

poéticas, doutrinárias ou estilísticas. Na mesma linha, embora Avitus obedeça perfeitamente às leis da métrica clássica, o seu trabalho acaba por denunciar um momento de transição, pois o apagamento progressivo da extensão das sílabas leva-o a certas hesitações quanto à extensão de algumas delas (pp. 223 ss).

Depois de cantar a criação do mundo e a queda, Avitus convida o auditório a mergulhar os seus pecados nas águas do dilúvio e nas do baptismo, para alcançar a liberdade espiritual, a terra onde corre o leite e o mel, como a que os hebreus, atravessando o Mar Vermelho, alcançaram sob o cajado de Moisés, prefiguração de Cristo. A leitura de Necquet-Noti permite-nos romper as fronteiras temporais que poderiam constranger este texto e comungar deste itinerário simultaneamente poético e espiritual.

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ZACHARY GUILIANO, *The Homiliary of Paul the Deacon: Religious and Cultural Reform in Carolingian Europe*, Turnhout, Brepols, 2021. 341 pp. ISBN 978-2-503-57791-3

This book constitutes an important contribution to the study of medieval homiliaries, particularly focusing on the homiliary of Paul the Deacon, commissioned by Charlemagne in the late eighth century. This study builds upon the works of F. Wiegand (1897) and R. Grégoire (1980) and emerges from the need to update them considering new findings and interpretations. Zachary Guiliano seeks to clarify the composition and role of this homiliary within the Carolingian tradition, by focusing on the reasons behind the selection of certain homilies and sermons contained in it, as well as its use and dissemination. Guiliano presents us with a work written in a clear, concise, and captivating manner.

The book is divided into six chapters, with five appendices, which contain a critical edition of the homiliary's preface, along with an introduction and conclusion.

In the introductory chapter, the author's primary goal is to identify and analyse key studies on the homiliary. Most notably, Guiliano diverges from Wiegand and Grégoire's views, by arguing that the mss. BSB Clm 4533 and 4534, previously believed to date from the 10th-11th century should be attributed to the 9th century, although the palaeographical reasons for this alteration would require further clarification. Moreover, he lists more than fifty copies from the 9th and 10th centuries which he uses to reconstruct the homiliary contents. Notably, Guiliano includes a special group as the foundation for reconstructing Paul the Deacon's preface (the critical edition with the translation is offered in the appendices).

The first chapter, entitled “*Curae nobis est: The Manuscript Witnesses and Paul’s Text*” (pp. 45-66), involves a comprehensive reassessment of previously considered manuscripts and the introduction of new evidence. This leads to the reconstruction of Paul the Deacon’s homiliary. Considering the evidence, Guiliano rennumbers both parts of the homiliary (Winter and Summer). This new numeration is due to the addition of new entries to the homiliary and a reassessment of existing entries, which shed new light on its composition. Even though there is a significant change in the numeration, its importance lies more in the modifications themselves rather than just the renumbering, as it primarily stems from the addition and reassessment of entries.

Guiliano usefully provides comparative tables between his numeration and that of Réginald Grégoire, which allows for a visual understanding of the modifications that have taken place. The new reconstruction increases the total entries in the homiliary from 244 to 247 (243 patristic readings, two sets of lessons for Christmas and Epiphany, and additional lessons for the feasts of Saint Martin and the Nativity of Mary). The winter section now contains 114 entries (previously 110), and the summer section has 133 (previously 134). Most of the renumbering occurs in the summer volume, specifically within entries 38-94 (Guiliano’s numeration).

The second part, “*Per totius anni circulum: Paul’s Liturgical Year*” (pp. 67-89), builds upon this updated reconstruction. Guiliano proposes that the homiliary was likely composed between November 797 and October 798. Moreover, he also emphasizes the need for a complete critical edition of the homiliary’s rubrics as a crucial element in reconstructing Paul’s text, following Reginald Grégoire’s model. However, that is something that he does not address in the current book.

In the third part, “*En iutus patris Benedicti: The Composition of the Homiliary*” (pp. 91-122), Guiliano delves into the question of authorship, specifically whether Paul should be considered an author or “merely” a compiler. To answer it, Guiliano begins by examining the homiliary’s preface, raising two central questions: “How do the prefatory materials represent or describe the homiliary and its creation? Who is said to be responsible for its contents? That is, who is its author?”. Guiliano argues that creating the homiliary involved more than a solitary “author” at Montecassino; it required patronage, a network of contacts, copyists, access to multiple libraries, and, moreover, divine assistance as with the case of Saint Benedict. Guiliano does not pursue establishing connections between Paul the Deacon’s homiliary and that of Alano de Farfa, dismissing this idea due to the small number of overlapping texts and the presence of anonymous texts in Alan’s homiliary (although an extended analysis on this topic would have been interesting). Based on catalogues produced between the 8th-10th centuries, Guiliano affirms that none of the Carolingian libraries had all the works used by Paul the Deacon, implying that he sought access to various copies to resolve ambiguous readings, underscoring the importance of travelling. Therefore, Guiliano suggests that although Paul the Deacon and Charlemagne are central to the homiliary’s composition, its authorship could be attributed to multiple factors. Paul is the

author by selecting, ordering, arranging, and editing, which of course adds to Paul's own composition of the preface.

Guiliano also offers an important analysis of the texts contained in the homiliary. By reappraising Paul the Deacon's supposed author identification for each text, Guiliano reorganizes the author attribution based on modern identification. This reveals that Bede, Maximus II (Italian bishop distinct from Maximus of Turin), Leo, and Gregory were, in fact, the most used authors. In addition, Guiliano reveals the existence of more authors than Paul had identified in the rubrics, which demonstrates that Charlemagne's programme to correct spurious readings was always deemed to fail at some level. To complement that, Guiliano also offers a possible list of works that Paul might have had access to and incorporated into his homiliary, even though he likely read more sources than those used when composing his work.

The fourth chapter, titled "*Per sacra domicilia Christi: The Dissemination of the Homiliary*" (pp. 123-162), examines the homiliary's dissemination and impact. In this chapter, Guiliano confronts the arguments made by those who claimed that it was a popular homiliary with significant circulation but lacked sufficient manuscript evidence to support this claim. He proves that in fact it was widely used and adapted. Most importantly, Guiliano presents us with two *stemmata codicum* for the summer and winter portions (respectively pp. 155; 159), which allows him to conclude that these two parts were disseminated separately and at different speeds. These two *stemmata*, albeit important, still need further development and analysis, as the author recognizes.

In the fifth chapter, entitled "*Optima decerpens: The Theology of Paul's Collection*" (pp. 163-197) the author takes on the task of exploring various theological topics related to the collection of Paul's writings within the context of the Carolingian Reformation. Here Guiliano delves into the Gospel exegesis, doctrinal sermons, the presence of the Bible, Trinitarian relations, Christology, eschatology, and ethics. He shows that Paul the Deacon's homiliary addresses similar topics to Alcuin's letter to the Avars and meets and exceeds the demands of Charlemagne's *Admonitio Generalis*.

In the sixth chapter, entitled "*Tradimus: The Use of Paul's Homiliary*" (pp. 199-243) Guiliano examines liturgical and manuscript evidence for the use and reception of Paul's homiliary. According to Guiliano, this evidence demonstrates that it had different uses, such as preaching, liturgical reading and private study (or devotion?). Overall, the reception of Paul's homiliary was widespread, with different communities adapting, amplifying, abbreviating, and extracting from it according to their specific needs.

In the final part, the book presents five appendices. The first four are new critical editions of the homiliary's preface, including Charlemagne's *Epistola Generalis*. The last appendix is an extensive list of 408 existing copies that demonstrate the influence of Paul the Deacon's homiliary. These copies span from the 9th to the 16th centuries (pp. 263-299). This is an important contribution, but it is acknowledged that further analysis is required due to digitization and modern

re-examinations that may alter the proposed dating and typology. For instance, there are some minor errors, such as the dating of ms. Firenze, Biblioteca Medicea Laurenziana Plut. 16.41, which is not an 11th century homiliary but rather from the 12th century. Guiliano has possibly relied on Angelo Maria Bandini's 18th-century catalogue (which attributed it to the 11th century), but more recent studies offer a different dating for its composition (See Garrison (1958), Berg (1968) and Guglielmetti (2007)).

In conclusion, Guiliano's monograph is a commendable addition to the field of medieval studies. The monograph's clear and engaging style makes it a compelling work in the study of medieval homiliaries and their significance in the Carolingian period and beyond.

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CHRISTHINE BÉNÉVENT, ROMAIN MININI, LUIGI-ALBERTO SANCHI (edd.), *Les Noces de Philologie et de Guillaume Budé. Un humaniste et son oeuvre à la Renaissance*, Paris, École des Chartes, 2021. 592 pp. ISBN 978-2-35723-160-3

No prefácio, os editores apresentam um conspecto substancial da obra deste grande humanista, juntamente com Erasmo o vulto mais representativo de um Humanismo do Norte, cuja ação está na origem de instituições tão prestigiadas como o Collège de France e a Bibliothèque Nationale.

A primeira parte é dedicada ao autor e à sua época. M. Huchon salienta o papel de Budé no seu tempo, assinalando a celebração da eloquência e desfazendo equívocos criados pelo *topos* da humildade de B. em relação ao seu domínio da língua francesa, nomeadamente na obra *Institution du Prince*. E. Krob analisa os frescos da galeria de François I no castelo de Fontainebleau, verdadeiro programa iconográfico de encaminhamento para a sabedoria, relacionando-os com os textos e as ideias de B. de forma convincente. R. Cooper, no artigo “G. Budé entre “ma maistresse Philologie” et le “cryme de flatterie”, dá conta da compreensão por parte de Budé, cortesão hábil, da utilidade de lisonjear o rei com a oferta de manuscritos luxuosos e iluminados pelos artistas da corte. “Définitions et fonctions de la Philosophie dans l’Institution du prince”, de M. Couzinet, assinala os vários sentidos do termo “philosophie” em Budé e o seu esforço na defesa do grego na Sorbonne, contra os seus mestres teólogos que apenas valorizavam a autoridade da Vulgata, e o seu projeto de criação de uma cadeira de eloquência, apoiando-se na autoridade dos textos de Quintiliano.