscores its enduring impact on medieval biblical scholarship in Italy.

The study demonstrates how indirect textual transmission – through compilations and florilegia – can amplify the influence of exegetical works beyond their direct manuscript tradition. Additionally, it warns against overly simplistic geographic attributions based on isolated manuscript attestations, advocating instead for a systematic reconstruction of textual relationships through stemmatic analysis.

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