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Medieval Academy of America

Les Constitucions de Pau i Treva de Catalunya (Segles XI-XIII). by Gener Gonzalvo i Bou

Review by: Stephen P. Bensch

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écrits, on ne peut enlever une pièce dans l'édifice très vaste de sa contribution à la réforme" (p. xxxviii). Yet she leaves out this one piece. She also notes of the commentary that "cette œuvre est très différente de celles qui sont publiées ici, à la fois par sa tradition manuscrite et par son esprit" (p. xiv). Might that different quality not cast light on her complex subject, and what happens to the coherence of Geoffrey's ideas if this work is considered as part of the corpus of his writings?

A practical inconvenience for scholars seeking to use this edition is the partial attribution for individual pieces of their manuscript locations. Rather than citing all manuscript and edition loci for texts, notation is limited to Jacques Sirmond's 1610 edition and to those manuscripts that contain variant spellings. The problem is further complicated by the manner in which manuscripts are cited by a capital letter, such as *R* and *F*, letters that apparently refer to the cities of Rome and Florence in which two of the manuscripts listed in the introduction are found. The citation system puts the reader at a distinct disadvantage, since some cities (Vendôme, for example) have more than one manuscript and some letters are ambiguous (*C* could mean either Chartres or Cambridge).

The index presents a number of problems. Finding a proper name can be complicated by inconsistency in Latin and French usage. The deacon "Arnaldus" (in the Latin text, p. 370) is translated as "Arnaud" both in the French summary and translation (pp. 370–71) but as "Ernaldus" in the index (p. 571); the abbot of Bonneval who shares the same name and appears in the Latin text by his initial "E." (p. 514) is, however, indexed under "Arnaldus" (p. 571). In addition, individuals are indexed sometimes by their role in Latin as in "Galterius, secretarius" (p. 571), other times in French: "H., secrétaire" (p. 572). Some index reference numbers are incorrect, such as that for Robert Arbrissel, given as number 77 (p. 573), but actually number 79.

The translation, which makes available to students the bulk of Geoffrey's writings, attempts to render the Latin with great accuracy but still manages to achieve a readable prose; students who read French will appreciate the edition. The concordances in the appendix are helpful, and the index to sources a major contribution. One can only hope that the Institut de Recherche et d'Histoire des Textes will use as its model in the future the standards of editions like those produced by the Medieval Academy or the Oxford Medieval Text Series so that the value of a good translation is matched by the usefulness of a rigorous edition.

PENELOPE D. JOHNSON, New York University

GENER GONZALVO I BOU, ed., *Les constitucions de Pau i Treva de Catalunya (segles XI–XIII)*. (Textos Jurídics Catalans, 9; Lleis i Costums, 2/3.) Barcelona: Departament de Justícia, Generalitat de Catalunya, 1994. Pp. lxxii, 221.

The Peace and Truce of God have assumed a pivotal place in our understanding of the social, religious, and institutional transformations of Europe during the eleventh and twelfth centuries. New editions of the scattered pacification charters and relevant narrative texts, however, have not kept pace with the growing literature on the peace movement. Gener Gonzalvo i Bou has performed a valuable service by carefully editing the rich series of statutes of the peace and truce for Catalonia. The collection contains the thirty earliest statutory records of the peace, beginning with the Council of Toluges in Rosselló (1027) and concluding with the Cort of Lleida (1257). Although many of the documents have long been available in unreliable form in the *Cortes de Catalunya*, where they are mixed with other records, the presentation of the complete series of peace ordinances with full critical apparatus offers significant advantages. It is now possible for specialists and students to examine in a rapid and systematic fashion the evolution of language, organization,

and intent of the statutes for more than two centuries. This valuable collection should make even clearer the profound changes in the statutory provisions of the peace as the count-kings supplanted local bishops as the driving force behind the movement.

The edition begins with a taut historical overview of the Peace of God in Catalonia. Based on the author's earlier writings on the subject, it provides quick access to the rich scholarship in the field. The main new contribution of the work lies in its exploitation of the rich collections of codices and parchments for Catalonia. The survey of sources is meticulous, and the editorial norms are scrupulous throughout. A careful consideration of the early codices reveals that by the late thirteenth century the codification of the statutes had already assumed the basic form it would retain throughout the later Middle Ages. Significantly, collections of the statutes consistently excluded the Council of Girona (1188), a tumultuous occasion when Catalan barons directly confronted the count-king. Given the great care devoted to the edition, it is surprising not to find the promulgation of the peace in 1217 by Count Nunyo Sanç for the diocese of Elna. Since the collection begins with the Council of Toluges, present political boundaries do not provide a consistent criterion for the omission. Those wishing to pursue the subject should also be aware that the present reviewer has recently uncovered three peace records for the county of Empúries (1189, 1206, 1220), which will be edited in the forthcoming volume of the *Anuario de estudios medievales*. These additions should emphasize the remarkable wealth of Catalan material for the study of European society in the twelfth and thirteenth centuries. The great care Dr. Gonzalvo i Bou has taken will help establish very high standards for the subsequent publication of Catalonian diplomatic collections. At last specialists in Catalonian history are better equipped with scholarly tools to study a central topic of medieval history than scholars in other regions of Europe.

STEPHEN P. BENSCH, Swarthmore College

SYLVAIN GOUGUENHEIM, *La sibylle du Rhin: Hildegarde de Bingen, abbesse et prophétesse rhénane*. (Université de Paris I, Série Histoire Ancienne et Médiévale, 38.) Paris: Publications de la Sorbonne, 1996. Paper. Pp. 211; tables, 1 map, and 1 diagram. F 140.

A prophet is not without honor, but she is often without scrupulous readers. The biblical prophets wrote briefly or not at all, and have never been forgotten. Hildegard of Bingen wrote voluminously, with the result that for eight hundred years, she has been much admired, cited, and contested, but little read. Her early publicist, Gebeno of Eberbach, blamed the Holy Spirit for this state of affairs, arguing that the abbess's resistant readers failed to recognize her obscure, difficult style as a "proof of true prophecy." Thanks to his own efforts, her prophetic reputation survived and flourished, though at the cost of almost everything she wrote. Swiftly supplanting her authentic books, Gebeno's anthology, the *Speculum futurorum temporum* (1220), furnished posterity with a collection of "Hildegard's greatest hits" that lent itself with alarming ease to polemics on every subject from the mendicants to the Napoleonic wars.

Sylvain Gouguenheim's study, directed in part against the distortions and hyperboles of Hildegard's contemporary fans, provides a comprehensive introduction to her life and works, emphasizing prophecy in all its senses: the seer's visionary experience; her political stance vis-à-vis Barbarossa, the papacy, and the German prelates; her eschatology and otherworld visions; and the vicissitudes of her reception as an all-purpose oracle. The final chapter, "La prophétesse trahie," offers the most significant contribution to Hildegard scholarship. But earlier sections, though more derivative, enter energetically into various frays surrounding the visionary, furnishing lively insights as well as matter for debate.

Most discussions of Hildegard emphasize either her religious experience or her learning,