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Fonds Wetenschappelijk Onderzoek
Research Foundation – Flanders



MEDIEVAL LIÈGE AT THE CROSSROADS OF EUROPE MONASTIC SOCIETY AND CULTURE, 900-1300

During the high Middle Ages, the bishopric of Liège found itself at a cultural crossroads between the German Empire and the French lordships. As such, it has been described as an interesting “point de rencontre et pénétration de deux grandes civilisations.” The same idea continues to echo in contemporary parlance: “Gaul considers us its most distant inhabitants, Germany as nearby citizens. In fact we are neither, but both at the same time.” Medieval monastic communities in Liège were key sites of this interpenetration, actively participating in the cultural developments, social networks, and political structures of both regions.

This conference will address the problem of monastic identity and its formation in a region that was geographically wedged between two complex and competing socio-political powers. It will investigate how monastic communities negotiated the uncertainties of this situation, while also capitalizing on the opportunities it presented. These questions will be organized around three thematic strands. The first strand, Textual Transmission, will examine the circulation of texts and manuscripts between Liège and its surrounding territories. A second strand on Social Regulation will be devoted to novel forms of control and coercive power exercised by and upon monastic communities in the bishopric of Liège. A final strand will focus on Corporate Individuation and explore how monasteries fashioned their own social and cultural identities in response to the often contentious developments in Liège.

FRIDAY 18 NOVEMBER - TEXTUAL TRANSMISSION

10.30 **REGISTRATION AND COFFEE**

11.00 **INTRODUCTION**

Steven Vanderputten, Ghent University (BE)

11.20 **TEXTUAL TRANSMISSION BETWEEN LIÈGE AND REIMS**

CHAIR: ANNE-MARIE HELVÉTIUS, Université du Littoral (FR)

Tjamke Snijders, Ghent University (BE)

“Saintly Presence in Manuscripts from Liège and Flanders:
From Isolation to Exchange”

Diane Reilly, Indiana University (USA)

“Reims, Liège and Institutional Reform in the
Central Middle Ages: The Manuscript Evidence”

discussion

12.20 **LUNCH**

13.20 **KEYNOTE I**

CHAIR: STEVEN VANDERPUTTEN, Ghent University (BE)

Rodney Thomson, University of Tasmania (AU)

“The Library of the Abbey of St Laurence, Liège, in
the Twelfth Century: A Reflection of Two Cultures”

discussion

14.20

COFFEE

14.40

TEXTUAL TRANSMISSION BETWEEN LIÈGE, REIMS AND COLOGNE

CHAIR: JAY DIEHL, Long Island University (USA)

Klaus Krönert, Université Charles-de-Gaulle/Lille 3 (FR)

“Between Identity, History and Rivalry: Hagiographic
Legends in Trier, Cologne and Liège”

Sara Moens, Ghent University (BE)

“An Inquisitive Monk at the Crossroads between the
Rhineland and Tours: Transmission of Ideas, Texts, and
Fame within the Network of Guibert of Gembloux
(1124/25)”

discussion

15.40

SOCIAL REGULATION: ABBOTS, AGENCY AND LORDSHIP

CHAIR: TJAMKE SNIJDERS, Ghent University (BE)

Helena Vanommeslaeghe, Ghent University (BE)

“Wandering Abbots: Abbatial Agency and Stabilitas Loci in
Eleventh-Century Liège”

Nicolas Schroeder, Université Libre de Bruxelles (BE)

“Imperial Abbey meets French Lordship: Stavelot-
Malmedy and the county of Luxembourg under Thibaut of
Bar and Ermesinde (1197-1247)”

Discussion

19.00

SPEAKERS' DINNER

SATURDAY 19 NOVEMBER – SOCIAL REGULATION AND INSTITUTIONAL DEVELOPMENT

10.00

KEYNOTE II

CHAIR: STEVEN VANDERPUTTEN, Ghent University (BE)

John van Engen, Notre Dame University (USA)

“Recluses, Beguines, New Nuns? On the Religious Women of Liège in the Early Thirteenth Century”

discussion

11.00

SOCIAL REGULATION & INSTITUTIONAL DEVELOPMENT

CHAIR: JEAN-PIERRE DEVROEY, Université Libre de Bruxelles (BE)

Jay Diehl, Long Island University (USA)

“Libraries and Masters at St Laurence: Re-thinking Monastic Schools and Rupert of Deutz’s Early Career”

Alain Dierkens, Université Libre de Bruxelles (BE)

“Les Miracula sancti Ursuari (BHL 8421-8424) et la production hagiographique à Lobbes au XIe siècle”.

discussion

12.00

LUNCH

13.00

INSTITUTIONAL DEVELOPMENT: THE CASE OF SAINT-HUBERT

CHAIR: STEVEN VANDERPUTTEN, Ghent University (BE)

Brigitte Meijns, Katholieke Universiteit Leuven (BE)

“The Spread of the Ideas of the Eleventh-Century Church Reform in the Diocese of Liège and the Abbey of Saint-Hubert”

Michel Margue, Université de Luxembourg (LU)

“Le regard sur l’autre: Processus d’identification monastique dans le *Cantatorium* de Saint-Hubert (début XIIe s.)”

discussion

14.00

CONCLUSIONS

Alexis Wilkin, Université Libre de Bruxelles (BE)

ORGANISATION

LOCATION

Royal Flemish Academy of Belgium for Science and the Arts (KVAB)
Academy Palace
Hertogsstraat 1
1000 Brussels, Belgium

KEYNOTE SPEAKERS

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John van Engen (University of Notre Dame)

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Steven Vanderputten (Ghent University)

SCIENTIFIC COMMITTEE

Arnoud-Jan Bijsterveld (Tilburg University)
Georges Declercq (Vrije Universiteit Brussel)
Jay Diehl (Long Island University)
Brigitte Meijns (Katholieke Universiteit Leuven)
Diane Reilly (Indiana University)
Benoît-Michel Tock (Université Marc Bloch, Strasbourg)

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Ghent University

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ABSTRACTS

KLAUS KRÖNERT

Between Identity, History and Rivalry: Hagiographic Legends in Trier, Cologne and Liège

The essay of Klaus Krönert – « Between identity, history and rivalry: hagiographic legends in Treves, Cologne and Liège » – tries to show how during the 10th and the 11th centuries the history of Treves had been used to create a local identity, which could later be exploited for political aims. Thus, the apostolicity of the foundation of the see of Treves attributed to Eucharis, Valerius and Maternus, disciples of St Peter, had, in a first step, been developed in the hagiographical production of the abbeys of the city and then, in a second step, had been used to claim the Primacy, an important privilege in the imperial Church. However, this strategy turned out to be dangerous, because on several occasions clergymen of the ecclesiastical province of Cologne – one of the rivals of Treves – called in question the version of history that the monks of Treves had developed: in particular Heriger de Lobbes revealed an important anachronism concerning the episcopacy of Maternus, who was also the bishop who founded the sees of Cologne and Liege.

MICHEL MARGUE

Le regard sur l'autre : processus d'identification monastique dans le Cantatorium de Saint-Hubert (début XIIe s.)

Les recherches récentes sur les processus de construction identitaire montrent que l'identification à une représentation commune se construit en général par la création d'une image de l' « autre » et par délimitation

par rapport à celle-ci. Dans le cas présent du monde monastique liégeois vers 1100, l' « autre » correspond principalement au monde séculier et plus particulièrement à la société laïque, dont essentiellement l'aristocratie. L'analyse d'une source littéraire très riche, la Chronique de l'abbaye ardennaise de Saint-Hubert dite « Cantatorium », permettra de montrer comment le monde monastique se définit par rapport à l'image qu'elle donne de la noblesse et de la ministérialité. Loin d'être présentés comme un simple négatif de la société monastique, nobles et chevaliers sont l'objet d'une représentation nuancée : celle-ci met l'accent tant sur les relations entre monde monastique et monde laïque que sur les divergences de comportement entre les comtes et leurs ministériaux. À l'aide des rares données des sources diplomatiques et archéologiques on pourra tenter une confrontation des représentations fournies par le Cantatorium avec des sources complémentaires.

BRIGITTE MEUNS

The Spread of the Ideas of the Eleventh-Century Church Reform in the Diocese of Liège and the Abbey of Saint-Hubert: the Abbacy of Theodoric I (1055-d.1086)

Since Alfred Cauchie's *La Querelle des investitures dans les diocèses de Liège et de Cambrai* from 1890-1891, the abbey of Saint-Hubert-en-Ardenne has been considered to have been a centre of Gregorian ideas under the direction of Theodoric I (1055- d.1086) and Theodoric II (1086-1093). Also, more recently, scholars such as I.S. Robinson, L. Kupper and J. Van Engen have stressed the importance of Saint-Hubert in the spread of reform ideas in the diocese of Liège or even in the whole of Lotharingia. This image is largely based on the contents of the abbey chronicle, the *Cantatorium*, written in all probability by the monk Lambert the Younger

around 1106. Here the picture emerges of a religious house fiercely loyal to Rome and staunchly resisting the episcopate of Liège; a stubborn opposition which turned out to be, however, detrimental to the tranquility, harmony and even the continuity of their own community. In this paper the reputation of Saint-Hubert as a bulwark of papal reform will be critically assessed, by turning to the more contemporary sources that shed a light on the abbacy of Theodoric I, which will be the primary focus of our discussion. By analyzing the correspondence of Gregory VII (1073-1085), the contents of his bull of 1074 for Saint-Hubert and its reception in the episcopal milieu in Liège, we will try to determine the precise nature of the relation between the papacy and the abbey of Saint-Hubert. The *Vita* of abbot Theodoric, written shortly after the abbot's death in 1086, will also be taken into account. Especially the representation of its protagonist as a model abbot respected by his brethren and appreciated by all echelons of the clergy, in Liège and elsewhere, rather than an uncompromising standard-bearer of Roman reform, needs further explanation. Finally, the presence of an end-eleventh-century manuscript in Saint-Hubert (today: Namur, Musée archéologique, ms 5) of the *Collection in Seventy-Four Titles*, a canonical collection almost certainly produced during the papacy of Gregory VII in Italian reform circles, might lead to a better understanding of the strategies employed by the reform papacy to disseminate its revolutionary ideas and to grasp the role effectively played by abbot Theodoric I of Saint-Hubert.

DIANE J. REILLY

Reims, Liège and institutional reform in the central Middle Ages: the manuscript evidence

For generations, records of the famous school-masters of the diocese of Liège and the archdiocese of Reims, and the well-preserved library lists from in and around Liège, have allowed scholars to reconstruct the educational environment of monasteries and cathedrals in both provinces on the chronological brink of the blossoming of scholasticism and the more famous university schools. While some scholars have contrasted the supposedly largely secular and court-oriented pedagogy of the cathedrals with the scriptural focus of monastic education, others have acknowledged the continuity between those who attended such cathedral schools and those who later served as the chief reforming lights of monastic orders in both the archdiocese of Reims and the prince-bishopric of Liège.

I will examine one expression of this shared educational and theological ideology in manuscripts preserved in the monasteries and cathedrals of both realms. Throughout the eleventh century, monasteries and cathedrals within the spheres of influence of Richard of Saint-Vannes, Gerard of Cambrai, Poppo of Stavelot and others produced monumental and lavishly decorated manuscript copies of Latin works attributed to the first-century Jewish historian Flavius Josephus, including *De Bello Judaico*, *Antiquitates* and the *Passio Machabeorum*. While Josephus's works later became useful sourcebooks for churchmen who sought to defend Christian efforts to reconquer the Holy Land, by allowing them to "prove" the justice of Jerusalem's destruction in Late Antiquity, in the eleventh century the context and appearance of these manuscripts instead suggest that their makers were attempting to foster a generously defined view of biblical history. This manuscript focus on the historical basis of scripture, rather than the metaphorical scriptural interpretation more traditionally associated with monasteries, is an early herald of scholasticism. It also

serves to unite the institutional and educational perspectives of monasteries and cathedral schools in both ecclesiastical domains in the wake of the reform movements that recast communal practice among both monks and cathedral canons governed by Reims and Liège.

TJAMKE SNIJDERS

Saintly Presence in Manuscripts from Liège and Flanders: From Isolation to Exchange

An analysis of the relations between independent monasteries during the high medieval period can be an extremely revealing inroad into many questions of doctrine, discipline, identity and intellectual environment. One way to approach this issue is through a systematic analysis of sources that contain indirect information about possible networks. This paper will focus on the presence and dissemination of saints in the preserved manuscripts from the Southern Low Countries as an indicator for informal network relations between Benedictine houses from Flanders, Liège, and the border region of Cambrai.

In the early tenth century, most of the hagiographical production revolved around by Flemish houses and local interests, which changed when the early eleventh-century community of Saint-Ghislain started to expand their network by incorporating the patron saints of reformed houses in both Flanders and Liège into their own manuscripts. This initiative was not echoed in many houses, except for the Liège monasteries of Saint-Jacques and Saint-Laurent. During the Investiture Crisis, they produced a large number of hagiographical manuscripts that showcased their interest in Flemish patron saints. Their interest in Flemish saints waned in the twelfth century, whereas the Flemish monasteries were only now starting to incorporate larger numbers of Liège and Imperial saints into their

manuscripts. Remarkably, it is only at this point that the first formal contacts between Liège and Flanders start to appear in the charters, and that the first regional Chapters start to be organized. These findings underline the highly pragmatic context of manuscript production during these centuries. Even more importantly, they indicate that informal, hagiographical contacts between Benedictine communities in Flanders, Cambrai and Liège may have served to clear the way for the more formalized networks of the twelfth and thirteenth centuries.

PRACTICAL DETAILS

CONFERENCE

Royal Flemish Academy of Belgium for Science and the Arts (KVAB)
Academy Palace
Hertogsstraat 1
1000 Brussels, Belgium

SPEAKERS' DINNER

Le Cap, Restaurant & Bar
Place de la Vieille Halle aux Blès, 28
1000 Brussels
Friday, 19:00

HOTEL

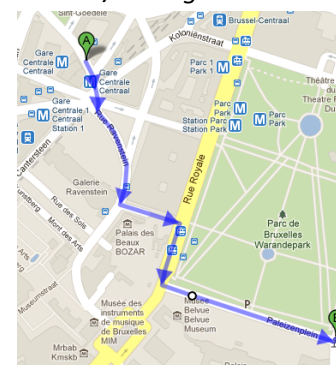
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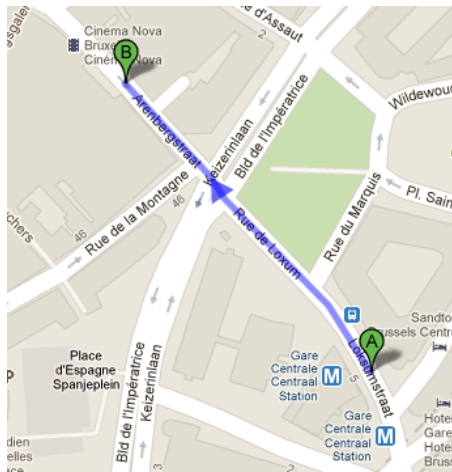
MAPS

- From Brussels Central Station to the Academy Palace (0,8 km)
 - <http://tinyurl.com/3hkqol6>
 - Follow the *Rue de Loxum/Loksumstraat*
 - Cross the *Rue des Colonies/Koloniënstraat*
 - Continue on the *Marché au Bois/Houtmarkt*
 - Slight left turn on the *Rue Ravenstein/Ravensteinstraat*
 - Turn left on the *Rue Baron Horta/Baron Hortastraat*
 - When you reach the *Rue Royale/Koningsstraat* at the edge of the park, follow it to the right
 - Turn left on the *Pl. des palais/Paleizenplein* along the edge of the park. You will see the Belgium Royal Palace on your right. The Academy Palace is located at the end of the street, on *Rue Ducale/Hertogsstraat 1*.



- From Brussels Central Station to Hotel Scandic Place (0,2 km)

- <http://tinyurl.com/3hugjmw>
 - Follow the *Rue de Lozum/Loksumstraat*
 - Cross the *Bld. de l'impératrice/Keizerinlaan*
 - Continue on the *Rue d'Arenberg/Arenbergstraat*
 - The hotel is on your right, at no. 18



- From Hotel Scandic Place to Restaurant *Le Cap* (0,7 km)

- <http://tinyurl.com/3ew5u7q>
 - Starting from the *Rue Arenberg/Arenbergstraat*, turn right at the *Rue de la Montagne/Bergstraat*
 - Cross the *Rue du marche aux herbes/Grasmarkt* (slight left turn)
 - Continue on the *Rue des eperonniers/Spoormakersstraat*
 - Cross the *Place St Jean/St Jansplein*, and take the *Rue de l'hôpital/Gasthuisstraat*
 - Turn right at the *Place de la Veille Halle aux Blès/Oud Korenhuis*. Restaurant 'le Cap' is at no. 28.

