


Valerius of Bierzo
and his
« hagiographical compilation »





Valerius of Bierzo

« Dum olim ego, indignissimus peccator, Asturiensis prouincie indigena... »
(Ordo querimonie 1)



Map: A. Rucquoi, *Histoire médiévale de la Péninsule ibérique*, Paris, 1993.



Valle del silencio (photo: FCPB, on Wikimedia)

Valerius's life (c. 625 – c. 695) :

- departure for the monastery of Complutum
- Castro Pedroso (648-660?)
- Ebronanto (660-668?)
- Rufiana (= San Pedro de Montes?)

(J. C. Martín, « Valerio del Bierzo », in *La Hispania visigótica y mozárabe. Dos épocas en su literatura*, Salamanca, 2010, p. 202-221)

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Texts written in the first person:

- Visions of the afterlife
 - *Dicta beati Valeri ad beatum Donadeum*
 - *De Bonello monacho*
 - *De celeste revelatione*
- «Autobiography»
 - *Ordo querimonie*
 - *Replicatio sermonum a prima conversione*
 - *Quod de superioribus querimoniis residuum sequitur*

Attacks from the devil :

- directly :
 - « oranti mici aut decumbenti, sedens ad caput, et ex infimis intraneis suis putidissimum indesinenter callidumque naribus meis insufflans fetorem intolerabilem et horrendum. » (OQ 19)

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- by means of possessed men :
 - **Flainus** : « quidam uir barbarus [...], Flainus nomine, [...] antiqui hostis stimulis instigatus, inuidie facibus magisque succensus, [...] eiusdem inuidie tenebris cecatus, insaniens cepit aduersus pusillitatem meam odia machinare » (OQ 5)

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 - **Isidore** : « adgressus pestilentissimum uirum Isidorum, Asturicensem episcopum, supplantans eum ut me quasi per fraudulente laudis instinctum ad publicum Toletane urbis perduceret theatrum » (OQ 21)

Roger Collins, « The “autobiographical” works of Valerius of Bierzo: their structure and purpose », in *Los Visigodos. Historia y civilización. Antigüedad y cristianismo* (Murcia) III, 1986 :

« the **apparently autobiographical** character of Valerius’s work only serves to make it more **disconcerting** to the modern reader, who expects to **share a common thought-world** with his author. To read, for example, of the Egyptian hermit Arsenius throwing stones at unwanting visitors may seem quaint or amusing, but a similar attitude expressed in Valerius’s first person narration is the more **violent and threatening** for being presented in a one to one relationship with the reader, who is thus denied his normal role of detached observer of events described in the third person. » (p. 428)

« In modern judgements on Valerius the **mask** has been mistaken for the **man**. » (p. 434)

Valerius's project:

« De innumera discriminum certamina pauca breviter comprehensa non me compulit temeritas vane glorie innotescere prolata, sed **ut cunctis patesceret qui desiderant in sancta religione ad Dominum convertere**, quanta sint inimici invidentis et persequentis pernicioosa obstacula, atque hominum perditorum invidens dira diversaque perversitas, et qualiter perseveranti certamine confligat **qui desiderat palmiferam obtinere victoriam**, ut non prolixitas fastidiosi agonis gigneat disperationis torporiosam ambiguitatem, sed timore Domini et eius iudicium atque spes vite eterne strenuiter eum corroboret usque in finem. » (OQ 27)

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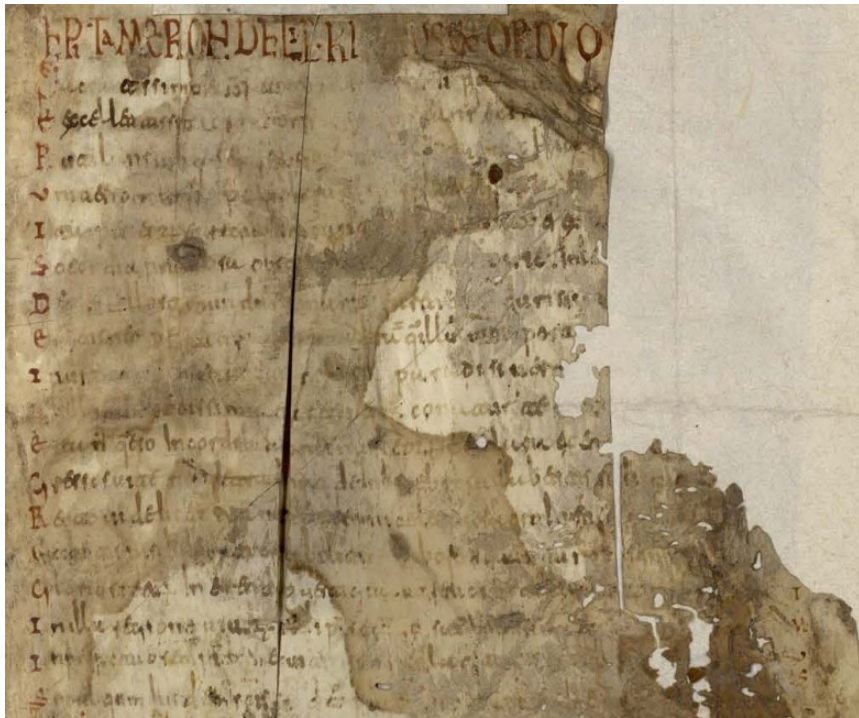
Thematic continuity between personal texts and the « hagiographical compilation »: the example of *invidia*

- OQ 27 : « quanta sint inimici invidentis ... pernicioosa obstacula, atque hominum perditorum invidens ... dira diversaque perversitas »

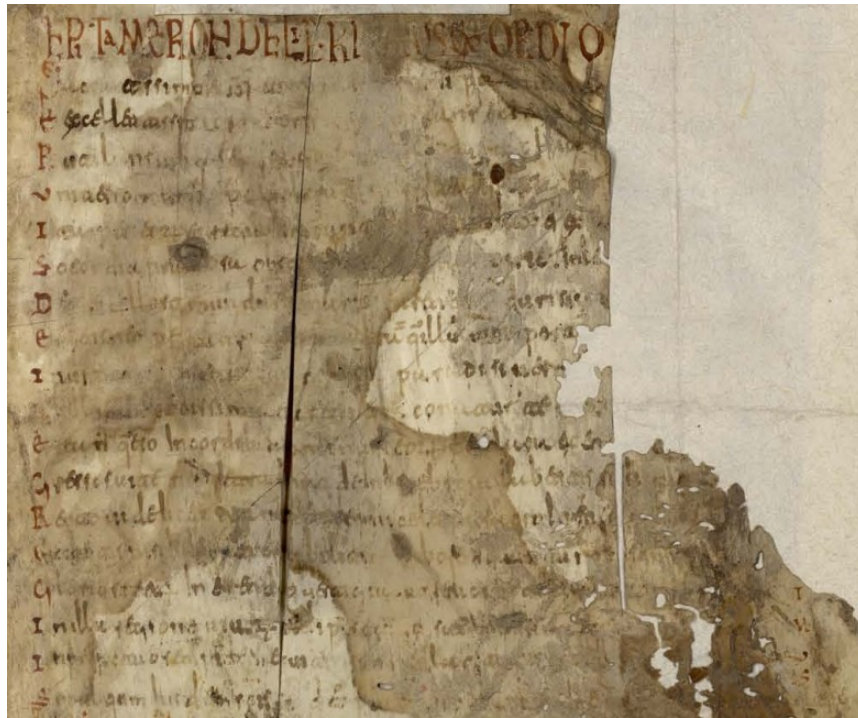
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- OQ 27 : « quanta sint inimici **invidentis** ... pernicioosa obstacula, atque hominum perditorum **invidens** ... dira diversaque perversitas »
- *Vita Malchi* : « o nihil umquam tutum apud diabolum, [...] me latentem invenit **invidia** »
- *Vita Antonii* : « et nunc nostri torquentur **invidia** atque universa crimina commovere non cessant »
- *Vita Ambrosii* : « obmutesce diabole, quia non te torquet Ambrosius, sed fides sanctorum et **inuidia** tua »
- *Vita Fructuosi* :
 - « ilico **inuidus** uir iniquus, sororis eius maritus, antiqui hostis stimulis instigatus, coram rege prostratus, surgens subripuit animum eius »
 - « antiquus hostis unde bonos cernit enitescere ad gloriam, inde peruersos per **inuidiam** rapit ad penam. Quidam namque iuuenis uesanie spiritu afflatus, immo potius inuidie igne succensus, ... ipsam bestiunculam morsibus canium interemit. »

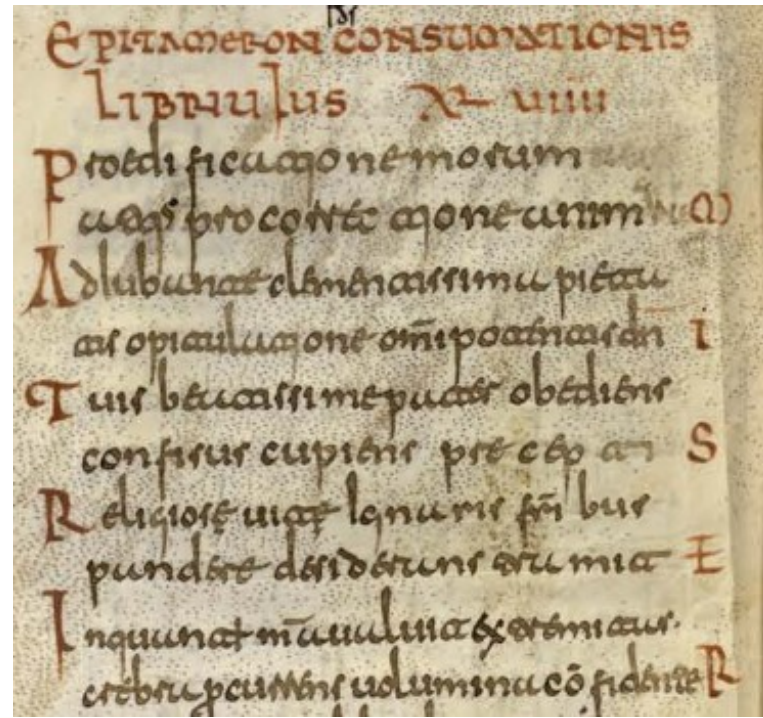
The « hagiographical compilation »



Epitameron
de huius libri exordio
(ms. BNE 10007, fol. 1r)



Epitameron
de huius libri exordio
(ms. BNE 10007, fol. 1r)



Epitameron
consummationis libri huius
(ms. BNE 10007, fol. 246vb)

Epitameron de huius libri exordio (éd. Diaz)

Sacratissimorum um paratum deV
Excellentissimo sanctorum properans ... exem<plo>A
Rutilans uibrantes religiosa ... rimant ... luci ... quL
Vniuerso poli... .. eru factaE
Ita per eorum egregia ... micant ... uicio dexteR
Socordia prauosa obse uoragine inlecI
De **procelloso mundani maris** furentis ... durissim V
Eruens nempe ... arum ... **tranquillum uite portum**S
In uita du ad paradisi uernM
Ab illum atrocissimum mortifere conatur te ... mI
Ereant queso in cordibus hominum eorum preclara exempla ... S
Grossos uite nostre retrahat de incebrosa labentis seculi per<dition>E
Recto uidelicet **tramite** perenni celestis sacro ... mem ... R
Ex totis nisibus deflebiliter laborem quantum ... semp(e)R
Gloriosi eorum inerendo uestigia ut feliciterI
In illa regione uiuorum adipiscendo sacratissimum por(tu)M
In perpetuo sempiterne uiteV
Simul cum hisdem sanctis et Deo placitis partem beatorumS

Epitameron consummationis huius libri (éd. Diaz)

Pro **edificatione** **morum** **atque** **correctione** **animarum**
Adiubante clementissima pietatis opitulatione omnipotentis Domini
Tuis, beatissime pater, obediens confisus cupiens preceptis
Religiose uite ignaris fratribus pandere desiderans **tramite**
In quantum mea ualuit extremitas crebra **percurrens uolumina** confidente
Donec **presentis libri doctum patrum consummarem instinctu**
Obtatur hinc iubar doctrine coruscans premicante luce preclarA,
Nam sicut inminente die noctis tenebras effugat oriens sol;
Accedens igitur hec lux in tenebroso ignorantie corde simile seminat claritate,
Dum uelut ubertim dulcis fluctuans latex in arente terra diffunditur
Et multipliciter centuplicatur fructus telluris agrorum,
Ostenditur ergo animarum segetem ex huius gurgitis rigari fluctibus
Huberrimas affluentes et indeficientes paradisi prespicuas fecundare delicias.

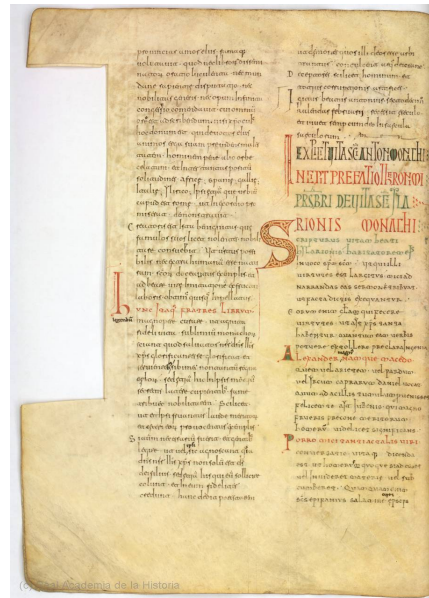
Instructions about reading in monastic rules,
example from the *Regula Fructuosi* :

« post mediam noctem si hyemis tempus est, sedentibus
cunctis, unus in medio residens releget librum et, abbate vel
praeposito disserente, ceteris simplicioribus quod legitur
patefiet. Quod quidem et aestate post vesperam conservetur,
ut prius quam compleant **liber regulae aut vitas patrum**
legatur. »

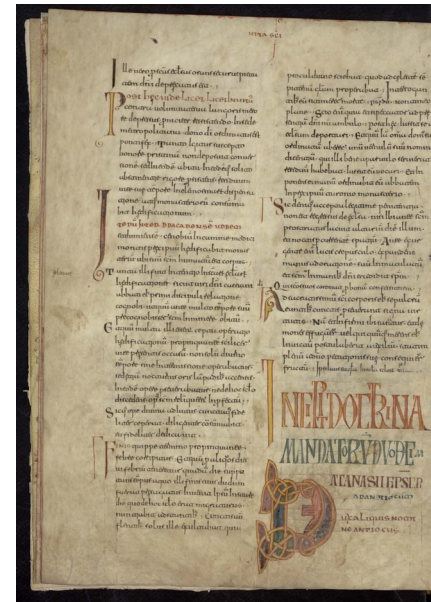
Main manuscripts bearing the « compilation », part 1



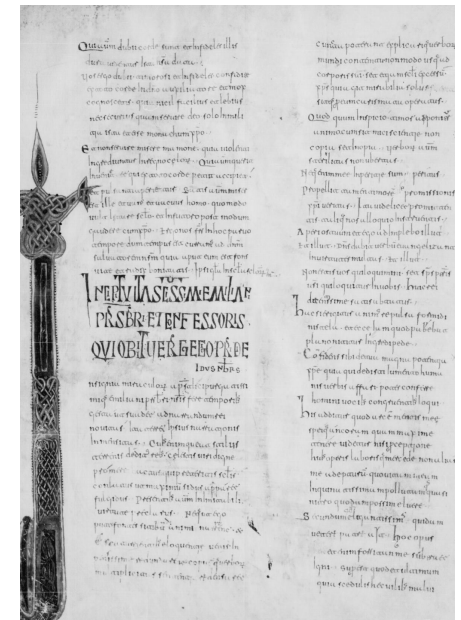
Madrid, BN 10007
Date: 902



Madrid, RAH 13
Date: mid Xth c.

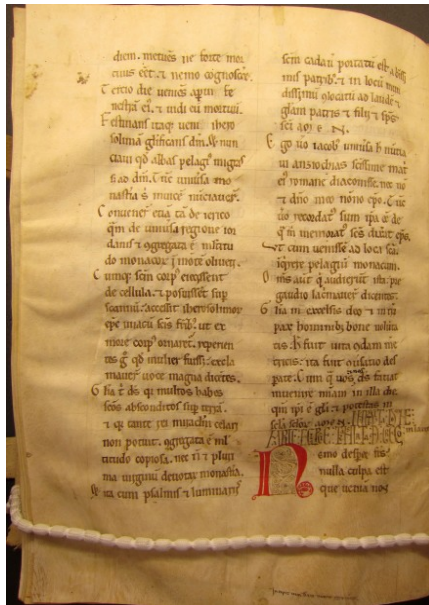


Madrid, BN 494
Date: XIth c.

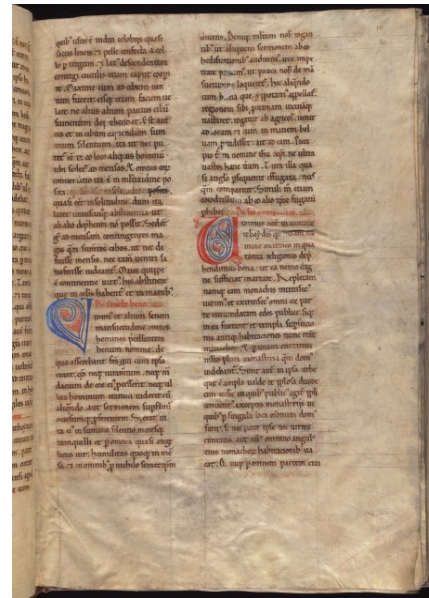


Madrid, BN 822 +
Paris, BN NAL 2178
Date: XIth c.

Main manuscripts bearing the « compilation », part 2



Toledo, Bibl. cap. 10,26
Date: XII-XIIIth c.



Yale, Beinecke 625
Date: XII-XIII th c.

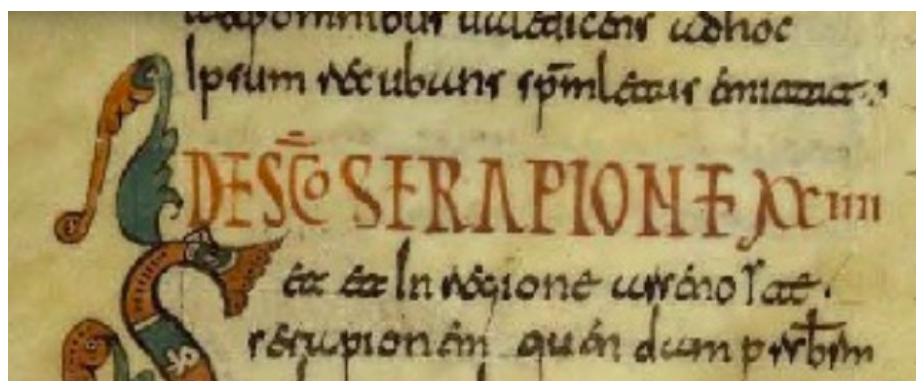
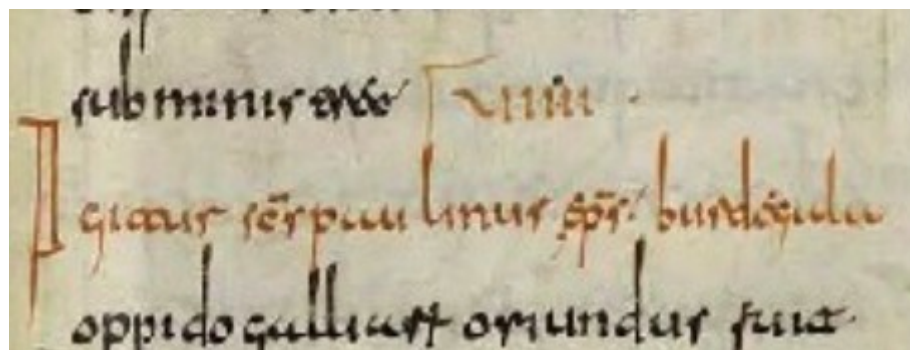


Alcobaca 454
Date: XIIIth c.



Salamanca 2537
Date: XIVth c.

Roman numbering, and the relevance of Madrid, BN
10007 :



Using data produced within traditional philology... Some difficulties (1)

- the manuscripts of the compilation have sometimes been discarded ;

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 - *Vita Antonii*, collation of Madrid, BN 10007 :
 - 15780 loci
 - 1150 differences according to the editor
 - 1770 differences (+ 620 !) according to me

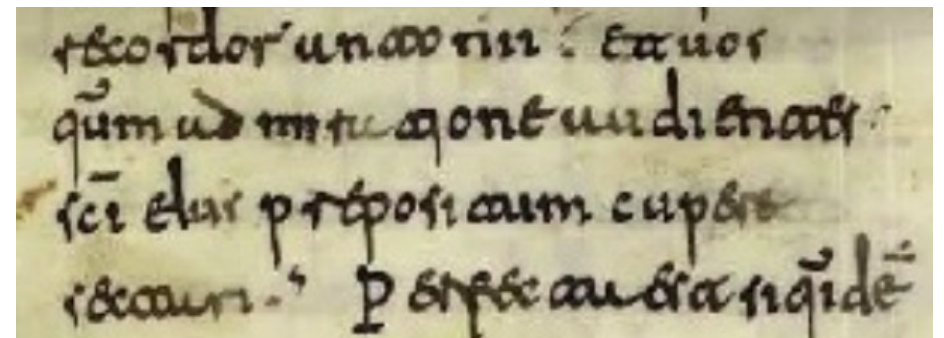
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Edited text :

« recordor Antonii. Et uos cum admiratione audientes, **scio eius propositum** cupere sectari; perfecta est siquidem »

Manuscript :

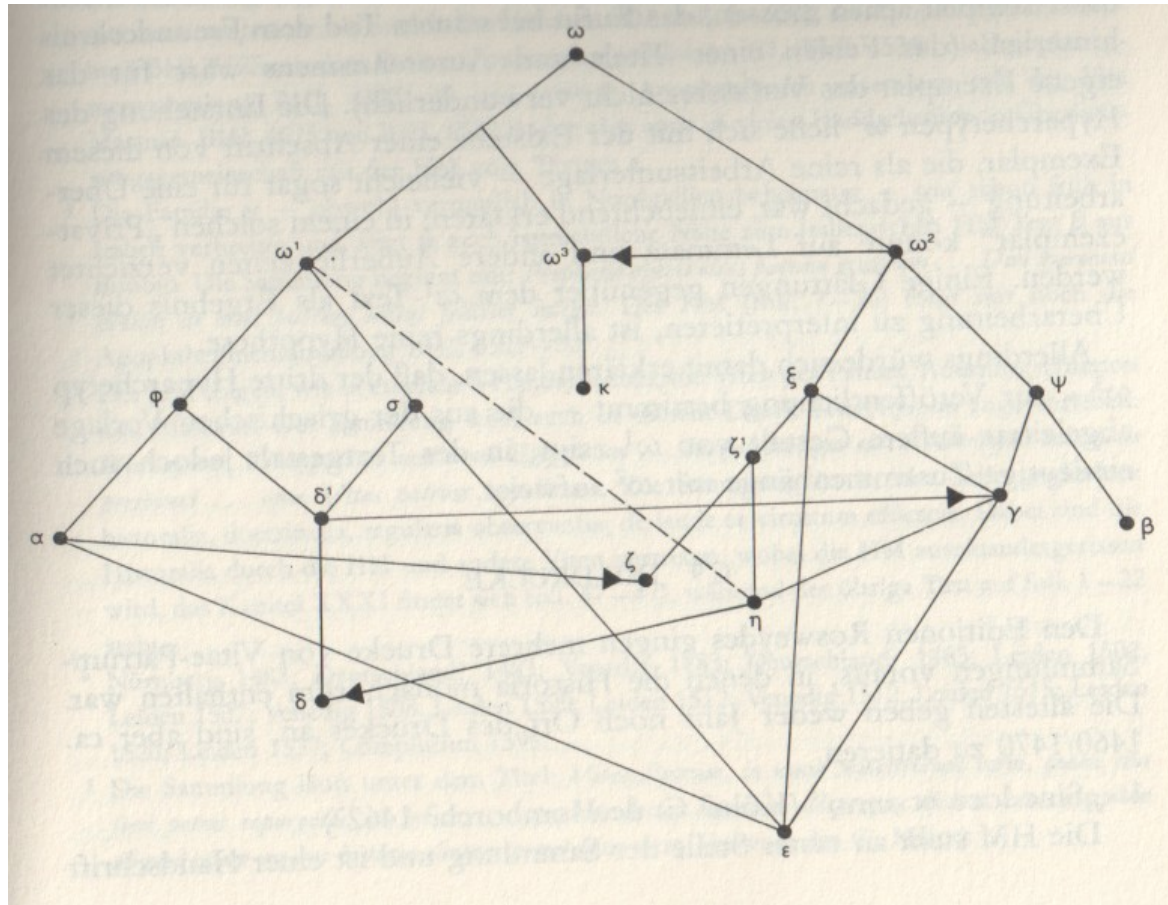


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 - critical principles differ between editions : « Abbiám lasciato da parte quelle (*sc.* lezioni) puramente ortografiche e quelle **che non gioverebbero alla costituzione del testo** perché evidentemente errate né capaci di suggerire sotto l'errore una lezione buona » (M. Pellegrino, editor of the *Vita Ambrosii*)
- sometimes huge manuscript traditions (up to 490 manuscripts)

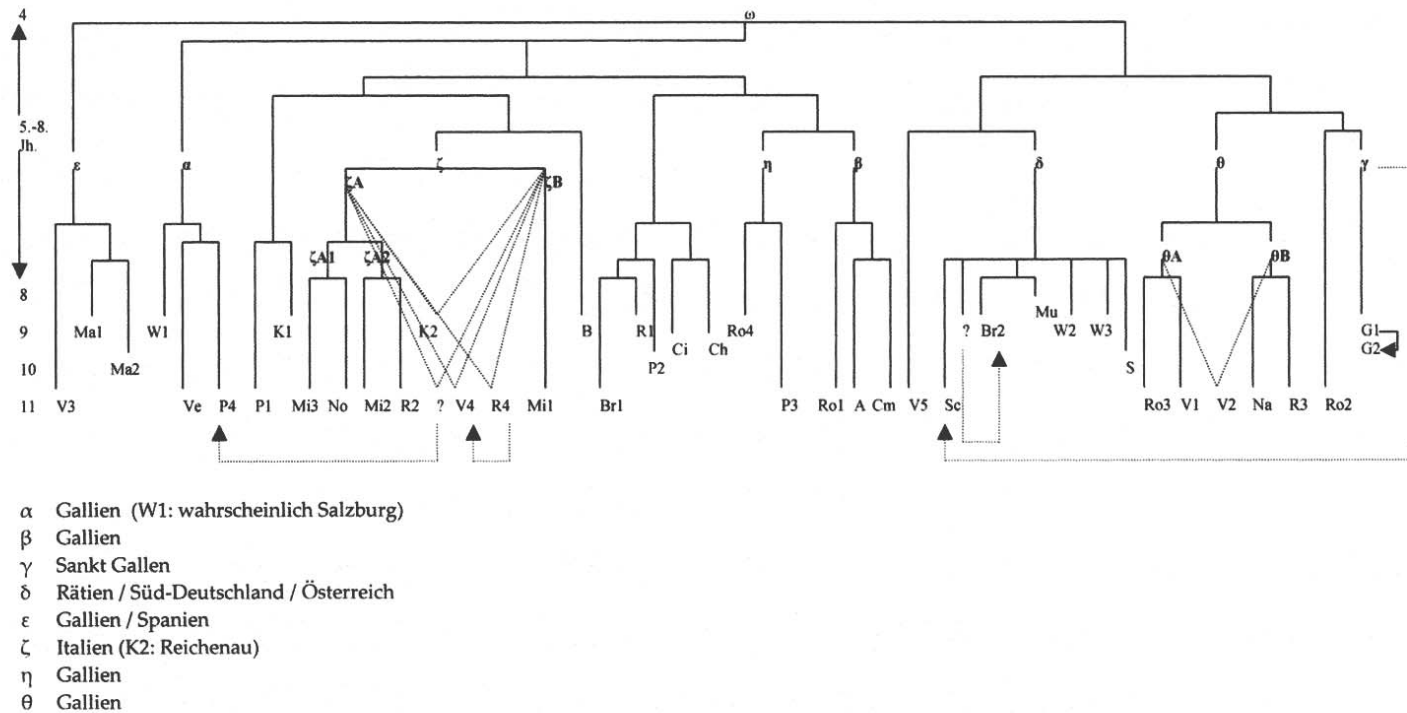
Using data produced within traditional philology... Some difficulties (2)

- highly complex stemmata (when they could be done...)



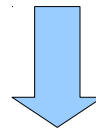
Using data produced within traditional philology... Some difficulties (2)

- highly complex stemmata (difficult to be reconciled...)

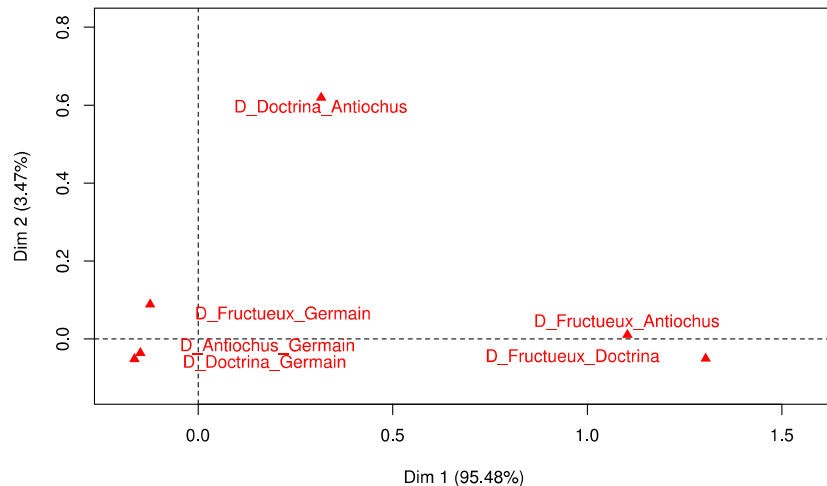


To solve THE problem: cut it in smaller different problems, and see if their solutions are coherent

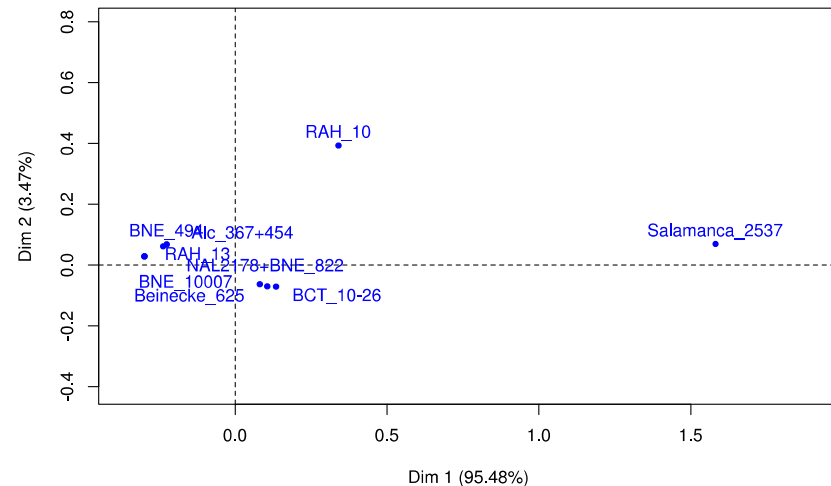
N°	Textes	BNE_10007	BCT_10-26	Beinecke 625	Alc. 367+454	BNE_494	RAH 13	NAL2178+BNE 822	RAH 10	Salamanca 2537
61	Fructueux	60	59	46	77	27	74	73	14	71
73	Doctrina	72	72	58	78	28	75	74	16	52
74	Antiochus	73	73	59	79	29	76	75	17	53
14	Germain	14	13	7	48	1	7	5	22	59



Correspondence analysis
of the distances between texts



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of the distances between texts

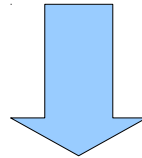


Tabular collation:

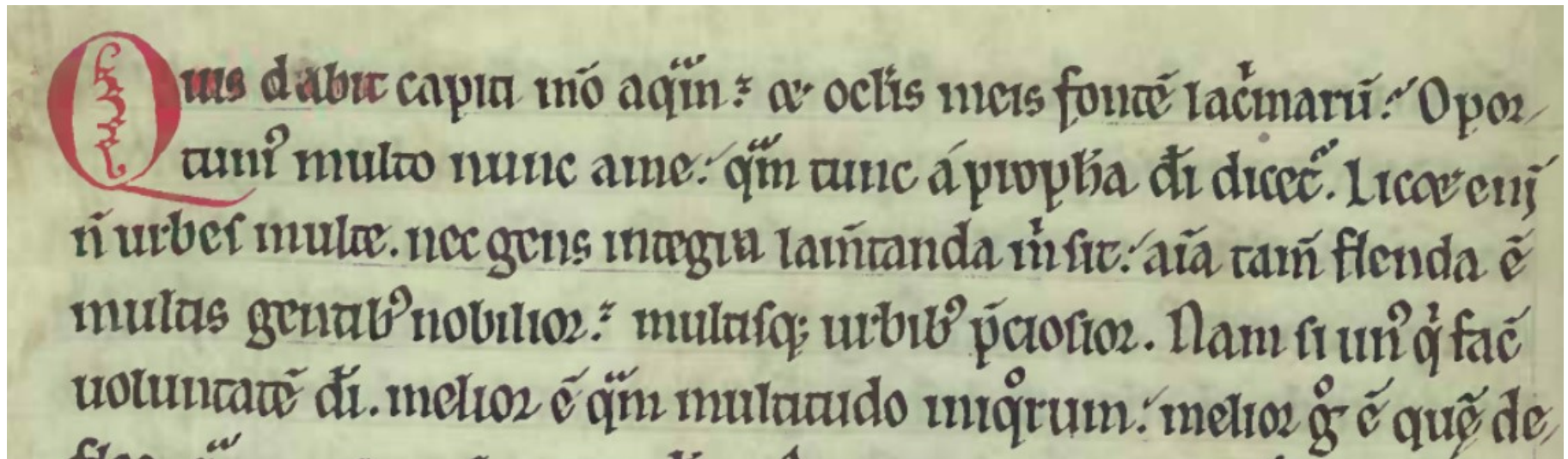
Indice	Référence_Diaz	BNE_1622	Alc_454	Salamanca_2537	BNE_10007
1328	atque				
1329	musice				
1330	conparationis				
1331	lyre				
1332	mulcente		mulcentis	---	
1333	perdocitur	perducitur	perdoctis	perdocetur	
1334	arte.		artem.		
1335	Per				
1336	quam				
1337	multorum	multarum	multarum	multarum	
1338	domorum				
1339	conuiuia				
1340	uoragine	uorare	uoraci	uorace	in uoragine/uoragine
1341	percurrente,				
1342	lasciuia				
1343	cantilene				
1344	modulatione	modulamine	modulamine	modulamine	
1345	plerumque		et plerumque		
1346	psallendi				
1347	adeptus				
1348	est				
1349	celebritatis				
1350	melodia.			melodiam.	

Ear collation:

```
alexandre@hermine | zsh:~  
alexandre@hermine:~$ espeak -f DeRepLapsi.txt -s 130 -v la -w DeRepLapsi.wav
```



Audio file URL: <https://frama.link/b2aySDMY>



After all that English, finally some words in Polish...

Dziękuję bardzo !