

## À PARAÎTRE

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M. A. Andrés Sanz, **A New *Vetus Latina* Testimony for Dn 13, 39-50 and 53-61 : The Manuscript Fragment Sankt Gallen, Stiftsbibliothek Cod. 1398a I, pp. 16-17**  
Abstract. — The manuscript fragment Sankt Gallen, Stiftsbibliothek Cod. 1398a I, pp. 16-17 transmits a text of the *Vetus Latina* (VL) corresponding to Dn 13, 39-61, which has not hitherto been inventoried or studied (p. 17 = Dn 13, 39-50; p. 16 = Dn 13, 53-61). This fragment of the VL was located and identified while developing a case study within the project *Fragmentarium*, which focused on several fragments of Biblical codices in the Abbey Library of Sankt Gallen. The fragment is presented here through the following: 1) some brief notes on its current location, identification, and material and content specifications; 2) a transcription of its text, together with the hypotheses Dold formulated on it in 1923 and 1940; 3) a proposal for updating the signatures of the codices that should henceforth constitute record number 176 in Gryson's repertoire. Images of the fragment are also included.

Ch. Guignard, **Un bref poème latin sur les champs de mission des apôtres (« Versus memoriales », BHL<sup>n</sup> 654K)**

Résumé. — Le bref poème sur les champs de mission des apôtres immatriculé par le *Novum supplementum* de la BHL sous le numéro 654k a été plusieurs fois imprimé à partir d'un manuscrit de Paris, tandis que l'existence d'un second témoin, un manuscrit de Trèves, semble avoir passé pratiquement inaperçue. Cet article vise à en proposer un texte critique à l'aide de ces deux témoins. Il aborde par ailleurs la question des sources du poème, en montrant notamment sa dépendance par rapport au *Breviarium apostolorum* (BHL 652), et de sa datation, qui est impossible à établir précisément, mais qui paraît se situer entre le VI<sup>e</sup> et le IX<sup>e</sup> siècle.

Abstract. — The *Novum Supplementum* of the BHL registers under the number 654k a brief poem about the Apostles' mission fields. It was printed several times from a Paris manuscript, while the existence of a second witness, a manuscript from Trier, has been scarcely noticed so far. The present article aims to offer a critical edition based on both manuscripts. It also deals with the question of the sources of the poem, which demonstrably include the *Breviarium apostolorum* (BHL 652), and of its date, which is impossible to ascertain precisely but can plausibly be placed between the 6<sup>th</sup> and the 9<sup>th</sup> centuries.

P.-I. Fransen, **Florus a-t-il copié les notes d'un manuscrit perdu du *De ciuitate Dei* ? Les *Marginalia* du ms. Lyon, BM 606**

Abstract. — MS. Lyon, BM 606, *De ciuitate Dei* (Books I-XIV), is a copy of an older witness in several codices, of which only MS. Lyon 607 (Books I-V) is preserved. The marginal notes on Books VI-VIII in Lyon 606, written by Florus, are possibly copied from the lost continuation of Lyon 607. They reveal the interest of Lyonese scholars. The 272 marginal notes (from Book III,11 to IX,5) are edited.

P.-M. Bogaert, **Smaragde, Éphrem latin et le titre du *Diadema monachorum***

Abstract. — D. Hemmerdinger-Iliadou and A. Cancela Cilliruelo have discovered that Smargdus quoted Ephrem in his *Diadema monachorum*. Some other quotations may be found. And the recent edition of the *Glosae in Regula s. Benedicti* (CC CM 282)

allows the identification of such a quotation in the *Expositio in Regulam*. Those *Glosae* quote also the *De paenitentia* (CPL 1143a), and not Bachiarius. The title *Diadema monachorum* is an echo of Ephrem's treatise CPL 1143,6.

X. Morales, **Yves de Chartres est-il la source des sentences patristiques du Sacrement de l'autel de Guillaume de Saint-Thierry ?**

Résumé. — Le traité *Sur le sacrement de l'autel* est la première œuvre proprement théologique de l'abbé bénédictin Guillaume de Saint-Thierry. Il contient de nombreuses « sentences des Pères ». L'opuscule se clôt même sur un florilège de vingt-huit citations. Dans son apparat des sources, l'éditeur Paul Verdeyen suggère des rapprochements avec un florilège patristique préexistant, le *Decretum* du canoniste Yves de Chartres. Guillaume as-tu utilisé ce florilège ? Le présent article, en tentant de répondre à la question, met en lumière le travail de lecture et d'extraction d'autorités opéré par Guillaume de Saint-Thierry.

Abstract. — The treatise *On the Sacrament of the Altar*, is the first properly theological work by Benedictine abbot Guillaume de Saint-Thierry. It includes many « sentences of the Fathers ». Moreover, the work ends with an anthology of twenty eight quotations. In his *apparatus fontium*, editor Paul Verdeyen suggests similarities with a previous patristic anthology, the *Decretum* of canonist Yves de Chartres. Did Guillaume use this anthology ? The present article, in trying to answer this question, brings to light how Guillaume de Saint-Thierry operated readings and extractions of authorities.

G. Passabì, **An Archaeology of Robert of Torigni's *Chronica* : The Second Redaction and Change in Political Discourse**

Abstract. — The article examines the political implications that influenced the writing of the so-called second redaction of Robert of Torigni's *Chronica* (d. 1186). The papal schism of 1159 and the Becket Dispute had a profound impact on the contemporary political panorama of twelfth-century Normandy and Europe. To assert his position against Thomas Becket, Henry II at first hesitated in recognizing Alexander III as pope of Rome and, even after the official recognition, he ambiguously leaned towards Frederick Barbarossa and the schismatic side. Only after Becket's murder (1170) the English king had to reassess his position. A palaeographical and textual analysis of the manuscript Avranches, Bibliothèque Municipale, MS 159, Torigni's "working copy" of the chronicle, and Paris, BNF, MS Latin 4992, a copy of the second redaction, reveals how the contemporary political relationships influenced the process of writing of Torigni's chronicle. The second redaction, written between 1159-1169, reflects the political context which preceded Becket's murder. Because of the annalistic nature of his *Chronica*, Robert of Torigni extensively revised the text, which was eventually copied in Avranches 159, in order to intercept the shifting political position of Henry II.

É. Terlinden, **Philippe d'Othée : un bibliothécaire au temps de la réforme bénédictine (Abbaye de Saint-Jacques à Liège, début du XV<sup>e</sup> siècle)**

Abstract. — In the late Middle Ages, traditional monasticism experienced a profound crisis, which nevertheless gave birth to various initiatives for reform. In addition to their obvious spiritual and moral implications, these reforms included a significant cultural dimension, that in many cases went along with an enrichment of the conventual library and a development of literate practices within the monastery. In this new context, the role of the librarian – the *armarius* – grew well beyond that of

simply managing books and the *scriptorium*.

At the Benedictine abbey of St. James in Liège, which was reformed in the early years of the 15<sup>th</sup> century, the library collections increased under the impulse of the then librarian, Prior Philip d'Othée. Through his numerous annotations in the manuscripts in his custody, we have the opportunity to get a better view of the range of tasks he fulfilled (book purchases; the writing of indexes, *ex libris* and *ex dono*; the identification of lacunas or binding errors; the repair and rebinding of damaged volumes, etc.), and to refine our understanding of the *armarius*' work as it was then conceived.

## COMPTES RENDUS

É. AYMES, **Bulletin d'histoire bénédictine**. T. XXXII/2