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Italy (Gubbio?), s. XV

**Lives of Sts. Agapitus, Iustina and Secundus**

I thank Stefano Zamponi and Teresa De Robertis for their help in the dating of this manuscript.

1. ff. 1r-3r *Incipit historia gloriosissimi martyris beati Agapiti.* [T]empore itaque Maximiani [*this name in a later hand on erasure*], cum persecutionis seua tempestas adversus Christianos vehementer ingrueret et feralis [*corr. from feralis*] gentilium rabies ovile Christi cruento ore immaniter devastaret ... possessus a demone [*apparently corr. from domino*] Fandalus nomine liberatur. Passus est autem beatus Agapitus anno Domini ab incarnatione CCCCLI [*this date on erasure*] de mense Maii die XI<sup>o</sup>. *Finit historia beati Agapiti.*

*Passio S. Agapiti.* BHL, *Novum Supplementum* 132 g, erroneously classifies this Passion under St. Agapius. Contains a large historical digression on the city of Gubbio (Eugubium) purporting to be based on Orosius. Some important corrections and marginal captions.

2. ff. 3r-5r *Incipit historia gloriosissime virginis et martyris beate Iustine.* [T]emporibus Maximiani [*this name in the same later hand on erasure as in art. 1*] imperatoris, qui monarchiam totius orbis regebat, rex quidam in partibus Hispanie Arnobardus regnum possidebat copiosum, cui erat filius pulcherrimus nomine Agapitus. Hic a sua infantia cepit crucifixum colere et a beatissimo episcopo Agapio sacrum baptismum suscepit una cum sorore sua Iustina ... Eudoxia vero accipiens corpus eius una cum beatis Agapito et Secundo martiribus Christi sepelivit in suo oratorio anno quo supra. *Explicit historia beate Iustine virginis et martiris. Deo gratias. Amen.*

*Passio S. Iustinae.* Iustina is said to have been the sister of Agapitus.

Artt. 1-2: AA.SS. Iun. I, pp. 54-56 gives extracts from both Passions, considered late and rambling forgeries about fictitious saints. They are based on the *Passio S. Secundi* (art. 3) and are mentioned by F. Dolbeau, "Les manuscrits hagiographiques de Gubbio", *Analecta Bollandiana*, 95 (1977), pp. 359-388, spec. p. 368, n. 4. The Gubbio manuscript (Archivio di Stato, Armanni I C 12) containing these two Passions, quoted by Dolbeau, has the same text as our codex without showing any mark of the alterations visible in the latter. The extracts printed in AA.SS. equally show the same text. In our manuscript the name of the emperor under whose reign the two events happened was obviously deleted and replaced by Maximian in order to make both closely connected texts agree with art. 3.

3. ff. 5v-7r [prologue:] Omnia que a sanctis gesta sunt vel geruntur si quis studiose voluerit perquirere ... libenter legitis et libenter auditis. [text:] Tempore Maximiani imperii Cesaris exiit edictum ab urbe Roma per provintias et civitates seu per castella, et [*sic*] ubicumque Christiani inventi fuissent sine auditione punirentur ... Piscator quidam nomine

Maurus, dum quadam die piscaretur, invenit corpus beati Secundi iuxta ripam fluminis sine mola, statimque adprehendens recondidit sub arbore. Que dum divulgata [*corr. from divulga*] fuissent, ivit supradicta Eudoxia et tulit corpus beati Secundi et transtulit in civitatem Iuliam, que Eugubia dicitur, unde idem sanctus abductus [*corr. from aductus*] fuerat. Sepelivit eum prope iamdictam civitatem Eugubiam miliaria [*l. miliario*] XVI in pace. Ubi florent orationes eius in multorum virtute miraculorum usque in hodiernum diem ad honorem Domini nostri Ihesu Christi, cui cum Patre et Spiritu Sancto est honor in [*sic*] gloria in secula seculorum. Amen.

*Passio S. Secundi*. BHL 7558. AA.SS. Iun. I, pp. 52-54. Marginal captions.

4. f. 7r Sinu coleras Eugubii pie domos Eudosie, / Fit preda, ducunt impie hunc ad Spoletum nuntii, / Tetri profumdum carceris Dei fruens hortamine ... Vir sanctitatis uberis, annis aduc florentibus, / Rype nectatur fluctibus horis Amelie feris / His glorietur Trinitas, Verbum, Parens et Spiritus, / Unus creator inclitus, pax, fortitudo, veritas .

Additional text: poem (3 quatrains) in praise of St. Secundus.

5. f. 7r O sacer, o martir semper venerande Secunde, / Plurima quem celebrem faciunt miracula, currum / Figis et indomitos cogis procumbere tauros / Ac signare locum tua quo nunc ossa quiescunt ... Prestet aduc nobis donec persistere secum / Ipse velit miseras nos iamque relinquere terras.

Additional text: poem (11 verses) in praise of St. Secundus, mentioning the miraculous translation of his relics recorded in art.6.

6. f. 7r Hec translatio miraculosa fertur quod facta fuit ad istum locum de Pergula anno Domini 1285, in prima Dominica mensis Iunii, tempore quo hic moram traebat reverendissimus pater Gerel. beatus Petrus Eug., ordinis sancti Augustini, cuius florent orationes apud Altissimum in virtute multorum miraculorum. Cuius corpus quiescit in conventu Eugubiano eiusdem ordinis ad laudem Trinitatis. ff. 7v and 8 blank except for some short notes and scribbles (see below).

Additional note on the translation of St. Secundus (and Agapitus and Iustina) from Gubbio to Pergola (not otherwise, as the text would seem to indicate), in wordings partly borrowed from the end of his *Passio* (art. 3). The translation happened 3 June 1285 and is recorded in a document discussed in AA.SS. Iun. I, pp. 55-57.

The three Passions (artt. 1-3) are linked to each other and deal with saints venerated in Spoleto, Amelia, Pergola and Gubbio. The tendency of the whole manuscript is obviously to stress the role of Gubbio in the history and the cult of the three saints, of whom Secundus only is documented. Given the significant alteration in the first sentence of both artt. 1 and 2 the manuscript seems to be of exceptional importance for the genesis of these texts.

Parchment, ff. I (paper) + 8 + I (paper), 280 x 195 mm. The parchment is stained, but ff. 5v and 6r are particularly dirty and worn.

I<sup>8</sup>.

Artt. 1-2 have hard-point ruling traced on the hair side of the parchment for one column of 38 lines above top line. Ruling type 31, 202 x 115 mm. Art. 3 is equally written in a single column, but no ruling is visible; 32-39 lines. Artt. 4-6 are additional notes written without any ruling.

The main part is copied by two hands: A (artt. 1-2), writing a careful Humanistica Textualis; B copied art. 3 in Southern Gothica Semitextualis; the first two pages of this section (ff. 5v-6r) are very faded and worn and are probably palimpsest; several words have been retraced to make them better legible; on f. 6v, l. 21 there is a remarkable change in the ink shade. Artt. 4-5 were added s. XIV by a hand (C) writing a small Italian Gothica Hybrida Currens; art. 6 by a hand (D) writing the same script in even smaller size and with more cursive features.

Artt. 1-2 have headings and explicit formulas in red but are otherwise undecorated. On f. 1r there is space for a 4-5-line initial, on f. 3r for a 4-line initial. Art. 3 opens with a 3-line decorated initial in black and orange, with penwork extensions in the left margin, and all majuscules in this part have red stroking. Artt. 4-6 are undecorated.

Binding s. XX: blue and yellow marbled paper over pasteboard. Paper endleaves.

The manuscript raises important problems, especially about how and when the two main parts were assembled (see what has been said about artt. 1-2). It seems that the Passions of Agapitus and Iustina (artt. 1-2) were originally followed by one or more other texts, which have been erased and replaced with the Passion of Secundus (art. 3). A close investigation is needed, but apparently this manuscript is of basic importance for the legends of the Gubbio saints.

There are s. XVII (?) initials of an owner and pen flourishes in the lower margin of f. 5r; on f. 7v "Pater noster qui es in celis" (s. XVI) and a deleted note, on f. 8r a faded note in the same hand as wrote the initials on f. 5r: "Al molto reverendo padre frate Agustino, Roma. Monsignor". Gift of the Library Associates to Yale University Library.

R 14.04.10. Corrected 18.05.10.

Albert Derolez