

## À PARAÎTRE

Sommaire du fasc. 2 de l'année 2020 (t. 130)

### G. Halfond, **Monastic Exemption and Episcopal Collaboration in Later Merovingian Gaul**

Abstract. — Between AD 637 and 728 over one hundred and seventy Gallo-Frankish bishops participated in the granting of exemptions to regional monasteries. While their participation customarily has been credited to a combination of external coercion and the pursuit of familial objectives by those scions of the secular office-holding elite now occupying episcopal office, the following study argues that the granting of monastic exemptions was an inherently collaborative initiative that ultimately became an expression of episcopal corporatism. Rather than representing a fragmenting of the episcopal *ordo*, exemptions actually strengthened its integrity through communal effort in much the same manner as participation in ecclesiastical councils.

### B. Valtorta, **Anecdota Veronensia. Uno sconosciuto dossier ildemariano alla Biblioteca Capitolare**

Astratto. — Monaco benedettino di origine franca, Ildemaro di Civate è autore, oltre che di un celebre commento alla *Regula* di s. Benedetto, di una breve epistola relativa alla sorte eterna di Adamo, inviata nella prima metà del sec. IX a Pacifico di Verona. L'epistola, sinora tradita da due manoscritti del sec. XI-XII (Paris, B. N. lat. 3226 e Clm 14581), riaffiora oggi alla Biblioteca Capitolare di Verona in un codice degli inizi del sec. X, sfortunatamente danneggiato e parzialmente illeggibile. Il manoscritto contiene anche frammenti del Commento alla Regola, in una recensione leggermente differente da quelle conosciute, e un breve testo inedito, che può con ogni veromiglianza essere attribuito allo stesso Ildemaro e che si pubblica qui per la prima volta. Alla luce delle nuove scoperte si riesamina l'intera tradizione della lettera, discutendo alcune lezioni ed esaminando un caso di possibile tradizione indiretta. Il codice di Parigi infine contiene anche un *corpus* di tre brevi sermoni *ad monachas* adespoti: principalmente sulla base della somiglianza tra l'*incipit* dell'epistola prefatoria e quello di un'opera perduta di Ildemaro, ricordata in un catalogo antico dei manoscritti di Gorze, se ne propone l'attribuzione allo stesso Ildemaro. In appendice viene fornita un'edizione provvisoria della lettera, arricchita delle lezioni del nuovo testimone e di nuove fonti.

Abstract. — Benedictine monk of Frank origin, Hildemar of Civate was the author of a famous commentary on Benedict's Rule; he also wrote a short letter on Adam's eternal destiny, sent to Pacificus of Verona during the first half of 9th century. The letter, so far transmitted by two manuscripts dated 11th/12th century (Paris, B. N. lat. 3226 e Clm 14581), reappears now in the Chapter Library of Verona, in a manuscript dated beginnings of 10th century, unfortunately badly damaged and partially illegible. Moreover, this manuscript contains several fragments of the Commentary to the Rule in a slightly different recension and a short unedited text, which can likely be attributed to Hildemar and which is here edited for the first time. In the light of the new discoveries, the whole tradition of the letter is examined, discussing some textual variants and pointing out a possible case of indirect tradition. Lastly, the Paris manuscript contains also three short anonymous sermons *ad monachas*: based on resemblances between the *incipit* of the prefatory letter and the *incipit* of a lost Hildemar's work, mentioned in an ancient catalogue of Gorze's library, they are

attributed to Hildemar as well. In the appendix, a provisional critical edition of the letter is proposed, with variants from the new Verona manuscript and new sources.

**J. Soage, A Review of the Contents of Albi, Bibliothèque municipale, Ms 40**

Abstract. — The paper proposes a new description of ALBI, Bibliothèque Municipale, MS 40. The volume is rich in unedited anonymous texts, and the boundaries between them are displayed in different, sometimes confusing ways, which has led to some inaccuracies in previous descriptions. Moreover, several unedited texts are brought to light, namely *Nomina dierum et mensium*, *Vocationes mundi*, *Quaestiones Albigenses* (linked to the *Prebium de multorum exemplaribus*, CPL 1129b), and the ps. Augustinian sermon *De decem talentis* (CPPM 3310), among others. Also, emphasis is put on the consistent contacts of the Albi MS with PARIS, Bibliothèque nationale de France, lat. 2718, MÜNCHEN, Bayerische Staatsbibliothek, Clm 19410 and KÖLN, Erzbischöfliche Diözesan- und Dombibliothek, MS 15.

**J.-P. Bouhot, Un témoin d'une vieille version latine du livre de Judith dans un recueil de prières**

Résumé. — Le manuscrit Paris, *BnF*, lat. 11748 qui appartenait à la bibliothèque de l'abbaye de Saint-Maur-des-Fossés, a été copié vers 860-875 à Lyon, par des copistes étrangers à cette ville ; il contient un recueil de 15 prières, puis un recueil de 50 pièces hagiographiques. — 1. Analyse du recueil des prières attribuées à Azarias, Judith, Hester, aux saints Christophe, Augustin, Éphrem auquel 4 pièces sont attribuées, Grégoire ; enfin à David. — 2. Édition des fragments — les premières pages du manuscrit sont gravement mutilées —, de la prière de Judith (*Judith* 9, 2-10), dont le texte vieux latin est très proche de celui de la Bible d'Angilram évêque de Metz de 768 à 791, conservée dans le manuscrit Metz, *BM* 7 de la fin du VIII<sup>e</sup> siècle. C'est probablement le clerc messin Amalaire, qui a fait connaître à Lyon cette forme particulière du texte de Judith, issu de la réforme liturgique et canonique, qui s'est développée sous l'impulsion de l'évêque de Metz Chrodegang (742-766).

Abstract. — The ms. Paris, *BnF*, lat. 11748, from the library of Saint-Maur-des-Fossés, was written in Lyons ca. 860-875 by scribes coming from abroad. It contains a collection of 15 prayers and a compilation of 50 hagiographical texts. — 1. Analysis of the collection of prayers attributed to Azarias, Judith, Hester, S. Christopher, S. Augustin, S. Ephrem (4 pieces), S. Gregory, David. — 2. Edition of the fragments of the prayer of Judith (*Jdt* 9,2-10): the first pages of the ms. are seriously damaged. The Old Latin text is very similar to that of the Bible of Angilram, bishop of Metz (768-791) preserved in ms. Metz, *BM* 7 (end VIII cent.). Probably the cleric of Metz Amalarius made known in Lyons this particular text of Judith as a result of the liturgical and canonical reform developed under the impulse of Chrodegang, bishop of Metz (742-766).

**P. Boulhol, Une fortune canonique imprévue : la postérité médiévale d'un passage des *Quaestiones super libros Regum* de Claude de Turin**

Résumé. — En 823, dans ses *Trente questions sur les livres des Rois*, Claude de Turin, contre ses habitudes de compilateur, ajoute un commentaire de son cru sur les réformes du roi Ézéchias (*4 Rois*, 18, 4) : quand une institution ancienne de bonne à l'origine est devenue mauvaise, il faut la supprimer sans délai (Claude pense au culte des images). Cette sentence, reproduite avec ou sans son contexte biblique, eut un large succès au Moyen Âge, mais toujours sans nom d'auteur : elle devint (petite revanche posthume pour ce contestataire si décrié) une maxime officielle de politique

ecclésiastique, en étant reprise successivement par Placide de Nonantola, le canoniste Gratien (qui lui donna sa forme paradigmatique), puis au XIV<sup>e</sup> siècle par Guillaume Durand le Jeune, Guillaume Le Maire, Friedrich von Götting, Guillaume d'Ockam et Conrad de Meigenberg, et enfin, au XV<sup>e</sup> siècle, par Antonin de Florence et le pape Paul II. Elle servit ainsi aux causes les plus diverses (défense de l'Église et des élections pontificales contre l'Empire ; abrogation des privilèges abusifs ou des mauvaises mesures ; limitation de la puissance du pape ; suppression de l'Ordre du Temple) et eut sa part dans l'évolution du droit canonique vers le pragmatisme, en aidant à formuler l'idée qu'il est nécessaire d'adapter la loi aux temps.

Abstract. — In his *XXX quaestiones super libros Regum* Claudius of Turin, contrary to his habit, adds a commentary of his own on the reforms of the king Ezechias (4 Reg 18,4): When an old institution, good in its origin, becomes bad, it must be suppressed without loss of time (Claudius aims at the cult of images). This sentence, repeated with or without its biblical context, had a large audience in the Middle Ages, but always anonymously. As a small return to Claudius, this much criticised opponent, it became an official maxim in ecclesiastical politics when it was received successively by Placidus of Nonantola, Gratian the canonist (who gave it in a paradigmatic form), and afterwards in the XIV<sup>th</sup> cent. by William Durandus the Young, Guillaume Le Maire, Friedrich von Götting, William of Occam, and Conrad von Meigenberg, and ultimately in the XV<sup>th</sup> century by Antoninus of Florence and by pope Paul II. Thus the sentence was useful to various causes (defence of the Church and of Pontifical elections against the Empire; abrogation of excessive privileges or of inappropriated decisions; limitation of the papal power; suppression of the Templars) and contributed to the evolution of the Canon Law to pragmatism in helping to formulate the idea that it is necessary to adjust law to the times.

#### O. Huysmans, **Tenth-Century Monastic Reform as a Historiographical Problem**

Abstract. — This article discusses the state of the art on monastic reforms in the long tenth-century Frankish kingdoms and the analytic problems inherent to reform terminology. It argues that the emendatory undertone, the idea of renewal and the institutional connotation of the term 'reform' seem to be at odds with the tenth-century sources on the variegated interventions in religious communities. Furthermore, the difficulties scholars encounter in pinpointing the chronology and ideology of this 'reform movement' indicates another flaw of this paradigm. The author therefore proposes three major adjustments to render the term 'reform' a meaning that is both well-defined and applicable. First, the concept of reform is only practical when used in an active sense, to denote a sweeping intervention which profoundly altered a monastery's network, observance, temporalities or internal organization. Second, the paradigm can only be meaningful on the micro-level of an individual institution. Third, the study of 'reforms' should always be part of a comprehensive analysis of interactions and patronship between an abbey and its noble and ecclesiastical connections. Lastly, this article offers a new approach to tenth-century monasticism, which focuses more on agency of both the community and the regional powerbrokers involved in monastic patronage.

#### W. T. Smoot, **Sacred Memory and Monastic Friendship in Eadmer of Canterbury's *Vita S. Oswaldi***

Abstract. — Between the years of 1113-1116, Prior Nicholas and the monks of St. Mary's, Worcester, petitioned Eadmer of Canterbury to re-write the *vita* of their monastic founder St. Oswald. The years preceding this request were a period of

hardship for the community of St. Mary's, as the brethren coped with the burning of their church, the death of monastic elders, and the installation of a royal clerk as bishop of Worcester. In the face of such trials, the monks of Worcester turned to St. Oswald to justify their continued existence and consolidate their corporate identity. Yet, their decision to solicit Eadmer raises questions about the devotional function of the new *Vita S. Oswaldi* for the brethren of Worcester. While Eadmer modelled his text on Byrhtferth of Ramsey's eleventh-century biography, he altered the nature of St. Oswald's sanctity by subordinating the saint's virtuous development to the leadership of the archbishops Oda and Dunstan of Canterbury. Eadmer incorporated St. Oswald into a new sacred hierarchy, whereby the saint's virtuous life served to support Canterbury's contemporary claims to English episcopal primacy. The monks of Worcester had maintained an amiable relationship with Canterbury since the Norman conquest, and Nicholas's decision to commission Eadmer likewise reflects how the chapter of St. Mary's perceived itself in relation to Canterbury. Nicholas and the monks of Worcester hoped to benefit from Canterbury's predominance in the English Church, especially regarding the preservation of their corporate rights and influence in future episcopal elections. This article explores the reception of sacred history in the community of St. Mary's, Worcester, and the manner in which the brethren used the memory of their corporate past to reaffirm their place, identity, and continuity as a monastic body. It further argues that the episcopal priories of Worcester and Canterbury maintained a historical support network, in which members of each community recast information about St. Oswald and England's ecclesiastical past to reaffirm bonds of monastic friendship and share in sacred prestige.

## COMPTE RENDU

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