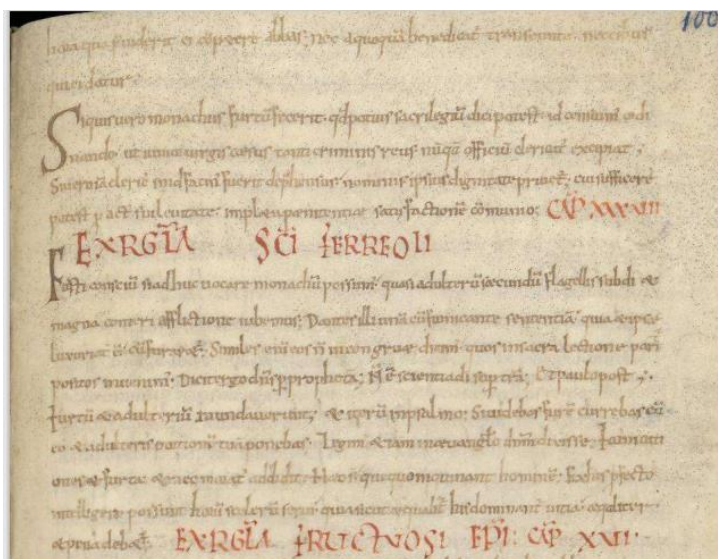


CAROLINGIAN CULTURE IN SEPTIMANIA AND CATALONIA

The study of Carolingian text culture in Septimania and Catalonia has been a stepchild of national and international medieval research, as its identity-forming dimension has so far been more guessed at than really researched and precisely measured. A bilateral project based in Vienna and Barcelona is dedicated to a comprehensive reappraisal of this rich heritage, which is reflected in hundreds of preserved manuscripts, fragments and other traces (e.g. mentions in medieval book lists). One of the project's goals is also to investigate Carolingian texts in more recent manuscript collections such as that of the Catalan Cistercian monastery of Santes Creus. The codices from this abbey, now preserved in Tarragona, contain numerous Carolingian texts, some in early copies, which bear witness to the long-lasting and far-reaching impact of the Carolingian Church reform since Charlemagne. A selection of these manuscripts was examined in detail in Tarragona on 9 and 10 June 2022. The following brief descriptions are intended to give a first impression of this important early medieval text culture and also to provide a reassessment of the manuscripts in each case. (Prof. Dr. Matthias M. Tischler, ICREA/UAB, Bellaterra, Catalonia)

Tarragona, Biblioteca Pública, Ms. 69

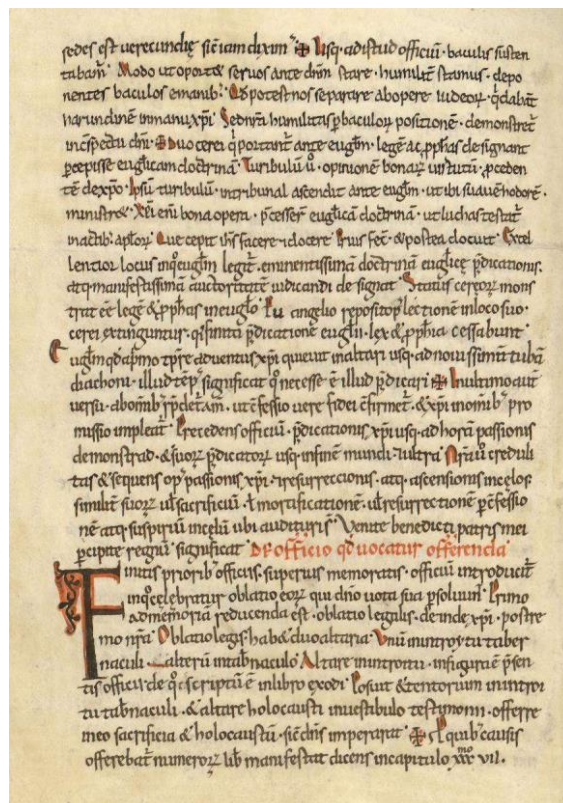
Benedict of Aniane was the great monastic reformer and promoter of Benedictine lifestyle in the Carolingian empire. His works were disseminated especially in Septimania. Our manuscript contains his *Concordia regularum*, a work that intends to show that the Rule of St. Benedict is the best choice among all monastic rules currently available. Beside a ninth-century excerpt from perhaps Saint-Sauveur d'Aniane, today in Paris, and an undated and still not identified copy from Saint-Pierre et Saint-Paul de Caunes (near Carcassonne), the Tarragona copy is the third old witness of Benedict's work in the south-western periphery of the Carolingian empire. Its partially shortened text, that shows at some points a bad coordination of the repartition of the text portions to be copied, and the more than nine or even ten hands writing early Carolingian minuscules, but also hybrid scriptures ranging between old Visigothic and new Carolingian models, are strong hints for a Septimanian or Catalan product written in the time of transformation of the regions' handwriting during the ninth century. If our observations are correct, the codex can be added to Bernhard Bischoff's inventory of ninth-century continental manuscripts, where it is missing. The manuscript is perhaps identical with the "Instituta monachorum" mentioned in Santes Creus' oldest book inventory of the last quarter of the twelfth century. (Prof. Dr. Matthias M. Tischler, ICREA/UAB, Bellaterra, Catalonia)



Tarragona, Biblioteca Pública, Ms. 69, fol. 100r (upper part)

Tarragona, Biblioteca Pública, Ms. 85

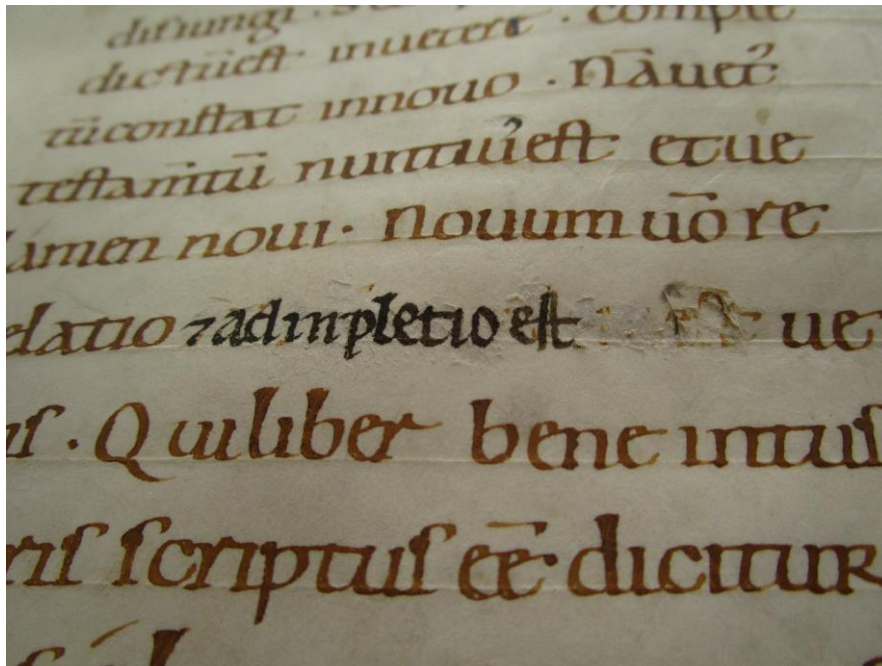
This copy of Amalar's *Liber officialis* from early eleventh-century Ripoll is the oldest preserved Catalan manuscript of a widely disseminated Carolingian basic text on liturgy, the first allegoric treatise of its kind. Previous research saw this copy written by the famous Ripoll scribe Guifred, who was one of the best copyists working under Abbot Oliba of Ripoll (1008–46) and from whom we know several other manuscripts. But an analysis of the hands responsible for this copy shows that Guifred worked together with at least two other hands, so that we have here the result of a Ripoll team work. The copy is probably one of the two manuscripts mentioned in the Ripoll catalogue of 1047 as “Amelarii II”. Like other manuscripts of early medieval Catalan religious houses, the Ripoll copy came later to the newly founded Cistercian abbey Santes Creus. Because of its undeniable Ripoll origin, the manuscript cannot have belonged to the original book endowment from Santes Creus’ mother abbey Grandselve as some researchers assumed. The copy is today mutilated at the beginning and at the end. (Prof. Dr. Matthias M. Tischler, ICREA/UAB, Bellaterra, Catalonia)



Tarragona, Biblioteca Pública, Ms. 85, fol. 60v.

Tarragona, Biblioteca Pública, Ms. 149

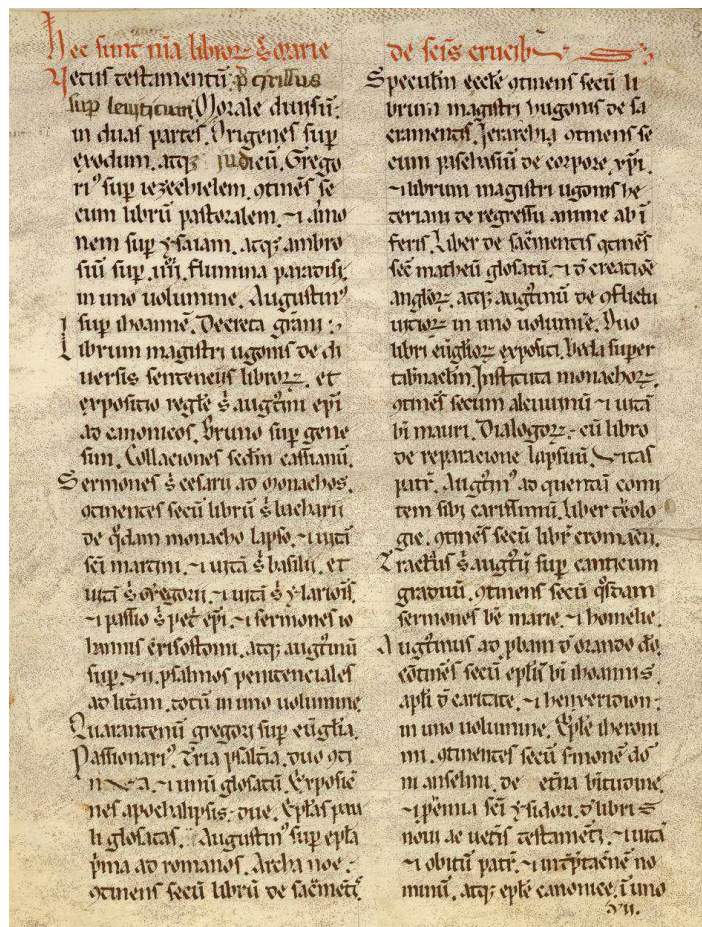
This eleventh-century manuscript from Central Italy belonged perhaps to the book collection of the founding community of Santes Creus under Abbot Guillem, since it could be one the “Exposiciones apochalipsis due” mentioned in the abbey’s earliest book inventory of the last quarter of the twelfth century. It contains Haimo of Auxerre’s Commentary on the Apocalypse, which has been frequently altered or corrected by a twelfth-century hand. Since quotations (biblical as well as other) in the text are marked, one realizes that some of the corrections or alternations were undertaken in the quotations, which again leads to the assumption that whoever altered the text had another template according to which the changes in the text were made. The way the former words have been scratched out and exchanged with other words leads to the suspicion that the scribe did not have much time to do the changes in an accurate manner: in some cases, the words that were supposed to be erased are still visible and occasionally the newly inserted terms cause doublings. Generally, changes and additions in this codex leave the impression of being done in a hurry. (Dr. Patrick S. Marschner, IMAFO, ÖAW, Vienna, Austria)



Tarragona, Biblioteca Pública, Ms. 149, fol. 57va (detail)

Tarragona, Biblioteca pública, Ms. 139

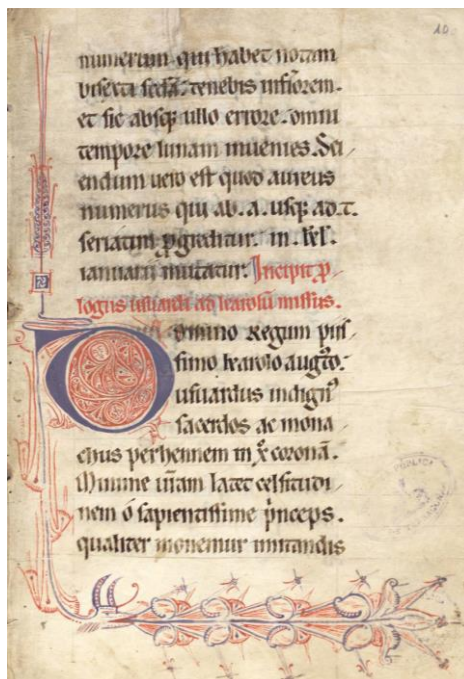
This codex has its origins in Santes Creus. Dated to the end of the twelfth century and comprising 137 folios, it contains the oldest book inventory of this Cistercian monastery (fol. 137va–138ra), which lists forty volumes with more than sixty works; some of the inventoried codices are still preserved in the Biblioteca Pública of Tarragona. The manuscript contains a Catalan summer homiliary, with homilies by different authors, among them a selection of the Homiliary of Luculentius (fol. 106va–108ra and 110va–135ra), an early medieval text from Carolingian Catalonia. Containing Luculentius' homilies on most of the Sunday Gospel texts of the summer period, it is a mixed homiliary, which ties it to the liturgical traditions of Vic, but also to the homiliaries of the monastery of Serrateix and the canonry of Solsona (formerly in the diocese of Urgell). (Dr. Eulàlia Vernet i Pons, UB, Barcelona, Catalonia)



Tarragona, Biblioteca Pública, Ms. 139, fol. 137va/vb

Tarragona, Biblioteca Pública, Ms. 106

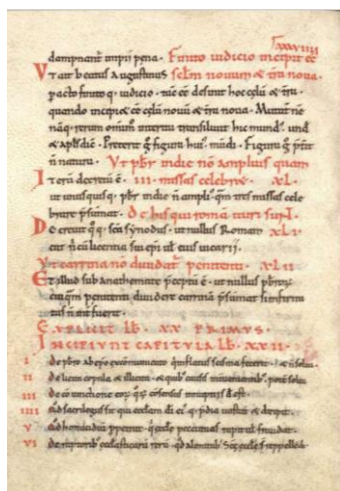
This codex is one of the earliest examples of Usuard's Martyrology disseminated in the Catalan region. Copied at the end of the twelfth/beginning of the thirteenth century, it has the ex-libris from the Cistercian female monastery Santa Maria de Bonrepòs. This Cistercian community was organized from a former hermitage and since 1190s placed under the protection of the noble family of Pere Balb whose daughter Anglesa Balb became its first abbess shortly before 1212. The martyrology contains the obituary notes commemorating the members of the Balb family (fol. 4v and 131r) and other famous noblemen (e.g. Count Ramon Berenguer IV, fol. 130r, and Queen Margarita de Prades, fol. 118v). Several crucial religious feasts were added to the main text, such as those of Bernard of Clairvaux (fol. 138r), St. Malachy (fol. 181r), Maiolus of Cluny (fol. 85v) and the arrival of the Crown of Thorns to Paris in 1239 (fol. 133v). This martyrology is combined in one volume with the Rule of St. Benedict and thus was probably used for the daily chapter office. The volume also contains commemorative prayers which had been addressed to a male community and later revised for the use in a female community (fol. 287v), which points to the probable origin of the volume in a male Cistercian monastery. (Dr. Ekaterina Novokhatko, FOVOG, TU Dresden, Germany)



Tarragona, Biblioteca Pública, Ms. 106, fol. 10r

Tarragona, Biblioteca Pública, Ms. 35

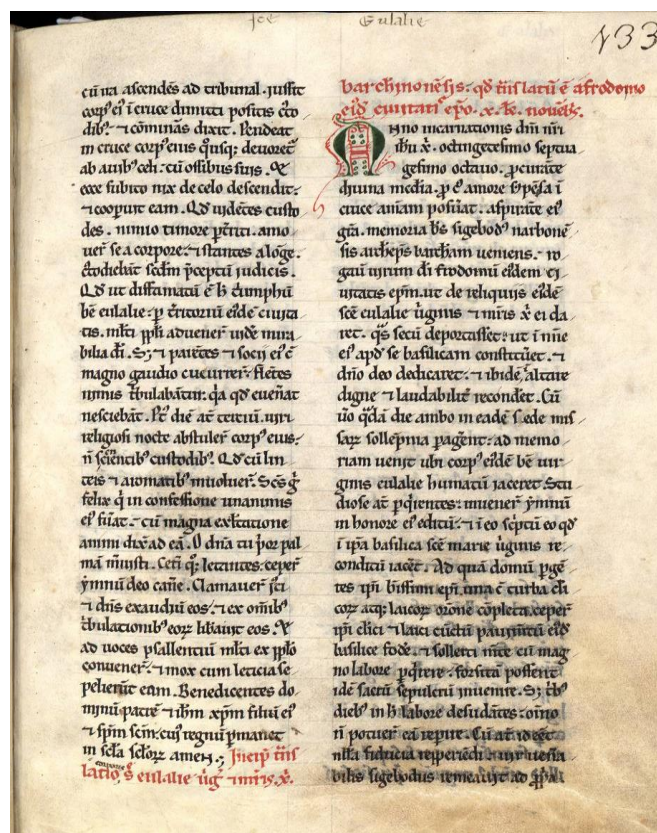
The manuscript contains an interesting collection of texts connected to the laws of the Church. It contains on fol. 1r–132v an abbreviated and not yet fully analyzed version of the Decretum of Burchard of Worms, an encompassing collection of canon law made in the German Rhineland in the early years of the eleventh century. It has been demonstrated in recent years that Burchard composed a highly sophisticated collection and the many derivative collections such as this one in Tarragona would certainly deserve further study to establish what the compilers of these collection wanted from Burchard's work. Following this work on fol. 132v–146v, another smaller collection of canon law material is included in our manuscript, presented here as part of Burchard's Decretum, but actually it has been identified as a version of another canon law collection, the so-called Collectio Sinemuriensis. This collection is closely associated with the Gregorian Reform movement of the eleventh century as is the following text by Cardinal Deusdedit, his Libellus contra invasores et symoniacos (fol. 146v–162r). The book ends with the councils of Poitiers (1078) and Rome (1078) and another small collection of canons inspired by the ideas from the Gregorian Reform movement. The collection of texts of our manuscript is closely connected to another famous codex, the Liber Tarraconensis, today Tarragona, Biblioteca Pública, Ms. 28. Both manuscripts show connections to the region of Southern France and to Catalonia. It has lately been argued both were written in Roda d'Isàvena in the early twelfth century. (Prof. Dr. Rob Meens, Universiteit Utrecht, The Netherlands)



Tarragona, Biblioteca Pública, Ms. 35, fol. 132v

Tarragona, Biblioteca Pública, Ms. 141

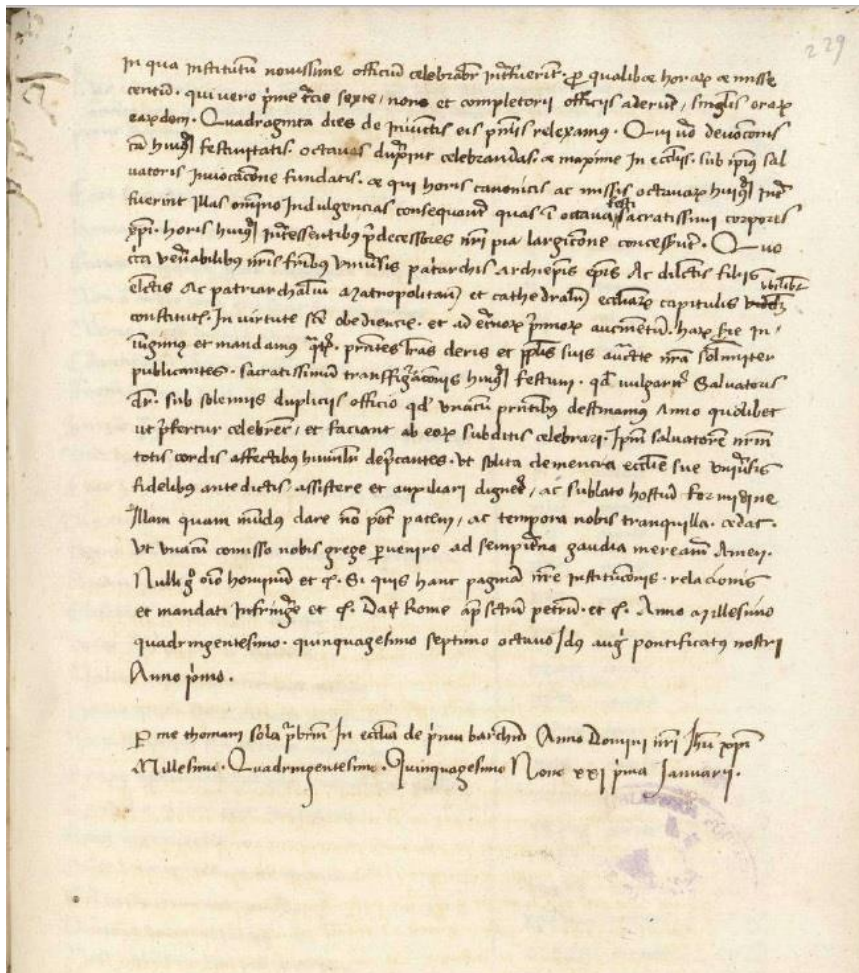
This is a Latin hagiographical manuscript of the first half of the thirteenth century, contains eleven texts, ten of which are hagiographical, but its compilation does not fit well into the category of the big hagiographical legendaries that were in circulation during the central period of the Middle Ages, as some of the texts are very long and do not follow the typical format of the hagiographical genre of vitae and passiones. These do not seem to follow any kind of organization, except for a thematic dossier concerning Eulàlia of Barcelona. Three of the texts are of Carolingian origin: the Vita S. Johannis eleemosynarii translated by Anastasius the Librarian (BHL 4388), fol. 107va–131va; the Translatio S. Eulaliae Barcinonensis a. 878 (BHL 2697), fol. 133ra–134vb; and the Vita S. Nicolai by John the Deacon (BHL 6105–6108, here parts I to IV), fol. 168rb–177vb. The manuscript was undoubtedly not conceived with a liturgical scope and it probably never had such a use. (Dr. Clara Renedo i Mirambell, UAB, Bellaterra, Catalonia),



Tarragona, Biblioteca Pública, Ms. 141, fol. 133ra/rb.

Tarragona, Biblioteca pública, Ms. 117

This manuscript contains a collection of homiletic and liturgical texts written in 1459 by the presbyter Tomàs Solà in Barcelona and at some point brought to the library of Santes Creus. It consists of 231 folios of parchment and paper in 15 quires. The text is mostly laid out in two columns with 36 lines, but from folio 228 onwards it is written in one column with 35 lines. Its content shows the great Carolingian influence on the Catalan liturgy, since many homilies are by Smaragdus, Rabanus Maurus, Haymo of Auxerre and especially Luculentius. (Dr. Isaac Lampurlanés i Farré, IMAFO, ÖAW, Vienna, Austria)



Tarragona, Biblioteca Pública, Ms. 117, fol. 229r