

Poitiers, is likely to have heard the news well before Easter 1171, since its details were known in the French kingdom by mid-January, proclaimed to the council assembled by William of Sens on 24 January, and carried south to the papal court in Tusculum, being publicised at every halt along the way; the phrase ‘utramque provinciam Anglorum’ referred to the ecclesiastical provinces of Canterbury and York, not to ‘Henry’s continental domains, as well as the island kingdom proper’ (p. 83); John’s one-sentence list of generic miracles, suspiciously close to Matthew xi.5, contains no chronological markers; there is no reference to the so-called ‘stalled canonization’, and the unidentified ‘bull’ (p. 84 n. 86) could not have been known to John, since it was part of a *responsum* (July 1172) to the king of Sweden, which did not enter the legal tradition until the late 1180s. Neither these nor other questionable statements (for example, Winroth did not argue that the *Decretum* ‘may have been composed earlier than one assumed for a long time’ [p.21], but the opposite; St Bernard was not ‘bishop of Clairvaux’ [p. 223]) affect the overall quality of the anthology, however. Its purpose, to provide a *vade mecum* to lead readers into critical encounters with the paradoxes of the life, outlook and writings of the enigmatic John of Salisbury, is fully realised.

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*Église, richesse et pauvreté dans l’Occident médiéval. L’exégèse des Évangiles aux XIIe–XIIIe siècles.* By Emmanuel Bain. (Collection d’études médiévales de Nice, 16.)

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This is a fine, fine book, worth reading for its contributions to scholarship, and deserving a discussion of its conceptual framework. To summarise it chapter-by-chapter would be tedious; this review will therefore limit itself to highlighting its strong points and pondering, alas too briefly, on its theoretical limitations.

Notwithstanding the title, Bain reaches back to late antique and early medieval commentaries, which enable him to show how far twelfth- and thirteenth-century exegesis was different. During the Middle Ages, the several Gospel passages dealing with wealth and poverty tended to be commented upon independently of one another. They thus had their own traditions of interpretation, and provided different models for different status groups, including clerics, monks, laymen and the actual poor. Exegesis very much erased the latter group until the twelfth century, which was also the point when voluntary poverty was ‘invented’. In the earlier period, an individual monk’s renunciation of wealth signalled obedience and grounded lordship in heaven. Poverty was not in itself a value, for what mattered was the inner attitude to possession, nor were the actual poor a real topic. Clerical possession, from initially being allowed, soon became a right.

In the twelfth century the category of the ‘voluntary poor’ makes an appearance (the Cistercians in particular so self-define themselves) and upon this ground a claim to superiority *vis-à-vis* older monasticism and powerful laymen. Simultaneously, the schools insist anew on actual poverty (including Christ’s), and yet extend the approval of clerical administration of wealth to rich laymen. In dialogue with Giacomo Todeschini, Bain reveals that while high medieval

Gospel exegesis did approve of the management of wealth, it nowhere promoted the increase of wealth. No pre-Calvinist capitalism here, then.

Bain oscillates between his school's neo-Marxist synthesis (more on this later) and precise awareness of diversity in learned medieval exegesis. Franciscan and Dominican exegetical understandings of poverty, wealth and charitable giving, which are here presented convincingly, could not be more different from one another. Franciscans were radical in their rejection of possessions; they identified themselves *de facto* as the sole legitimate recipients of charitable giving and tended to forget the real needy (here Bain agrees with Kenneth Wolf's polemical *The poverty of riches*); and they placed a clear barrier between themselves as an elite with 'authority' (here, as too often, Bain also speaks of 'domination') and the laity. Dominicans also claimed superiority, but more along a continuum that did not separate them from the laity; and they were more accepting of wealth.

Another substantial thesis of this book is that Gospel exegesis was not a laboratory for new positions; it tended rather to refract those elaborated in other genres. Its audience was principally an internal, clerical one (one wonders then about how this meshes with the thesis that exegesis prepared positions for preaching). Even for Peter the Chanter (whom historians consider the most radical Parisian moral theologian), Gospel commentaries focused on 'the distinction between clergy and laity, more than [on] any in-depth reflection on what sort of lending laymen might be permitted' (p. 298). 'Distinction' (here we come to the critique): in what this reviewer considers a form of risky incest between Bourdieu's sociology and medieval intellectuals' practice, the scholastic art of finely parsing out the meaning of words and texts, *distinctio*, served consciously the aim of keeping the status barrier between clerics (or monks) and the laity, the French *distinction [sociale]*. Like Dominique Iogna-Prat and his circle, Bain had better think again about the nature of 'domination' and 'system', and distinguish [*sic*] more carefully between willed, explicit strategies and the (potential) effects of a discourse in the Foucauldian sense of the term. Bain, for instance, posits an intentional combination of 'protection' and 'guilt-trip induction (*culpabilisation*)' (p. 276), ensuring domination. More tentatively, Bain states first that the priority given in the thirteenth century to 'spiritual alms' (for example, baptism, conversion, self-judgement) over material alms reduces the importance of physical acts of mercy, because 'the point is to strengthen the place of the Church [which dispenses these 'spiritual' mercies] in society' (p. 322); in the following sentences, however, this 'stake' ('enjeu') no longer sounds intentional. On another topic, Bain writes that 'one of the consequences if not stake (*enjeu*)' of an interest in distinguishing voluntary and involuntary poor. Consequences and stakes are indeed not the same; we have here a revealing moment that puts the finger on this book's slippage between systemic results and what is (to unpack here the French term *enjeu*) waged and put in play.

Bain, on the basis of excellent textual analysis, and with reliable results, has chosen to force his conclusions into the Marxist structuralist model initially suggested, and brilliantly so, by Alain Guerreau, and since then pushed by Iogna-Prat's circle. Variations among exegetes all become variations within a single, unitary ideological structure and with a single aim – to preserve the domination of the 'ecclesial institution'. Given that the ecclesia was *par excellence* the medieval form for totality, this is either false or self-evident. A longer review would be

necessary to discuss this model's limits and major weaknesses; let it just be said here that it impoverishes the ideological diversity that Bain himself documents and that it is guided by a hermeneutics of suspicion. The reviewer's dissenting opinion, however, does not diminish his appreciation for the quality of this work and the substantial results therein presented.

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*Nicolai Maniacoria. Suffraganeus bibliothecae.* By Cornelia Linde. (Corpus Christianorum. Continuatio Mediaevalis, 262.) Pp. lxxxvii + 213. Turnhout: Brepols, 2013. €165. 978 2 503 5483 8  
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The *Suffraganeus bibliothecae*, most likely composed some time in the 1140s by the Roman scholar Nicolaus Maniacoria before he left the Lateran to become a Cistercian monk, is an unusual Bible commentary (surviving, incomplete, only from Genesis through to the Psalter) devoted to the textual criticism of the Vulgate text of the Old Testament. It is here edited for the first time: it had hitherto attracted attention only for its prefatory material and the commentary on the Hebrew Psalter. Other works by this little-known author include an edition of the *Psalterium Romanum* (of which only the preface has been published), the *Libellus de corruptione et correptione Psalmorum et aliarum quarundam scripturarum* (devoted to the textual criticism of the Gallican Psalter, edited by V. Peri in 1977), and the still unpublished *vitae* of his mother Constantia, who commissioned some of his writings, and St Jerome, who was in many ways his role-model. Maniacoria, as Cornelia Linde's wide-ranging German-language introduction reveals, demands our attention not just for his contributions to the principles of biblical textual criticism (with interesting differences between theory and practice), but also for his engagement with the Hebrew text of the Old Testament. He can be placed, broadly speaking, in the orbit of what Smalley called the 'school of St Victor' (he quotes Hugh extensively, and yet was probably writing somewhat earlier than Andrew, who was some ten years his junior), but Linde associates his access to the Hebrew Bible and exegesis more with the Jewish community in Rome, where he plausibly claims to have had personal contact with Jewish scholars. Indeed Linde, although a master of scepticism, thereby presenting us with a quite new view of Maniacoria's life and works that is much better founded than hitherto, is willing to go as far as to suggest direct contact with the Jewish scholar Abraham ibn Esras, who, like the author of the *Suffraganeus*, was living in Rome in the 1140s. The critical edition, which is based on the two extant manuscripts, is expertly presented and stands out for its wonderful apparatus documenting the relationship to Vulgate readings, sources and parallels. It provides an excellent foundation for further study of the Bible in the twelfth century, the history of biblical textual criticism, and the interaction of Jews and Christians in medieval Europe.

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