

As part of my Ph.D. in History – *curriculum* Hagiology: sources and methods for the history of the saints' worshipping – in the Faculty of Humanities at the Università degli Studi di Roma "Tor Vergata" (Rome, Italy), the research project I am currently working on deals with the hagiographic *dossier* of Saint Pantaleon.

Pantaleon (*Pantolèon* or *Pantaleèmon*<sup>1</sup> in Greek; *Pantaleo* in Latin) is a saint doctor<sup>2</sup> from Nicomedia, as well as a IV century martyr during the time of emperor Maximianus. He is celebrated on July 27<sup>3</sup> and, as the big hagiographic dossier of the saint shows, he has been widely worshipped throughout the East and the West since the ancient times. The *dossier* comprises a Greek *Passio*, which came to us in several different editions and re-elaborations,<sup>4</sup> including the «rewriting» by Symeon Metaphrastes<sup>5</sup> (*BHG* 1412z-1414m), and a series of *laudationes*, again in Greek (*BHG* 1415-1418c). Within the Latin world, the *dossier* also comprises several translations from the Greek language<sup>6</sup> (*BHL* 6429-6442), as well as pieces of news regarding the translation of the saint's relics in the West and of his miracles (*BHL* 6443-6448). Lastly, the *dossier* comprises additional versions of the legend in Armenian, Georgian, Coptic, and Arabic (*BHO* 835-837; but more texts must be researched beyond the now outdated *Bibliotheca Hagiographica Orientalis*).

It is important to notice that this *dossier*, although very complex, generally appears homogeneous, as far as we know. The legend of Saint Pantaleon developed, after all, in a Greek environment and in a later period compared to when the narrated events actually took place.<sup>7</sup>

The rich historical, literary, and topographic-archeological documentation of the worshipping of Saint Pantaleon gives evidence of the popular role he played since ancient times: that of the penniless and thaumaturgist saint doctor.<sup>8</sup>

Moreover, the iconographic testimonies of the saint, many of which – especially the oldest – don't feature him as a doctor, are very important. On the other hand, in some other cases such as in the church of Santa Maria Antiqua in Rome, specific medical instruments are depicted. Nevertheless, the representations of Saint Pantaleon mostly deal with the scenes of his *Passio*, from the miracles he performed to the tortures he endured.<sup>9</sup>

More specifically, my research project includes a careful study of the whole hagiographic dossier of Saint Pantaleon, covering not only the different versions of the *Passio* included there, but also the panegyrics composed in his honor and the texts dealing with the translation of his relics and with the miracles he performed.

The core of my study will be the critical edition of the unedited Greek texts, i. e. the different versions of the *Passio* (*BHG* 1413-1413h) and an anonymous *laudatio* (*BHG* 1418c). I will also side the longer texts with a study of the brief Greek texts of the Sinaxarion, in its various families, and of the hymnography. At the same time, I will compare the Greek text of the *Passio*

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1 The origin of the name *Pantaleèmon* is narrated in the *Passio* of the saint: little before his beheading, Pantaleon begs God's forgiveness for all his sins and for those of his executioners. A voice coming from the sky proclaims that, from that moment onward, his name would be *Pantaleèmon*, «he who has mercy on everyone» (*Passio Pant.* 26).

2 As such, the narration of his *Passio* has several similarities with the legends of the most famous penniless saint doctors like Cosmas and Damian; to know more cf. G. LUONGO, *La Passio S. Pantaleonis nella tradizione martirologica*, cit. *infra*, pp. 87-89.

3 Sometimes on July 28 and other dates, these last ones probably to be linked to episodes of dedication and translation; to know more cf. G. LUONGO, *San Pantaleone in Occidente*, cit. *infra*, pp. 27-30.

4 Vasilij V. Latyšev worked on the critical edition of the *Passio antiquior* (B. Latyšev, *Hagiographica Graeca inedita*, in *Mémoires de l'Académie imp. de St-Pétersbourg*, VIII sér., XII/2 [1914], pp. 40-53).

5 Included in the volume 115 of the *Patrologia Graeca*, coll. 448B-477B.

6 The most common one was edited in the 1400s by B. MOMBRIUS, *Sanctuarium seu Vitae sanctorum*. Novam editionem curaverunt duo monachi Solesmenses, Paris 1910 [rist. anast. Hildesheim-New York 1978], pp. 347-353.

7 Cf. G. LUONGO, *San Pantaleone in Occidente*, cit. *infra*, pp. 22-23.

8 It should be remembered that the sanctity model represented by Pantaleon, as a doctor, is characterized by the fact that he exercised his profession for free.

9 Cf. *Lexikon der christlichen Ikonographie*, Freiburg [et alibi] 1968-1976, s.v.

with the several existing Latin translations and, especially, with a Coptic version, which could be very useful to understand what might be the most ancient version of the text.

Additionally, I will keep in mind that the *dossier* of Pantaleon is partly intertwined with that of another saint from Nicomedia, Hermolaus (*BHG* 2173; *BHL* 3858). Hermolaus, in fact, would have converted Pantaleon, and his martyrdom, which occurred with that of two other saints of Nicomedia, Hermippus and Hermocrates, is narrated within the *Passio* of our Saint Pantaleon. Therefore, I commit myself to delve into the figure of Hermolaus at the same time, by analyzing his smaller hagiographic *dossier*, in comparison with the much larger *dossier* of Pantaleon.<sup>10</sup>

Once I have exhaustively examined Saint Pantaleon's hagiographic *dossier*, I commit myself to identifying and highlighting its historical implications, and to delineating a history of his worshipping, especially in relation to its spread in the Mediterranean area (Byzantine empire, Italy, Middle East, Northern Africa) – also on the basis of the saint's calendar celebrations and on the basis of epigraphic, iconographic, sigillographic, archaeological, toponymic, and prosopographic testimonies – from Late Antiquity until the end of the Middle Ages. Only occasionally and with retrospection, will I touch upon the modern times.

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- *Bibliotheca Hagiographica Latina Antiquae et Mediae Aetatis*, Bruxelles 1898-1901 (Subsidia hagiographica, 6) [= *BHL*]; cf. anche: H. FROS, *Bibliotheca Hagiographica Latina, Novum Supplementum*, Bruxelles 1986 (Subsidia hagiographica, 70); *Bibliotheca Hagiographica Latina manuscripta* (<http://www.bollandistes.be/OR-BHLms.php>).
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<sup>10</sup> It is however important to remember the presence of Hermolaus' relics from Constantinople, which were translated in the West, such as that of his arm, which is conserved in the parish of Calci, and whose Greek epigraphs caused new debate, cf. F. D'AIUTO, *Le ambiguità di un reliquiario. Il «braccio di s. Ermolao» nella pieve di Calci (Pisa)*, in *Erga/Logoi* 1 (2013), nr. 2, pp. 31-72 (with previous bibliography).

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