

À PARAÎTRE

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J.-M. Auwers, **Douze versets vieux latins du livre de l'Exode (33,23–34,11) dans le Complutensis 1**

Résumé. — Le Complutensis 1 ou Première Bible d'Alcalá (Madrid, *Biblioteca de la Universidad Complutense* 31) est une bible majoritairement vulgate, mais qui présente quelques textes vieux latins. Parmi ceux-ci, Ex 33,23–34,11 n'avait guère retenu l'attention des chercheurs. Ce texte-ci ne correspond pas à une péricope bien définie du livre de l'Exode et s'interrompt au milieu d'un verset. On peut raisonnablement penser que c'est un accident dans le modèle du Complutensis 1 qui a conduit le copiste à compléter le texte manquant ou illisible en recourant à un exemplaire vieux latin. Le passage est ici édité, avec une étude du texte et du vocabulaire. Le texte est trop différent de celui des autres témoins vieux latins (VL 100 et VL 103) pour en dériver. Il semble que ce soit une traduction indépendante.

Abstract. — The Complutensis 1 or First Bible of Alcalá (Madrid, *Biblioteca de la Universidad Complutense* 31) is predominantly a Vulgate Bible, but it has some Old Latin texts. Among these, Ex 33:23–34:11 has not yet caught the attention of researchers. This text does not correspond to a well-defined pericope in the Book of Exodus and is interrupted in the middle of a verse. It is reasonable to assume that an accident in the Complutensis 1 model led the copyist to complete the missing or illegible text by resorting to an Old Latin copy. The passage is published here, with a study of the text and vocabulary. The text is too different from that of other Old Latin witnesses (VL 100 and VL 103) to be derived from them. It seems to be an independent translation.

L. J. Dorfbauer & N. De Maeyer, **Bede's Use of Augustine's *Enarrationes in Psalmos***

Abstract. — This article deals with Bede's knowledge and use of Augustine's *Enarrationes in Psalmos*. The first part of the article offers a comprehensive overview of Bede's quotations from the *Enarrationes*, first in his *Collectio ex opusculis sancti Augustini in Epistolas Pauli apostoli* and then in his other writings, followed by a discussion of the main differences between Bede's use of the *Enarrationes* in the *Collectio* and in the rest of his oeuvre. The second and longest part of the article analyses the manuscript sources on which Bede relied to quote from the *Enarrationes*: after a discussion of his use of the direct tradition and his possible use of Eugippius and Isidore, it is demonstrated that Bede relied for some of his quotations on a Late Antique epitome of *Enarrationes* 50-100, which survives in a single codex, now divided between the manuscripts Lyons, BM 426 (352), fol. 8-185 and Paris, BNF, NAL 1629, fol. 7-14 (s. VI-VII, orig. possibly Lyons). A systematic comparison of Bede's quotations with the epitome reveals that he relied on the latter text, but via another manuscript witness, for several fragments in his *Collectio*: *Coll.* fr. 13, fr. 155, fr. 159+160, and fr. 450. Finally, the article shows that the same *Enarrationes* epitome was also used as a source for the commentary on Psalms 1-70 preserved in ms. Einsiedeln, Stiftsbibl. 18 (576), p. 2-310 (s. VIII-IX, orig. probably Northern Italy), traditionally ascribed to an otherwise unknown 'Adelpertus'. The comparison of the Adelpertus-commentary with the *Enarrationes* epitome suggests that the latter may have originally comprised more than the expositions of just Psalms 50-100, and that Bede may have used it for the interpretation of Ps. 44 in *Coll.* fr.

445. The article concludes with some reflections on the manuscript of the *Enarrationes* epitome used by Bede and on the possible (Roman?) origin of the work.

A. Aguilar Miquel, **The Manuscript Tradition of the *Diadema monachorum* by Smaragdus of Saint-Mihiel (9th cent.) in Britain**

Abstract. — This paper deals with the dissemination of the *Diadema monachorum* (DM) by Smaragdus de Saint-Mihiel (9th cent.) in medieval Britain. The DM is Smaragdus' most copied work both in mainland Europe and in the British Isles; however, its tradition in the latter territory is surprisingly broad and has not been studied so far. The aim of this paper is to provide a panoramic view of its dissemination, on the basis of (a) the extant manuscripts, (b) the references in medieval catalogues and (c) other documents from the medieval period, such as the *Registrum Anglie de libris doctorum et auctorum ueterum*. In addition, the manuscript listed in the medieval catalogue of the Charterhouse of Witham (Somerset), hitherto thought to be lost, has been identified as the extant manuscript London, BL, Royal 7 D VI (14th-15th cent.). This manuscript preserves a prologue to the work that differs from the one that can be read in the rest of the tradition. This version of the prologue is edited in the appendix and its peculiarities are discussed.

P.-M. Bogaert, **Une lecture liturgique vieille latine inédite : II Paralipomènes 4,19-7,18 dans l'homélaire de Moissac**

Résumé. — L'homélaire de Moissac (Paris, *BnF*, lat. 3783 ; XI^e s. 2/2) propose pour la Dédicace deux lectures bibliques : 2 Chroniques (II Paralipomènes) 4,19 – 5,10 et 5,11 – 7,18. Le texte, vieux latin, est apparenté au seul témoin complet, le Complutensis 1 (Madrid, *Bibl. de la Universidad Complutense* 31 ; VL 109), aux seize gloses dans quelques mss espagnols de la Vulgate (VL 91, 94, 95) et à l'un des fragments conservés d'une bible monumentale italienne (VL 118). Le texte vieux latin de II Par 4,17 – 7,18 dans l'homélaire est édité pour la première fois et comparé aux témoins apparentés, à l'*Oratio Salomonis* (Si 52 = II Par 6,13b-22a), au grec et à l'hébreu. Là où VL 109 diffère des gloses (VL 91, 94, 95), le texte de Moissac va plus souvent avec les secondes qu'avec le premier ; d'où son intérêt. Avec VL 118, l'homélaire de Moissac démontre la circulation médiévale de la *vetus latina* de II Paralipomènes, et pas seulement en Espagne. Quoique la lettre d'envoi *Quomodo graecorum* de Jérôme à sa première traduction sur le grec hexaplaire soit transmise dans des manuscrits de la Vulgate, il reste difficile de reconnaître cette première version dans les témoins conservés de la *vetus latina*.

Abstract. — The homiliary of Moissac (Paris, *BnF*, lat. 3783; 11^e s. 2/2) proposes for the Dedication two Biblical readings: 2 Chronicles (II Paralipomenon) 4,19 – 5,10 and 5,11 – 7,18. The Old Latin text is related to the single complete witness, the Complutensis 1 (Madrid, *Bibl. de la Universidad Complutense* 31; VL 109), to the sixteen glosses in some Spanish Vulgate Bible (VL 91, 94, 95), and to one of the fragments of an Italian monumental Bible (VL 118). The Old Latin text of II Par 4,19 – 7,18 in the homiliary, first edited here, is compared with the related witnesses, with the *Oratio Salomonis* (Si 52 = II Par 6,13b-22a), with the Greek and the Hebrew. Where VL 109 differs from the glosses (VL 91, 94, 95), the homiliary goes more often with the glosses, whence its relevance. Along with VL 118, the Moissac homiliary demonstrates the medieval circulation of the Old Latin version of Paralipomenon, and not only in Spain. Although Vulgate manuscripts preserve the Letter-Preface *Quomodo graecorum* of Jerome to his first translation according to the hexaplaric Greek, it remains difficult to recognize this first version in any of the published Old

Latin texts.

G. Dahan, Miryam dans les commentaires médiévaux de Nombres 12

Résumé. — Étude du personnage de Miryam dans les commentaires latins médiévaux du chapitre 12 des Nombres. Après un examen rapide du texte latin de la Vulgate, on analyse les reproches faits par Miryam à Moïse, la punition de Miryam et la colère divine, la question de la vision prophétique évoquée aux v. 6-8 et les interprétations spirituelles. Sont utilisés notamment les commentaires d'André de Saint-Victor, Étienne Langton, Hugues de Saint-Cher, Guillaume d'Alton, Dominique Grima, Nicolas de Lyre et Denys le Chartreux.

Abstract. — A study of the figure of Miriam in the Latin commentaries of Numbers 12 in the Middle Ages. After a brief examination of the Latin text of the Vulgate, are studied the reproaches by Miriam against Moses, the punishment of Miriam, God's anger, the prophetic vision of v. 6-8, and the spiritual interpretations. The commentaries used are those of Andrew of Saint-Victor, Stephan Langton, Hugh of Saint-Cher, William of Alton, Dominic Grima, Nicholas of Lyra and Denys the Carthusian.

E. Lonati, Comment Hélinand de Froidmont travaillait-il ? Découvrir ses notes grâce à des collections d'exempla cisterciennes (I)

Résumé. — Cette contribution expose les méthodes et les conséquences de la reconstruction d'une partie des matériaux de travail de l'historien et prédicateur cistercien Hélinand de Froidmont (c. 1160-1230), provenant essentiellement de sources historiques et hagiographiques. La reconstruction de ces notes de lecture, perdues, s'inspire d'un fait jusqu'ici passé inaperçu, à savoir que trois collections d'*exempla* composées au début du XIII^e siècle dans le milieu claravallien en ont fait un usage abondant et globalement fidèle. En comparant systématiquement les histoires partagées par la *Collectio exemplorum Cisterciensis* et les recueils des manuscrits Paris, BnF, lat. 14657 et 3175 d'une part et le *Chronicon* et les sermons d'Hélinand de l'autre, il est donc possible de saisir la forme que ces *exempla* avaient dans les notes et en suivre les reconfigurations au fil des différents ouvrages. Cette tentative dégage des considérations novatrices sur les démarches intellectuelles et les techniques de compilation du moine de Froidmont, leur évolution au fil du temps et leur adaptation ultérieure par chaque collection d'*exempla*. De même, elle offre de nouveaux indices sur des questions encore ouvertes, à savoir la qualité des témoins dont nous disposons pour éditer le *Chronicon* et les sermons, la genèse de ces œuvres et leurs rapports, la vision qu'Hélinand avait de son métier, mais aussi les dynamiques et les objectifs de la composition de trois recueils d'*exempla* qui comptent parmi les plus précoces et les plus méconnus.

Abstract. — This paper outlines the methods and consequences of reconstructing part of the working materials of the Cistercian historian and preacher Helinand of Froidmont (c. 1160–1230), drawn primarily from historical and hagiographical sources. The reconstruction of these now-lost reading notes is inspired by a previously unnoticed fact: three collections of *exempla*, compiled in the early 13th century within the Clairvaux milieu, made extensive and generally faithful use of them. By systematically comparing the stories shared by the *Collectio exemplorum Cisterciensis* and the collections from the manuscripts Paris, BnF, lat. 14657 and 3175 on one hand, and Helinand's *Chronicon* and sermons on the other, it is thus possible to grasp the form these *exempla* took in the original notes and to trace how they were reworked in the various works. This approach offers new insights into the

intellectual practices and compilation techniques of the monk of Froidmont, their evolution over time, and how they were later adapted by each collection of *exempla*. It also provides new clues to still unresolved questions, such as the quality of the witnesses available for editing the *Chronicon* and the sermons, the genesis of these works and their interrelation, Helinand's own vision of his craft, and the dynamics and purposes behind the composition of three of the earliest and least known *exempla* collections.

A. Mursia, L'abbazia di Santa Maria di Licodia in epoca aragonese. Sei privilegi inediti di Eleonora d'Angiò, Pietro II e Federico IV (1329-1365)

Astratto. — Il contributo esamina i legami tra l'abbazia di Santa Maria di Licodia e i sovrani aragonesi durante il XIV secolo, attraverso l'analisi di sei privilegi inediti concessi alla comunità monastica tra il 1329 e il 1365. L'abbazia, fondata nel XII secolo e divenuta una delle istituzioni monastiche più influenti della Sicilia, ottenne numerosi benefici dai sovrani aragonesi, tra cui l'*erbaticum* e i proventi sul frutto di castagna. Questi privilegi riflettono non solo la devozione dei sovrani, ma anche il ruolo strategico avuto dall'abbazia nel consolidamento del potere aragonese in Sicilia. L'analisi documentaria evidenzia come tali concessioni abbiano contribuito alla stabilità socio-economica del territorio etneo, consolidando l'importanza dell'abbazia come centro spirituale e amministrativo.

Abstract. — The study examines the relationship between the Abbey of Santa Maria di Licodia and the Aragonese rulers during the 14th century through the analysis of six previously unpublished privileges granted to the monastic community between 1329 and 1365. Founded in the 12th century, the abbey became one of the most influential monastic institutions in Sicily and received numerous benefits from the Aragonese sovereigns, including the *erbaticum* and revenues from chestnut yields. These privileges reflect not only the devotion of the rulers but also the strategic role the abbey played in the consolidation of Aragonese power in Sicily. The documentary analysis highlights how these concessions contributed to the socio-economic stability of the Etna region, reinforcing the abbey's significance as a spiritual and administrative center.

COMPTES RENDUS

F. WAUTELET, **Bulletin d'histoire bénédictine**. T. XXXIX/1