

À PARAÎTRE

Sommaire du fasc. 1 de l'année 2023 (t. 133)

F. Dolbeau, **Deux anciens sermons latins pour la fête de saint Vincent**

Résumé. — Édition commentée de deux sermons latins tardo-antiques en l'honneur du martyr Vincent, traditionnellement attribués à Augustin. Le premier, s. Caillau 1,47 (277A), attesté par au moins 39 manuscrits, pourrait être authentique, mais semble trop bref pour être complet. Le second, s. 276, a été transmis par plus de 140 manuscrits et publié selon trois recensions, parmi les œuvres d'Augustin, de Fauste de Riez et du Pseudo-Fulgence. La recension primitive, comme l'avait bien vu jadis Wilhelm Bergmann, est celle du Pseudo-Fulgence ; comme elle reproduit des passages de sermons d'Augustin sur Vincent (dont le s. Caillau 1,47), elle ne peut être authentique, mais doit être l'œuvre d'un africain des V^e ou VI^e siècles.

Abstract. — Edition and commentary of two late-antique Latin sermons about Vincent martyr, generally considered as Augustine's works. The first one, s. Caillau 1,47 (277A), present at least in 39 manuscripts, could be authentic, but seems too short to be complete. The second one, s. 276, existing in more than 140 copies, has been published according to three versions, among the works of Augustine, Faustus of Riez and Pseudo-Fulgentius. The primary version is the third one, as Wilhelm Bergmann had long ago rightly observed. It borrows Augustinian comments about Vincent (notably from the s. Caillau 1,47), so that it can't be authentic, but is probably due to an African preacher, living during the fifth or sixth century.

R. Macchioro, **An Unknown Late-Antique Augustinian Collection : the *Sancti catholici Patres* Homiliary, and its Relationships with the *Collectio Gallicana* and the Roman Homiliaries (I)**

Abstract. — This essay aims at shedding light on the formation of the prominent medieval homiliary known as *Sancti Catholici Patres* (SCP) and on its pivotal role in the medieval transmission of patristic homiletics. It focuses specifically on its extremely rich Augustinian content, which accounts for more than 160 out of the ca. 345 total entries of the compilation. Although it was initially thought that most of Augustine's sermons had been drawn from another medieval collection (namely, the *Collectio Tripartita*), some soundings provided by foremost scholars such as Raymond Étaix and François Dolbeau (among others) have shown that more likely the relationship is the other way round. As a result, the provenance of those Augustinian sermons remains unknown. Relying on these results, the paper moves a step forward considering the transmission patterns of the sermons included in the SCP, and is structured as follows.

After the introduction (par. 1), it conducts a thorough critical review of the existing literature on the SCP (par. 2).

In a third section (par. 3), it proposes a new classification of the Augustinian sermons in the homiliary, and divides them into four groups according to the likelihood that the compilers have borrowed them from an already existing (and known) Augustinian collection. Since many of these sermons do not feature in other Augustinian compilations, and for some of them the SCP turns out to be the only or the main witness, the picture that emerges brings additional support to an hypothesis already formulated by Dolbeau : that the SCP was able to employ an ancient and wide collection of Augustinian sermons which has not survived as such. Thanks to the

detailed survey of the homilies involved, the investigation paves the way to attempt a reconstruction of this collection.

The thesis appears additionally strengthened by the fourth section (par. 4) : here, in the framework of a quest for the sources, the paper addresses the supposed relationships between the SCP and some prominent collections of Augustinian sermons via an in-depth textual analysis of selected sermons, both edited and unedited (CAE s 219; FU s 3; AU s 192; AU s 197; AU s 317; AU s 59; AU s 224; AU s 210; CAE s 142; AU s 93; PS-AU s 212). The results strongly challenge some current views regarding the interrelationships between sermon collections : e.g., reveal that the Caesarian *Collectio Gallicana* was probably not employed by the SCP, and question that the *Gallicana* was a source for Alanus' homiliary (and, in addition, raise some problems with the current reconstruction of the *Gallicana* itself and its genesis). Moreover, also the extent and the nature of the contribution by Paul the Deacon's homiliary to the SCP should probably be reconsidered. Finally, the textual analysis uncovers some interesting evidence that points to the existence of a lost collection of Augustine's sermons that had started to be reworked into the Caesarian textual shape, but where the process has not been fully accomplished yet.

P. Engelbert, Köln, Dombibliothek Cod. 43 und die Abtei San Salvatore di Monte Amiata

Resümee. — Cod. 48 der Dombibliothek in Köln ist am Ende des VIII. Jahrhunderts in Mittelitalien geschrieben worden. Er enthält die biblischen Bücher Job, Tobias, Judith, Esdras, Esther. Der Codex ist Teil einer Gruppe ähnlicher Handschriften, als deren Ursprung die Abtei San Salvatore al Monte Amiata in der Südosttoskana ausfindig gemacht werden konnte. Die Handschrift kam wahrscheinlich durch Erzbischof Hildebald von Köln zu Beginn des IX. Jahrhunderts nach Köln, nachdem sie vorher eine kurze Zeit im Domkapitel von Freising lag.

Abstract. — Cod. 48 of the Cathedral Library in Cologne was written at the end of the VIIIth century in Central Italy. It contains the biblical books Job, Tobias, Judith, Esdras, Esther. This codex is part of a group of similar manuscripts whose origin was traced to the Abbey of San Salvatore al Monte Amiata in Southern Tuscany. The manuscript probably came to Cologne through Archbishop Hildebald of Cologne at the beginning of the IXth century, after it had previously been in the cathedral chapter of Freising for a short time.

B. Valtorta, Avantesti rateriani : il « Dialogus confessionalis ». I. La tradizione del « Dialogus confessionalis » e le sue fonti

Astratto. — Il *Dialogus confessionalis*, una delle principali opere di Raterio di Verona, è oggi tradito dalla copia settecentesca di un *codex unicus* perduto insieme al testo completo del *De corpore et sanguine Christi* di Pascasio Radberto, in una specifica recensione divisa in 99 capitoli (invece dei consueti 22) e dotata di un sommario. Lo studio è costituito da due sezioni. Nella prima si esaminano alcuni avantesti dell'opera rateriana. L'insieme dei dati raccolti porta ad ipotizzare che risalga a Raterio solo il sommario dei 99 capitoli e che l'unione dell'opera rateriana con l'intero trattato di Pascasio Radberto sia stata effettuata a Lobbes, dopo la morte di Raterio. La seconda sezione propone una nuova chiave di lettura del *Dialogus confessionalis* e pubblica per la prima volta il testo completo delle annotazioni autografe rateriane al *De corpore et sanguine Christi* contenute nel manoscritto Vat. lat. 5767 : Raterio ricorrerà proprio a queste annotazioni per costituire il suo sommario dell'opera pascasiana.

Abstract. — The *Dialogus confessionalis*, one of the masterpieces of Ratherius of Verona, is today preserved only in an eighteenth-century copy of a lost *codex unicus*, together with the complete text of Paschasius Radbertus' *De corpore et sanguine Christi* divided into 99 chapters (instead of the usual 22) and equipped with a summary. The study consists of two sections. In the first, some avanttexts of the Raterian work are examined. The collected data lead to the hypothesis that only the summary of the 99 chapters dates back to Ratherius and that the union of the Raterian work with the entire treatise of Paschasius Radbertus was carried out in Lobbes, after the death of Ratherius. The second section proposes a new interpretation of the *Dialogus confessionalis*; the complete text of Raterian annotations to the *De corpore et sanguine Christi* in the manuscript Vat. lat. 5767 is edited for the first time : Ratherius will use these annotations to compile his summary of the Paschasian work.

J. R. Ginther, **Hildegard as Hagiographer : Two Saints' Lives and Monastic Reform in Twelfth-century Germany**

Abstract. — Hildegard of Bingen's *Vita Disibodi* and *Vita Ruperti* have not received much attention in the scholarship. Drawing up the recent critical edition of the two *vitae*, I analyze these two texts within the contexts of Hildegard's theology of the monastic life and her ecclesiology. In composing these two works, Hildegard sought to bring into sharp relief the two axes around which the monastic life ought to function. In the *Vita Disibodi*, she traces out a vertical axis, in which the ultimate trajectory of the monastery is the eremitic life; but that this requires a full adherence to the *Rule* of Benedict. In the *Vita Ruperti*, she delineates a horizontal axis, or the relationship between a monastery and the larger ecclesial community. Success in one was contingent upon the other as true monastic reform for Hildegard encompassed not only a community that fully instantiated the *Rule* of Benedict but also a community that embraced an active role in the salvation of all Christians.

S. Kennerley, **Another Manuscript of Chrysostom's *Novae homiliae* (CPG 4441) : Vat.lat.7242**

Abstract. — This short article introduces a previously unknown manuscript of Chrysostom's *Novae homiliae* (CPG 4441) : Vat.lat.7242. It describes the content of this manuscript, considers its relation to other copies of the *Novae homiliae*, and attempts to establish the circumstances of its creation. The article concludes with suggestions for further research prompted by this final goal.

S. Vanderputten, **Hilaire Puibusque OSB (1737-89) as Archivist and Correspondent of the *Cabinet des Chartes***

Abstract. — In the second half of the 1780s, more than thirty members of the Benedictine Congregation of Saint-Vanne and Saint-Hydulphe contributed to the project of the Cabinet des Chartes (led by director Jacob-Nicolas Moreau) to assemble a massive collection of copied charters pertaining to the medieval history of France. While their charter transcriptions remain an invaluable resource for historians, their preserved correspondence with the Cabinet's staff is similarly invaluable because it sheds light on the mechanics of their work for that institution. Previous studies have considered these letters strictly from a top-down perspective, with a view on detailing the obstacles faced by Moreau in trying to give the Cabinet's project a second wind. In contrast there has been little interest in looking at the Cabinet's letter collection and other relevant documentation from a bottom-up, or

biographical perspective, despite the fact that this would help us understand how the nature and scope of their work for the Cabinet was informed by their other activities and their personal situation. In order to illustrate the relevance of this biographical perspective, this paper takes the case of Nicolas-Hilaire (de) Puibusque (1737-89), whose work as an archivist (and, arguably, a historiographer) at Bouxières abbey shaped both his relationship with Moreau and the selection of documents he submitted to the Cabinet. Evidence from the mid-to-later 1780s also reveals that Puibusque had a great deal more to gain, financially but arguably also intellectually, from his collaboration with local patrons in the Lorraine area than from his distant and increasingly fraught relationship with the Cabinet staff.

J.-C. Haelewyck & P.-M. Bogaert, **Bulletin de la Bible latine. VIII (1^{ère} 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 87 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 87 items.

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