

À PARAÎTRE

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M. Cristini, **Knives and Sleeping Monks : Benedict's Rule and Self-Defence in Sixth-Century Italy**

Abstract. — According to Benedict's *Rule*, a few monks used to sleep while wearing knives, a dangerous habit which the Saint condemns. Sixth century sources, both Latin and Greek, mention knives quite often, which are called either *cultelli* or *machairai* and are mostly considered as weapons. Since there was widespread public insecurity in the Italian countryside during Benedict's times because of bandits and marauding soldiers, it is likely that many farmers were used to carrying a knife with them even in bed. Quite a few monks had difficulties in letting go of this precaution after entering Montecassino.

R. G. Babcock, **The *Opuscula De rebus grammaticis* of Gottschalk of Orbais and Jerome's *Ad Furiam* (Epistula LIV)**

Abstract. — This study identifies a section of the *Opusculum II De rebus grammaticis* of Gottschalk of Orbais as a collection of glosses on Jerome's *Epistula LIV, Ad Furiam*. Like other sections of Gottschalk's grammatical works, this appears to have been originally composed as a distinct 'scedula' of data gathered by Gottschalk in response to the request of a correspondent. Gottschalk's interest in *Ad Furiam* may relate to it as a set of rules for the behavior of women religious. In an appendix, further sources of Gottschalk's *Opuscula* are identified, most importantly a passage from Cassiodorus' *Institutiones*, which is fundamental to an understanding of Gottschalk's attitude towards the authority of the Bible in matters of grammar, a key issue in his conflict with Hincmar over the *Liber Responsalis*.

J.-P. Bouhot, **Godescalc, Lettre à Gislemar de Corbie, et défense contre Hincmar de Reims**

Résumé. — Hincmar de Reims, dans son traité *Ad reclusos et simplices*, cite un court extrait d'une *Lettre* de Godescalc à Gislemar, moine de Corbie. En fait, ce texte provient de saint Augustin (*De correptione et gratia* 7, 14) et, seconde particularité, il constitue, avant quelques recommandations pratiques, la finale de l'*Opuscule théologique XVIII* de Godescalc, dans l'édition de Dom Lambot. En conséquence :

1°- Il devient possible de reconstituer dans sa totalité le *De praedestinatione* que constitue la prétendue *Lettre* à Gislemar, en lisant à la suite les *Opuscules théologiques VII, XI et XII, XIV, XV et XVI*, et pour finir XVIII ; les autres opuscules (VIII, IX, X et XIII) forment un recueil de *Sentences de l'Écriture et des saints Pères*, qui conserve le contenu du livret que Godescalc a été obligé de jeter au feu, à la suite de sa condamnation au concile de Quierzy (printemps 849).

2°- La condamnation d'un texte d'Augustin pour dénoncer une prétendue erreur de Godescalc, a fait perdre tout crédit auprès des évêques à l'accusation d'hérésie portée par Hincmar. Dès lors, il convient de réviser les procédures contre Godescalc, pour constater qu'il n'est pas un hérétique, et que finalement il n'y a pas de controverse sur la double prédestination, avant que Hincmar la fasse naître en provoquant un examen par Jean Scot de la doctrine augustinienne défendue par Godescalc.

Abstract. — Hincmar of Rheims, in his treatise *Ad reclusos et simplices*, quotes a

short extract of a *Letter* of Gottschalk to Gislemar, monk of Corbie. Actually, this text is excerpted from S. Augustine's *De correptione et gratia* 7, 14 and, second distinctive feature, it forms — before some practical recommendations — the conclusion of the *Opuscule théologique* XVIII of Gottschalk (edition of Dom Lambot). Consequently :

1. It becomes possible to reconstruct as a whole the *De praedestinatione* which is the supposed *Letter* to Gislemar, by reading one after the other the *Opuscules théologiques* VII, XI and XII, XIV, XV and XVI, ending with XVIII. The other Opuscules (VIII, IX, X and XIII) are a collection of *Sentences de l'Écriture et des saints Pères*, which preserves the content of the booklet Gottschalk was forced to burn, as a result of its condemnation at the council of Quierzy (Spring 849).

2. The condemnation of a text of Augustine in order to denounce a supposed error of Gottschalk resulted in a complete loss of credit of the accusation by Hincmar before the bishops. It is thus suitable to revise the procedures against Gottschalk and to establish that he is not a heretic and consequently that there is no controversy on the *double predestination* until Hincmar raised it when he asked for an examination by John Scot of the Augustinian doctrine as defended by Gottschalk.

C. M. Curran, **A Palaeographical Reconsideration of the 'Hand D' Corpus**

Abstract. — This article explores those manuscripts with glosses and additions attributed to 'Hand D', a key figure in the history of English Caroline minuscule and often ascribed to St. Dunstan, Archbishop of Canterbury. It provides a thorough examination of those additions, corrections, and glosses attributed to Hand D to establish a revised corpus of manuscripts containing Hand D's writing, before providing a comprehensive assessment of the development of this scribe's activity. The evidence presented suggests that the 'Hand D' corpus comprises a single scribe previously trained in the Insular scribal tradition who incorporates Caroline minuscule letterforms over a period of time. This palaeographical assessment yields significant implications for the development of English Caroline minuscule in mid-tenth century England, which raises intriguing questions about the true identity of this intriguing scribe.

M. Mayerhofer, **Hervaeus von Déols : ein vergessener Paulusexegete des 12. Jhs**

Abstract. — Although it is one of the most important of the so-called "monastic" commentaries of the 12th century, the *Corpus Paulinum* commentary by Hervaeus of Déols, which is readily available in the *Patrologia Latina* (volume 181), attracts hardly any scholarly attention. Hervaeus's exegesis closely resembles that of Peter Lombard who also commented on the Pauline corpus. However, for several reasons the interdependence between these two commentaries is not easy to determine: (1) neither Hervaeus nor Peter adequately name their sources, (2) both make use of Patristic excerpts (especially from Augustine), collections of Patristic texts (Bede, Florus of Lyon, Alulfus of Tournai), and other Pauline commentaries (Haymo of Auxerre, Bruno the Carthusian, Anselm of Laon), and (3) both follow the *regula fidei*, drawing from the common theological knowledge and terminology of their time. The Hervean commentary generally makes liberal use of its sources, selecting, shortening, and transforming its sources to bring its own interpretation to the biblical text. Hervaeus shows great interest in historical and geographical details, extensively quotes Pseudo-Dionysius the Areopagite, and writes articulately, making use of examples, stories, and proverbs, demonstrating his role as teacher in a monastic school. What makes the commentary special is its "monastic" style; in many

passages Hervaeus refers to monastic life, either criticizing or praising it. Moreover, Hervaeus's exegesis is spiritual exegesis, using the biblical text to explain the Christian life as a way from the visible to the invisible world, the primacy of *quaerere Deum*, and the necessity of mortification. Finally, Hervaeus is not hesitant to include prayers in his exegesis. In sum, Hervaeus clearly lays out the intention of his commentary in its prologue: to lead to the contemplation of God. Study of the Hervean commentary leads to a deeper understanding of what is "monastic" medieval exegesis in regard to the *Corpus Paulinum*.

G. Dahan, L'exégèse médiévale du psaume 22 (hébreu 23) : Le Seigneur est mon berger...

Résumé. — Étude de l'exégèse chrétienne médiévale du psaume 22 (hébreu 23), de Bruno le Chartreux à Ludolphe de Saxe ; sont utilisés notamment les commentaires de Bruno d'Asti, Gilbert de la Porrée, Thomas d'Aquin, Nicolas de Gorran, Nicolas de Lyre. Une attention particulière est prêtée aux commentaires sous forme de *distinctiones* (Pierre de Poitiers, Eudes de Châteauroux, Prévostin de Crémone, Michel de Corbeil...). Après quelques notes de critique textuelle, sont examinées les considérations générales : *divisio* du psaume, son titre, le sujet tel que le définissent les exégètes médiévaux, étude historique, étude stylistique. Puis les principaux thèmes traités sont envisagés : rapport entre roi et berger, la verge et le bâton, l'ivresse évoquée au v. 5, la maison de Dieu. L'étude théologique montre qu'ont été privilégiés les thèmes du baptême et de l'eucharistie, et de l'étude de l'Écriture. La place du psaume dans la liturgie est rapidement évoquée. En annexe est publié le commentaire de Pierre de Poitiers.

Abstract. — Study of Christian exegesis of the Psalm 22 (Hebrew 23), from Bruno the Carthusian to Ludolph of Saxe. It is made use mainly of the commentaries of Bruno of Asti, Gilbert of la Porrée, Thomas Aquinas, Nicholas of Gorran, Nicholas of Lyre... A special attention is given to the commentaries in the form of *distinctiones* (Peter of Poitiers, Odo of Châteauroux, Prevostin of Cremone, Michel of Corbeil...). After some notes upon textual critic, the general considerations are examined : the *divisio* of the psalm, its title, its subject as defined by medieval exegetes, historic study, stylistic study. The principal themes of the psalm are the relation between king and shepherd, the rod and the staff, the drunkenness of v. 5, the house of the Lord. The study of the theology shows that the themes of baptism and eucharist and of the study of Scripture have been privileged. The place of the psalm in liturgy is mentioned. In an annexe the commentary of Peter of Poitiers (*distinctio*) is published.

St. Lecouteux, Le Réseau de confraternité de la Trinité de Fécamp en 1386 d'après la liste publiée par Leroux de Lincy en 1840

Résumé. — La liste de confraternités de l'abbaye de la Trinité de Fécamp publiée en 1840 par Leroux de Lincy dans son *Essai historique et littéraire sur l'abbaye de Fécamp* correspond à une traduction en français, réalisée peu avant 1708 dans *l'Histoire de l'abbaye de Fécamp* de dom Nicolas Asselin, d'une liste de confraternités latine dressée en 1386 par l'abbé Pierre II Cervaise de Riville (1381-1390). Cette liste de confraternités enrichit la documentation confraternelle fécampoise d'une nouvelle pièce maîtresse, précieuse pour la reconstitution du réseau de confraternité de l'abbaye sur l'ensemble du Moyen Âge. Il est ainsi possible de suivre, avec une précision accrue, les évolutions de ce réseau pendant cinq siècles, depuis la réforme bénédictine introduite à Fécamp par Guillaume de Volpiano en 1001 jusqu'à la fin du XV^e siècle.

Abstract. — The list of confraternities of the Abbey of the Trinity of Fécamp published in 1840 by Leroux de Lincy in his *Essai historique et littéraire sur l'abbaye de Fécamp* is a translation into French, carried out shortly before 1708 in the dom Nicolas Asselin's *Histoire de l'abbaye de Fécamp*, from a list of confraternities in Latin drawn up in 1386 by Abbot Pierre II Cervaise de Riville (1381-1390). This list of confraternities enriches the Fecampian confraternity documentation with a new centerpiece, precious for the reconstitution of the network of confraternities of the abbey throughout the Middle Ages. It is thus possible to follow, with increased precision, the evolutions of this network over five centuries, from the Benedictine reform introduced in Fécamp by Guillaume de Volpiano in 1001 until the end of the 15th century.

COMPTES RENDUS

É. AYMES – F. WAUTELET, **Bulletin d'histoire bénédictine**. T. XXXV/1