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sable tantôt parce qu'elle a laissé des traces directes, tantôt parce que des intervenants médiévaux l'ont reconstituée après coup pour des motifs intéressés et identifiables, ce qui n'est pas moins utile pour l'histoire des mentalités. Le premier chapitre débute par un exposé fort général sur les origines du culte et des translations de reliques, où l'absence du manuel classique de Martin Heinzelmann (1979) ne laisse pas d'étonner. La dernière édition de la *Vie de s. Birinus de Wessex* (BHL 1361) a paru trop tard pour être utilisée (AnalBoll 1989). De nombreuses illustrations jalonnent le texte – notamment des objets liés à s. Cuthbert; mais l'absence d'une table rend laborieuse l'utilisation de ces 37 figures. Une bonne carte des translations (p. 178) fait regretter que l'appareil cartographique ne soit pas plus étoffé. L'index est trop succinct pour bien rendre justice au contenu.

Cette publication constitue la meilleure étude disponible à ce jour en son domaine. Mais étant donné la vitalité de la recherche en Angleterre, il faudra bientôt lui adjoindre deux autres publications d'importance que l'A. nous signale d'avance: la thèse doctorale d'Alan Thacker sur le contexte social et continental de l'hagiographie anglo-saxonne primitive d'une part, et une étude d'ensemble de Benedicta Ward sur le culte des reliques en Angleterre médiévale d'autre part.

Joseph-Claude POULIN, Québec

Jan GERCHOW, *Die Gedenküberlieferung der Angelsachsen. Mit einem Katalog der libri vitae und Necrologien*, Berlin, New York (Walter de Gruyter) 1988, V-417 p. (Arbeiten zur Frühmittelalterforschung. Schriftenreihe des Instituts für Frühmittelalterforschung der Universität Münster, 20).

The historical importance of the *Libri Memoriales* and *Libri Vitae* on the Continent in the early middle ages has received full scholarly recognition in recent years. Work on the Reichenau confraternity book, the Remiremont *Liber Memorialis*, the necrologies and confraternity books of Salzburg, St Gallen and Pfäfers, and the *Liber Vitae* of Santa Giulia/San Salvatore in Brescia, for example, has established these fascinating documents as of great fruitfulness for prosopographical research, for knowledge of liturgical observance, and for the particular religious mentality and spirituality which expressed itself in this distinctive form. Although the Anglo-Saxon contributions to the genre has long been acknowledged in its most famous representative, the Durham *Liber Vitae*, connected by Gerchow with Wearmouth-Jarrow, the full range of material available has not hitherto been sufficiently appreciated.

Gerchow has rightly recognized the lack of a comprehensive guide to the commemorative texts, let alone reliable editions of them. He has, moreover, achieved rather more than his modest aim of providing such a guide and edition. His introduction discusses the origin and development of commemoration in prayer (there seems little evidence to support the idea of Irish influence at work) and is concerned with the type of religious sensibility commemoration in this form reflects. In support of his sense of the pervasiveness of remembrance of the living and the dead in prayer and liturgical ritual, Gerchow invokes the evidence not only of the few surviving Anglo-Saxon *Libri Vitae* and necrologies themselves, but also the many incidental references to commemoration in prayer that may be gleaned from narrative sources such as Bede, from the extensive correspondence of Boniface, Lull and Alcuin, and from charters. He urges us, by means of this sheer piling up of empirical evidence, to acknowledge the weight of fervour and devotion, and the length of a long ritual tradition that could lie behind the most formulaic or cliché ridden phrases.

Gerchow's catalogue is clearly presented. Full descriptions and discussions of the transmission of the texts in the three extant Anglo-Saxon *Libri Vitae* – London British Library Cotton Domitian A.VII, Stowe 994 (incorrectly ascribed to 'New Minster/Hyde', for the monastery

did not become Hyde Abbey until early in the twelfth century; nor is it known in England as Neumünster any more than the Old Minster is known as Altmünster!) and British Library Add. 40000 from Thorney – are succeeded by more summary descriptions of the texts in Anglo-Saxon calendars on the Continent such as the well-known Calendar of Willibrord (Paris BN lat. 10837) and the little-known necrological fragments in Munich (Hauptstaatsarchiv Raritätenselekt 108¹) and Milan (Ambrosiana M.12 Sup.) of the eighth and later ninth centuries respectively. Necrological notes in calendars of the eleventh and twelfth centuries, including the Liber Eliensis, follow. In addition to the three Libri Vitae, Gerchow has unearthed twenty-six such texts and necrologies, and the edition of them in the remainder of his book is a great service to students of Anglo-Saxon religion and society.

Gerchow has adopted a far wider definition of commemorative texts than has been deployed hitherto. By so doing he has highlighted the pervasiveness of this kind of religious memory transformed into written record. In this respect Gerchow could have extended his discussion with profit, not least to the implications of this material for uses and manifestations of literacy in a particular context, particularly as there has been so much interest in the question of literacy in the early middle ages in recent years. It is clear from Gerchow's list of manuscripts that these memorials were produced and preserved in both male and female religious houses, just as they were on the Continent, but the sheer subtlety of these forms of commemoration and the imaginative use of writing they represent are not given sufficient weight. It is a pity indeed that Gerchow resorted to the rather feeble disclaimer that »Die Verschriftlichung des Gebetsgedächtnisses steht erst am Beginn ihrer Erforschung« rather than tackling this crucial issue head on. Certainly much remains to be done as far as realizing the potential of this material is concerned, both by historians of Anglo-Saxon England and by early mediaevalists generally. Nevertheless, Gerchow has placed us all in his debt by providing an indispensable guide. Not only is his claim upheld that 1066 is a date of little relevance in relation to these texts, he also establishes how insignificant the English Channel was in the development of this essentially early mediaeval cultural phenomenon. It is to be hoped that others will follow in the paths Gerchow has so ably indicated.

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Anton VON EUW, Liber Viventium Fabariensis. Das karolingische Memorialbuch von Pfäfers in seiner liturgie- und kunstgeschichtlichen Bedeutung, Bern, Stuttgart (Francke Verlag) 1989, 230 p. (Studia Fabariensia. Beiträge zur Pfäferser Klostersgeschichte, 1).

Le Stiftsarchiv de Saint-Gall possède parmi ses trésors deux *codices* de Pfäfers étroitement apparentés, le *Liber Viventium* (Cod. Fabar. 1) et le *Liber Aureus* (Cod. Fabar. 2). Le premier date de 820–830 et a été enrichi jusqu'au XIII^e s. Le second date du dernier quart du XI^e s. et a été augmenté durant les XIV^e et XV^e s., puis aux XVII^e et XVIII^e s. C'est le *Liber Viventium* que l'A. analyse ici, le *Liber Aureus*, sommairement présenté (p. 12, 20–21), n'étant utilisé que pour éclairer l'histoire du premier.

Le *Liber Viventium* est un ensemble original qui associe organiquement un *Liber Memorialis* et un *Evangelistaire*, ou livre des péricopes évangéliques à lire durant la messe. Des six plus anciens *Libri Memoriales* autonomes connus, seul celui de Brescia (IX^e s.) est doté, comme celui de Pfäfers, d'une section liturgique, mais il s'agit d'une partie de sacramentaire et elle vient en annexe, nettement séparée du *Liber Memorialis* (voir p. 208).

Le codex est divisé en quatre parties (une par évangile), elles-mêmes comprenant chacune trois sections, à savoir, dans l'ordre, (A) une page peinte représentant la figure symbolique de l'évangéliste, (B) les péricopes évangéliques, et (C), sur des pages pourvues d'arcades doubles, la partie »mémoriale«. Un schéma permettra de mieux visualiser la structure du ms.: y seront