

regents or guardians were wives (occasionally a mother, brother or even a minor son), one might well conclude that a wife assumed her husband's rule as a matter of course, as a spousal right and responsibility, while continuing to control her dowry and dower property. That speaks to the nature of elite families in the twelfth century, which recent studies have shown to have been inherently conjugal. When a count of Blois, Champagne or Flanders accepted the risks of a crusade, he naturally would leave his lands and office in the hands of his closest relative, in most cases his wife. Park has made an important contribution in presenting regency, for a crusade or otherwise, as an integral part of the aristocratic family's experience, one that deserves far greater attention in all studies of medieval families.

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Codex Udalrici. 2 vols. Edited by Klaus Nass. (Monumenta Germaniae Historica, x.)

Pp. cxxvi + 338, v + 747. Wiesbaden: Harrassowitz Verlag, 2017. €198. 978 3 447 10946 8

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'All in all, perhaps the most important [source] for German history in the time of the investiture contest.' This is Carl Erdmann (quoted here at p. vii), one of the greatest scholars of the period, on the so-called *Codex Udalrici*, a large early twelfth-century compilation of Latin letters, charters, poems and other short texts, which has now appeared in its first (virtually) complete modern edition, a splendid effort by Klaus Nass. Johann Georg Eccard first printed the *Codex Udalrici* in 1723, with numerous errors. Plans were first made for a scholarly edition in the *Monumenta Germaniae Historica* in 1831. In 1869 Philipp Jaffé, driven out of the *Monumenta* after years of suffering at the hands of the increasingly authoritarian president Georg Heinrich Pertz, published a reordered and abbreviated version in his own *Bibliotheca Rerum Germanicarum* series. Researchers with no access to the manuscripts have, until now, been forced to rely on a combination of Jaffé and Eccard. A series of eminent Germanophone medievalists have commented extensively on the *Codex Udalrici* and its making, but, for the uninitiated, the discussion has often been inaccessible. Now, however, thanks to Nass and the *Monumenta*, we have no excuse for not engaging seriously with this most fascinating witness to the intellectual, political and religious upheavals of the late eleventh and early twelfth centuries.

The *Codex Udalrici* was, manifestly, compiled at Bamberg Cathedral. The compiler named himself in a dedicatory poem to Bishop Gebhard of Würzburg (no. 1), dated to 1125. Udalrics abounded in twelfth-century Germany, but Nass is confident in his identification of the compiler with Udalric, *custos* of Bamberg (pp. xiv–xx). According to Nass's reconstruction (pp. xxi–xxv), the *Codex Udalrici* was compiled in phases, beginning no later than 1122 (or, probably, 1118), with a final Bamberg version, represented in this edition, completed in 1134, which included revisions postdating Udalric the *custos*'s death in 1127. There is no direct manuscript witness to this process, but two complete and five incomplete copies survive, all from the twelfth century.

Overall, the *Codex Udabricsi* contains 395 texts: 22 poems, 113 charters, 228 letters and 32 miscellanea (formulas, synodal decrees, papal legislation, polemics, short narratives, oaths). Nass has left out only two of the lengthier Investiture Contest polemics (nos 34 and 196), both published elsewhere in the *Monumenta*. The compilation is roughly organised by genre, and chronologically within the letter section. The earliest texts date from the seventh century, but the clear majority are from time of the Investiture Contest. 161 texts survive only in the *Codex Udabricsi*. For the rest, Nass has taken the trouble to record textual differences from relevant manuscripts outside of the *Codex Udabricsi* tradition in his critical apparatus. This is important: it gives us a sense of the extent to which Udalric and his continuator(s) manipulated their source material. Nass is cautious here. Unlike several previous scholars he sees little evidence of extensive tendentious or stylistic alterations, for all that Udalric sometimes abbreviated or clarified his sources. Nass departs from previous scholarship in his assessment of the purpose and reception of the *Codex Udabricsi* too. He argues that the selection of texts was based on content, not form or style. Some notaries at the twelfth-century imperial chancery knew a version of the *Codex Udabricsi*, or at least its charter portion, but did not use it systematically. The *Codex Udabricsi* was, Nass concludes, not a classroom or chancery book, but a collection of useful knowledge, likely intended for clergy striving for or destined to high office. It provided a comprehensive juridical and historical basis for dealing with the challenges that a provost or a bishop could face in the exercise of his duties.

Few might read these volumes from cover to cover, but the cumulative effect is fascinating. A world opens up, a world of men (mostly: ten texts – nos 4, 9, 11, 130, 136, 138, 182, 210, 280 and 383 – are addressed to or issued by women) flattering, patronising, bargaining, counselling and recommending their way through public life. This elite ecosystem of favours and sycophancy was disturbed by war, disagreement and excommunications *en masse*, but not shattered. One can see potential corruption everywhere, and the reformist obsession with simony begins to make perfect sense, as does the acute incentive – on all sides – to formalise public relationships, and to provide a legal basis for hierarchies, offices and landholding. Not only individuals, but communities as well (in the *Codex Udabricsi* primarily cathedral chapters), emerge as confident participants, albeit with their own internal problems, often conceptualised as reflections of the larger disputes. Peter, a highly-recommended but disappointing new schoolmaster at Bamberg in around 1100, is a salient and very human example: he taught novelties and disobeyed his superiors, insisted on a canonical trial, and, following his suspension by the chapter, shouted back that he'd rather throw himself in the river than give up his prebends (nos 241–5).

The *Codex Udabricsi*'s letter selection is studiously bipartisan, alternating imperial and papal viewpoints. Udalric knew that most people caught in the middle of the investiture contest – like his bishop, Otto (1102–39) – had to be able to play both sides. His dedicatee, Gebhard of Würzburg, certainly needed well-weighed advice: appointed by Henry v whilst still a layman, just before the Concordat of Worms (nos 326–7), he spent the first twenty-eight years of his thirty-seven-year episcopate in dispute with his chapter and the papacy, with lengthy periods in excommunication. Gebhard's case is a reminder of how long and how much the

papal-imperial dispute continued to resonate after its formal end. Today's medievalists have, with some exceptions, fallen out of love with the Investiture Contest. The grand old themes – Church versus State, the 'de-sacralisation' of kingship, and so on – have lost much of their lustre. Church reform is increasingly conceptualised primarily in a local context, anchored in the contingencies of power struggles and local economies, rather than as a centrally-directed intellectual movement. In the end, for this reader, the great value of the *Codex Udalrici* is that it allows us, better than any other document, to re-connect big ideas with small realities. As much as the grand chronicles and fierce polemics, it brings the period to life in all its complexity and relevance.

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Il Perdono di Assisi. Storia, agiografia, erudizione. Edited by Stefano Brufani. (Medioevo Francese, cataloghi I.) Pp. lii + 346 incl. 151 colour figs. Spoleto: Centro Italiano di Studi Sull'Alto Medioevo, 2016. €50 (paper). 978 88 6809 107 1

Il Perdono di Assisi e le indulgenze plenarie. Atti dell'incontro di studio in occasione dell'VIII centenario dell'indulgenza della Porziuncola (1216–2016). S. Maria degli Angeli, 15–16 luglio 2016. Edited by Stefano Brufani. (Medioevo Francese, Figure e temi francescani, 6. Collana della Società internazionale di studi francescani, 33.) Pp. x + 302 incl. 14 figs and 11 tables. Spoleto: Centro Italiano di Studi Sull'Alto Medioevo, 2017. €40 (paper). 978 88 6809 154 5
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The Portiuncula indulgence, an important event in Franciscan hagiography, featured prominently in the reports given in the *Legenda de vita et miraculis Beatae Margaritae de Cortona. Il libro della beata Angela da Foligno* left accounts of her pilgrimages to the Portiuncula in 1291, shortly after she was admitted to the Third Order of St Francis in her native Foligno, and again in 1300. Another celebrated pilgrim was Margery Kempe, the Norfolk mystic, who visited Assisi for the celebration of the Portiuncula in 1414 and met an English friar there. The indulgence was of particular importance for the friars of Umbria and it quickly found its way into the order's missals and liturgical calendars on 1 August. The eighth centenary of the granting of this indulgence was celebrated in 2016 in two ways. First, there was a conference held at Santa Maria degli Angeli, outside Assisi, in July of that year. The *acta* of the conference, consisting of eleven papers, were published the following year. Secondly, another collection of papers was published in *Il Perdono di Assisi*; many of those who had contributed papers to the conference appear in the second volumes, which in some respects assumes the form of a catalogue. It contains ten studies on aspects of the indulgence of the Portiuncula from various authors and it is richly endowed with illustrations of various churches, beginning with the Portiuncula, and of medieval manuscripts and *incunabula*.

Papers for the conference *Il Perdono di Assisi e le indulgenze plenarie* were contributed by an impressive team of scholars: Maria Pia Alberzoni, Agostino Paravicini, Antonio Placanica, Roberto Paciocco, Fortunato Iozzelli, Stefano Brufani, Paola Monacchia, Maria Grazia del Fuoco, Étienne Doublier, Daniele Solvi and Elvio Lunghi. Among the contributors are some of the leading scholars in the cosmos