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Raccontare la Terra Santa: narrazioni e guide di pellegrinaggio tra medioevo ed età moderna

Convegno internazionale di studi
(Milano, Biblioteca Nazionale Braidense e Università Cattolica, 3-4 giugno 2019)

Michele Campopiano, *Un'eredità dimenticata: le descrizioni francescane di Terra Santa del convento del Monte Sion*

Michele Campopiano grew up in Caserta, Italy. He studied at the University of Pisa and at the Scuola Normale of Pisa under the supervision of Marco Tangheroni and Armando Petrucci. He undertook part of his studies in Paris (Ecole Pratique des Hautes Etudes, Ecole Normale Supérieure, Institut de Recherche et d'Histoire des Textes). At the Scuola Normale he also completed his PhD on the *Liber Guidonis compositus de variis historiis*, a 12th century compilation of geographical and historical texts. After completion of his PhD, he worked for the Società Internazionale per lo Studio del Medio Evo Latino (International Society for the Study of Medieval Latin Culture-SISMEL, Florence), where he reworked his PhD work (which also included an edition of the unpublished texts of the compilation) into a book for the Italian Edizione Nazionale dei Testi Mediolatini (National Edition of Medieval Latin Texts). This work triggered many other interests, including editing of Medieval Latin texts, medieval historiography and geography, culture and society of High and Late Medieval Italy, relationships between Europe and the Middle East in the Middle Ages. He worked at the University of Utrecht, the Netherlands (Department of History and Art History). He was then appointed as Lecturer in Medieval Latin Literature at the University of York.

The Franciscans in Jerusalem played a key role in the creation of a shared western cultural memory of the Holy Land in the late Middle Ages. The friars took part in the welcoming and guiding pilgrims, directing their devotional practices and acting as intermediaries with local population and Muslim authorities. They also prepared texts on the holy places and maintained a library where pilgrims could consult various writings on the Holy Land. The Franciscan texts created a 'textual community' shared by friars, pilgrims, clerics and scholars in Europe and Jerusalem.