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Verpflichtungen mit sich bringt – ein Verhaltensmodell, dem etliche Erzählungen entgegenstehen, nach denen Adlige auch im Kloster ihre Weltkontakte beibehielten und gegebenenfalls sogar zwischen Kloster und Welt hin- und herwechselten und bewaffnete Auseinandersetzungen führten (vgl. Michel LAUWERS zu Simon de Crépy). Als gängiges literarisches Motiv findet sich die *conversion tardive*, der Klostereintritt des Helden in fortgeschrittenem Alter (oder beim Herannahen des Todes) sowohl in der volkssprachlichen Epik wie in der lateinischen Hagiographie (Charles DE MIRAMON in einer gehaltvollen, wenngleich, wie er selbst einräumt, mosaikhaften Studie über »Moniage«-Erzählungen). Kleriker am Hof, die Verfasser höfischer Romane, nutzten das Motiv, um beißende Kritik am Mönchtum zu äußern – Mönche werden lächerlich gemacht, als feige, heuchlerisch, habgierig gebrandmarkt – und zu signalisieren, daß Ritter nicht ins Kloster gehören. Charles de Miramon sieht zwischen klösterlichen Vitenverfassern und Verfassern höfischer Literatur einen »guerre des récits« im 12. Jh. ausgetragen, bei dem die monastische Erzählung unterlag – ob diese These dem Wechselverhältnis der Literaturformen gerecht wird, bleibt zu überprüfen.

Der Band bildet nicht den Abschluß, sondern den Auftakt eines größeren Projekts. Die Viten weiblicher Laien etwa wurden bewußt ausgeklammert, was der Geschlossenheit des Unternehmens in puncto Problemstellung sicher zugute kam (Einleitung, S. 13, Anm. 10). Die Ankündigung des Herausgebers, in weiteren Arbeitsschritten weitere Männer- und auch einschlägige Frauenviten des Untersuchungszeitraums ähnlich systematischen Analysen zu unterziehen, läßt hoffen, daß weitere Bände dieser Qualität folgen werden.

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Année mille, An Mil, sous la direction de Claude CAROZZI et Huguette TAVIANI-CAROZZI, Aix-en-Provence (Publications de l'Université de Provence) 2002, 229 p., ill. (Le temps de l'histoire).

To commemorate the beginning of the third millenium Claude Carozzi and Huguette Taviani-Carozzi have brought together a collection of articles originally presented as lectures to their seminar at the Université de Province in 1999. Although differing in approach and subject matter most of these papers have in common their concentration on the periods both before and after the millenium in different parts of western Europe. Their interest is not only in knowing how people of the time understood and reacted to the coming of the year 1000 but also in learning whether or not the passage from the 10th to the 11th century brought fundamental changes to medieval society and culture, whether there was in fact a »mutation de l'an mil«, a subject of great controversy among French medievalists in recent years. As background, in their avant-propos (p. 5–12), the editors emphasize the importance of the *historiae* of the early 11th century Burgundian monk Raoul Glaber who wrote more explicitly of the millenium than any other contemporary author. They derive the second element of their title, An Mil – by which they mean the period from ca. 980–1040 – from Raoul's habit of referring to events taking place anywhere from 20 years before until about 40 years after the millenium. In her own concluding article, »Raoul Glaber, Georges Duby: An Mil« (p. 211–229), H. TAVIANI-CAROZZI pays homage to Georges Duby as the medievalist who, more than any modern scholar, shaped research on the meaning of the millenium in his 1967 book, »L'An Mil«, and in the process she defends his interpretation of the event from recent criticisms and attacks. Also helping to set the stage for this collection is Claude CAROZZI's article, »De l'année mille a l'an un« (p. 105–122). This is an illuminating discussion of how the eastern monk Dionysius Exiguus, living in Rome in 525, chose 754 of the Roman calendar as the year of the Incarnation and thereby created the concept and dating system of the Christian era. Carozzi also points out that the rarity of allusions to the year 1000 as that of the millenium in the writings of contemporaries suggests that few people

paid special attention to that date at the time. Moreover the two chroniclers who did so refer to it (Raoul Glaber and Thietmar of Merseburg) saw it as a commemoration looking back to Jesus' founding of the religion rather than as an apocalyptic sign of a new age.

In his »Un peuple de l'An Mil: les Turcs vus par leurs voisins« (p. 25–50), Michel BALIVET is concerned to characterize attitudes of Latin and Greek Christians but also Muslims toward the Turks, people who began to make their presence felt in the eastern Mediterranean in the 11th century. That initial reactions were hostile and deprecatory is perhaps less surprising than the fact that later Latin and Armenian writers occasionally stressed their positive character.

Martin AURELL's »Le mariage en l'An Mil« (p. 13–24), is the one article in social history in this volume. For him the passage from the 10th to the 11th century brought a slow but steady change in the ways in which people viewed their relationships with others in their family or relative groups, a change from what he calls *cousinage* to *lignage*. This in turn influenced the choice of spouses and in particular favored *hypergamie*, where men married women of higher rank. At the same time the 11th century saw the increasing intervention of clerics to prevent polygamy and protect wives in aristocratic marriages.

A series of peace councils in Aquitaine between 989–1040 are the subject of Jacques PAUL's article, »Les conciles de paix aquitains antérieurs à l'An Mil« (p. 177–209). The relatively close proximity of these gatherings both in time and regions has long suggested to modern scholars that they represented the beginning of a new movement at the end of the millenium to resist the increasing anarchy spread by the rise of feudal institutions at the time. J. Paul concentrates his attention on the three most important councils prior to the year 1000 (Charroux 989, Le Puy 993–994, Limoges 994), and through a study of their distinctive features – people in attendance, those in authority, issues taken into consideration, and decisions reached – concludes that they represented a continuation of practices dating back to Carolingian times rather than the beginning of something new. That was to come only with the Peace councils of the 1020's.

The architectural historian, Jean-Pierre CAILLET, contributes to this volume with an article raising the question as to whether Raoul Glaber was correct in asserting that people of his time (early 11th century) were witnessing a widespread movement for the renovation and beautification of existing church buildings around the turn of the millenium. He seeks to answer this question first by surveying the views of modern art historians, then by asking if there were decisive changes in the structure of churches of the time: the shape of ground plans, the facades, the types and sizes of masonry, the nature of ornamental decoration, etc. He concludes his impressive survey by expressing his own doubts about profound changes in ecclesiastical architecture in the 11th century.

The three remaining articles may be grouped in the category of literary studies. In scope the most ambitious is Michel BANNIARD's »Préludes latins à la poésie romane: les matrices hagiographiques du genre épique, VIII^e–XI^e siècles« (p. 51–70): In these densely packed pages Banniard outlines the development of new approaches to the study of the origins of the 12th century Romance epics in the past three decades, and argues that these have pointed to borrowings from Latin saint's lives from the earlier medieval period. In order to summarize his hypothesis in all its dimensions Banniard has been forced to compress his argument into a bare outline form, and this unfortunately fenders more difficult the comprehension of what is an interesting and important hypothesis.

Unlike Banniard, Thomas GRANIER addresses the question of the turn of the millenium in his article »Transformations de l'Église et écriture hagiographique à Naples autour de l'An Mil« (p. 149–175). Concentrating his attention on the Duchy of Naples he seeks to find out whether this period brought decisive changes (»une mutation«) in the history of the church and learned culture in this region. He concludes that in the course of the 11th century the Neapolitan church changed fundamentally in two respects, but one of the new features, the

increasing presence and influence of clerical communities (confraternities) in ecclesiastical organization, he believes to have been the result of a long term process reaching back into earlier times. Only the second development, the elevation of the episcopal see of Naples to the status of metropolitan archdiocese, constituted an innovation of the new millenium. And this change he believes to be linked to the appearance of a new emphasis in Neapolitan hagiographical writing between the later 10th and early 11th centuries; specifically an increasing preference for lives portraying the work of local saints in protecting and consolidating the church in Naples.

Dennis COLLOMP's »Épopée française et mystique de la royauté« (p. 123–148), is the only article in this collection to focus on the institution of royalty as reflected in literary works in the period from the 12th–15th centuries. Having stressed the important roll of French kings in the French epics from that period, Collomp's objective is to point to the contrast between the ways in which monarchs are pictured in the *épiques classiques* (12th–13th centuries) et the *épiques tardives* (14th–15th centuries). Whereas the authors of the latter dwell heavily on the *mystique de la royauté*, this emphasis is absent in the earlier period.

Viewed collectively these articles thus vary greatly in the subjects and geographical regions they treat. Nonetheless I find persuasive the editors' belief (p. 10) that overall they demonstrate that western European society underwent a number of basic changes in the period from the later 10th to the mid-12th centuries.

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Lantbert von Deutz, *Vita Heriberti, Miracula Heriberti, Gedichte, liturgische Texte*, éd. par Bernhard VOGEL, Hannover (Hahn) 2001, 373 p. (*Monumenta Germaniae Historica, Scriptorum*, 71; *Scriptores rerum Germanicarum in usum scholarum separatim editi*, 73).

Héribert naît autour de 970 dans la région de Worms, d'une famille noble. Il se forme à l'école capitulaire de Worms puis à l'école abbatiale de Gorze, avant de devenir chanoine à Worms. Très proche d'Otton III, en 995 il décline au profit de son frère l'offre que lui fait l'empereur d'occuper le siège épiscopal de Wurtzbourg et préfère exercer la fonction de chancelier impérial. En 999 il est élu archevêque de Cologne. Après 1002, l'arrivée au pouvoir d'Henri de Bavière entraîne l'éclipse de son rôle dans les affaires de l'Empire, et il se consacre entièrement à son archevêché. En 1002–1003 il fonde l'abbaye bénédictine de Deutz, où il est inhumé en 1021. Une dizaine d'années plus tard il est proclamé saint, et son culte se met peu à peu en place: une première Vie (BHL 3827–3828) et des Miracles (BHL 3829) sont rédigés autour de 1050 par Lambert de Deutz, futur abbé de Saint-Laurent de Liège. En 1147, après une élévation de ses reliques – relatée par Thierry de Deutz (BHL 3833) –, Héribert devient le premier patron de l'abbaye où il repose. Un demi-siècle plus tard, Rupert de Deutz écrira une seconde *vita* (BHL 3830), qui n'éclipsera toutefois pas la première. Celle-ci résistera en effet par sa remarquable adaptation à la liturgie, pour laquelle elle fut conçue dès le départ (voir le prologue, p. 136, l. 10–12); B. Vogel souligne, entre autres, la prose rimée très soignée (rimes multiples, de préférence dissyllabiques, variété dans la longueur des kôla, usage du cursus), le vocabulaire recherché, voire rare, et la riche ornementation rhétorique.

Étant donné l'importance de la figure d'Héribert, la *vita* de Lambert est une source fort utilisée par les historiens de l'Empire. L'ensemble *vita* et *miracula* jouissait déjà d'une édition dans les MGH, la *vita* par Pertz (SS IV), les *miracula* par Holder-Egger (SS XV). Mais, outre le fait que, la collation n'ayant pas été faite par Pertz lui-même, l'édition de la *vita* souffrait de nombreuses fautes de transcription, la réédition s'imposait dès lors qu'était réapparu le meilleur témoin du texte, vu par les Bollandistes mais ignoré des Monumentistes du siècle dernier: le manuscrit Londres, British Library, Add. 26788. Or ce manuscrit, qui date de la fin du XI^e siècle pour sa plus grande partie, et du début du XII^e pour l'autre,