

À PARAÎTRE

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J.-C. Haelewyck, **Le texte vieux latin du cantique d'Habacuc 3,2-19 dans le psautier de Vérone (VL 300)**

Résumé. — Un consensus s'est établi autour des analyses de H. Schneider (1938) et de M. Stenzel (1955), pour qui les cantiques annexés au psautier de Vérone (VL 300) seraient, en totalité ou partiellement, des témoins d'une forme archaïque du texte vieux latin. Schneider a cru pouvoir rapprocher le texte du cantique d'Habacuc en VL 300 de citations de Zénon de Vérone, voire de Cyprien. Stenzel l'a rapproché de Tertullien. L'hypothèse du premier est insuffisamment fondée, et celle du second méthodologiquement fautive. C'est plutôt du côté des auteurs africains tardifs qu'il faut se tourner (Tyconius, Verecundus, Quodvultdeus et Fulgence). En effet, même si le texte du cantique en VL 300 a subi une influence européenne, le fonds de son vocabulaire est africain. L'article pose ensuite la question de savoir si, dans le cas du psautier de Vérone, on peut étendre au texte des cantiques les conclusions tirées de l'analyse du texte des Psaumes. On sait en effet, depuis les études de Vaccari et Ongaro dans les années 1950, que le texte des Psaumes de VL 300 est proche de ceux d'Augustin et du psautier du Sinaï (VL 460). Même si les liens du psautier du Sinaï avec l'Afrique se confirment, le texte de ces témoins varie tellement dans le cas du cantique d'Habacuc qu'une parenté est à exclure. Il faut nettement distinguer l'histoire du texte des Psaumes et celle du texte des cantiques. La recherche, qui s'appuie sur une analyse de toutes les citations patristiques (Vetus Latina Database, Brepols), a mis en lumière la grande diversité du texte africain du cantique d'Habacuc. Il restera à la compléter par une analyse de son texte européen, tout aussi riche.

Abstract. — Agreement has been reached about the work of H. Schneider (1938) and by M. Stenzel (1955) concerning the canticles attached to the Psalter of Verona (VL 300) which partially or completely may be witnesses to an archaic form of the Old Latin text. Schneider believed that it was possible to retrieve from VL 300 the quotations of Zenon of Verona and even those of Cyprian. Stenzel even argued that these citations could go back as far as Tertullian. The hypothesis of the former, however, has been poorly formulated and the theory of the latter is methodologically bad. It would therefore be better if we were to look to African writers (like Tyconius, Verecundus, Quodvultdeus and Fulgentius). Even if VL 300 has been influenced by European writers the bases of its vocabulary lie with African patristic writers. This article asks then whether in the case of the Psalter of Verona it is possible to extend to the canticles the conclusions drawn from analyses of the Psalter itself. We know from work published by Vaccari and by Ongaro in the 1950s that the text of the Psalms in VL 300 is close to that found in Augustine and in the Psalter of Sinai (VL 460). But even if the links of the Sinai Psalter to Africa would be confirmed as correct, the text of witnesses such as this, especially in the canticle of Habbakuk, differs so much that a close relationship is not a proposal. We must simply distinguish between the history of the text in the Psalms and that to be found in the canticles. Research that relies on all the patristic citations found in the Vetus Latina Database (Brepols) has highlighted the great diversity in the African text of the canticle of Habakkuk. What now remains to be achieved is an analysis of the equally rich European textual traditions.

P. Engelbert, Unziale und Halbunziale in Bobbio

Resümee. — Von den etwa 700 Codices, die Bobbio im IX. Jahrhundert besaß, ist nur ein kleiner Bruchteil von kaum 200 Einheiten erhalten. Die meisten sind heute verteilt auf die Biblioteca Ambrosiana in Mailand, die Biblioteca Apostolica Vaticana und die Universitätsbibliothek in Turin. Von den Unzial- und Halbunzialhandschriften, die einmal zur Bibliothek von Bobbio gehörten, sind ungefähr 50 Codices oder Fragmente erhalten. Wieviele von ihnen in Bobbio geschrieben wurden, ist nicht mit Sicherheit zu entscheiden.

Abstract. — Of the approximately 700 codices that Bobbio owned in the IX. Century, only a small fraction of barely 200 units has survived. Most of them are distributed today amongst the Biblioteca Ambrosiana in Milan, the Biblioteca Apostolica Vaticana and the University Library of Turin. Of the uncial and semi-uncial manuscripts that were once part of the Bobbio library, around 50 codices or fragments have survived. How many of them were written in Bobbio cannot be said with certainty.

P.-M. Bogaert et M. Pignot, L'ordre ancien des *Octoginta Homiliae* du Pseudo-Fulgence d'après les catalogues de Lorsch (II)

Abstract. — The first part (I) focused on the structure and order of the collection *Octoginta homiliae* of the Pseudo-Fulgentius: we have shown in particular the anteriority of the order of Lorsch. In this second part, we provide a table with correspondences between L, M and R, then offer a brief commentary of individual items, with a particular attention to their transmission. The article ends with a few hypotheses on the origin and history of the collection, based on the order of L: the collection is an heterogeneous compilation despite strong African elements (in particular Augustinian), and the fact that several items are not attested elsewhere. It has been assembled on the basis of a dossier probably transmitted in the form of booklets, still detectable in L, where it is possible to identify short series following a liturgical order. A compiler has exploited this material to put together a collection of eighty sermons, with the aim of aiding preaching. By the ninth century at the latest, the collection was reorganised to create a liturgical homiliary, and is attested in this form by M and R. It was later used by a series of homiliaries from northern France and Belgium, where items are again generally attributed to Fulgentius.

Résumé. — La première partie (I) a été dédiée à la structure et l'ordre de la collection *Octoginta homiliae* du Pseudo-Fulgence: nous y avons démontré en particulier l'antériorité de l'ordre de Lorsch. Dans cette seconde partie (II), nous établissons d'abord les correspondances entre L, M et R, sous la forme d'un tableau de concordance, puis nous donnons un bref commentaire des pièces, avec une attention particulière pour leur transmission. L'étude propose enfin quelques hypothèses sur l'origine et l'histoire de la collection à partir de l'ordre de L: bien qu'elle contienne d'importants éléments africains (notamment augustiniens) et un nombre significatif de pièces non attestées par ailleurs, la collection est composite. Elle s'est constituée à partir d'un dossier transmis sans doute sous la forme de livrets, encore détectables dans L, où l'on peut identifier de courtes séries suivant un ordre liturgique. Un compilateur a regroupé ces matériaux pour former une collection de quatre-vingts homélies, destinées à faciliter la prédication. Au plus tard au neuvième siècle, la collection a été réorganisée sous la forme d'un homélaire liturgique, forme attestée par M et R et plus tard exploitée par divers homéliaires dans le nord de la France et en Belgique, où l'on retrouve généralement l'attribution des pièces à Fulgence.

A. Westwell, Three Ninth-Century Liturgical Fragments Identified as Pontificals in Heidelberg, Douai and Innsbruck

Abstract. — Bernhard Bischoff identified three fragments today in Heidelberg, Douai and Innsbruck as originating from what we today call pontificals, a genre of liturgical book designed for use by the bishop. While it is indisputable that the pontifical did arise in the ninth century, the nature, function and purpose of the initial manuscripts identified varies widely, and most of the characteristic texts from the genre are present elsewhere. Properly identifying a fragment is therefore quite challenging. In this article, I edit the three fragments in full and attempt to verify whether Bischoff's initial impression was correct. I present the evidence that the Heidelberg fragment certainly was from a pontifical, while the Douai fragment actually comes from a Gelasian Sacramentary of the Eighth Century. The Innsbruck fragment contains a blessing that is ambiguously placed in various contexts. I put forward the pontifical as one among many "gatherings of useful liturgical material" made in this period.

Th. Kearns, Oswald of Worcester and the Lost Ideologies of Tenth-Century Anglo-Saxon Monastic Reform

Abstract. — Oswald of Worcester (d.992) is usually viewed as one of three episcopal leaders of monastic reform in tenth-century England, but this interpretation conflates Oswald's motivations and interests with those of Dunstan (d.988) and Æthelwold (d.984). This article uses the surviving source-material to re-examine how far Oswald was genuinely connected with his contemporaries' reforming ideology and how this differed from Æthelwold's specifically. Ultimately two distinct movements emerge from this re-evaluation, one centred on Winchester and the other on Worcester (and its associated houses), both based on distinct ideologies of monastic reform.

K. R. Rennie, San Michele della Chiusa and the Limits of Monastic Protection

Abstract. — This article examines the meaning, use, and limits of monastic protection under Pope Gregory VII (1073-85). Focusing on the Benedictine house of San Michele della Chiusa (est. 998-1000), in northwest Italy, it reveals the pope's genuine commitment to upholding the rights and privileges of this Piedmontese monastery in the face of regional adversity. Analysing its ongoing dispute with Bishop Cunibert of Turin (1046-82), this article challenges the longstanding historical view that papal privileges of protection were granted and used exclusively as weapons against episcopal authority. It posits instead a less-politicised function, one which accommodated and prioritised the needs and rights of the monastic community above the centralising tendencies of papal authority, jurisdiction, and church reform.

P.-M. Bogaert et J.-C. Haelewyck, Bulletin de la Bible latine. VII (15^e série)

Résumé. — Le Bulletin de la Bible latine paraît tous les deux ans depuis 1964. Il donne un résumé et une évaluation critique des travaux (livres et articles) sur les anciennes versions latines de la Bible et sur la Vulgate, spécialement sur les manuscrits, sur les types de texte et sur les prologues, capitula, etc, accompagnant les livres de la Bible. Cette série offre plus de 90 notices.

Abstract. — The Bulletin de la Bible latine appears every two years since 1964. It gives an abstract and a critical evaluation of the works (books and articles) on the Old Latin Bible and on the Vulgate, especially on the manuscripts, on their text types and on the prefaces, capitula, etc, going along with the Biblical books. The present series proposes more than 90 items.

COMPTES RENDUS

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