

and explained to the people, it became evident that baptism was only 1 of many subjects used to improve the ~~general Latin~~ literacy and <sup>the</sup> general education of parish priests. ~~Alongside baptismal expositions~~ Creeds and Creed commentaries also appear in <sup>(200)</sup> these same volumes. No one has as of yet systematically collected these texts <sup>pertaining to creeds</sup> and identified them. [Many have never been published. This is in some ways astonishing, but in fact there are 100's of Carolingian mss. in European libraries whose contents have not yet been published, partly because

<sup>Carolingian</sup> Scholars are currently working on genres of literature <sup>such as</sup> including canons law collections, penitentials, homiliaries, sacramentaries, and biblical commentaries. Together the work is weaving a picture of what the Carolingians knew and passed down and helping to fill an enormous gap in our knowledge of the history of education from late antiquity to the origin of the universities.] As with my study <sup>(300)</sup> of the baptismal literature, my study of Creeds + creed commentaries is aimed to contribute our knowledge of the history of ~~the~~ education betw/ late antiquity + the to this picture, origin of the universities (400-1200) as it issued from the clergy.

But also, these creeds + creed commentaries may be the closest we will come to knowing what the <sup>9<sup>th</sup> c.</sup> European countryside actually believed about their faith, and <sup>(350)</sup> how

much diversity in belief existed from area to area.

In the late 8<sup>th</sup> + 9<sup>th</sup> century Europe, while nominally Orthodox Christian, was still struggling with widespread paganism and with Arianism, Adoptionism, Pelagianism and other less well-defined misconstructions of Christianity. Part of the story

of the Christianization of Europe<sup>(100)</sup> is wrapped up in the creeds which every man + woman parent or sponsor was required to memorize and recite at baptism.<sup>(Go to E)</sup>

In order to write this book, it is 1<sup>st</sup> necessary to show for whom the manuscripts - volumes were intended that contain the creed commentaries. I must describe their entire contents, a neglect of scholars in the past. Because catalogues descriptions often fail to give complete descriptions of the contents of these Carolingian collection volumes, I must go to the libraries and read them, then order microfilm (if permitted) or hand copy them.

Some efforts are underway to MF the extant medieval mss. in Europe, and The HMMU has filmed a large no. of libraries in

Austria<sup>(500)</sup>, which has saved me time + expense. But

their project has yet to cover many of the libraries

I need to visit esp. in No. Italy and Spain. (I have obtained a complete list of all the ~~other~~ libraries HMMU has or intends to MF from their director, Helen Plantagenet)

I have already established a fairly substantial

list of mss. that do or probably do contain

Carolingian creeds or creed commentaries.<sup>(100)</sup>

(A) The book will also help scholars who desire to know the entire contents of specific medieval manuscripts for their own research interests. In Carolingian studies today, books are bought and articles consumed primarily for the manuscript information they contain. It cannot be overly emphasized that the manuscripts still unexploited in European libraries, are offering the greatest excitement and hope for historians, liturgists, and linguists, and permitting new theory to be written (cf. the ~~most~~ recent article in <sup>world-renowned historian</sup> Speculum by a ~~leading~~ medievalist: "The Carolingian Age: Reflections on Its Place in the History of the Middle Ages" (April 1989, Richard E. Sullivan) (go to B)

(D) I know that I am in a good position to tackle the Creed commentaries because of the list of mss I have already been able to assemble due to my work on baptism, and ~~be/b~~ ~~I am already associated w/~~ of my being associated w/ ~~such~~ liturgical commentaries by people who have had inquiries or been able to alert me to another manuscript. Also, in the search for "new" undetected creeds, I have <sup>+ creed commentaries</sup> ~~the advantage, from my work on baptismal expositions, of~~ <sup>to whom</sup> ~~some sense of the type of~~ ms that is most likely to contain such texts, and of paleographers + scholars here & abroad ~~I can write.~~

Having personally corresponded w/ the head librarians of over 50 major manuscript libraries in Europe, there is no problem of my being welcome to visit their collections or to publish brief parts of their mss.

They are in the following cities (although I will be accumulating more after writing this proposal as I find more references in articles and in letter-exchange with colleagues) Turin, Monza, Ivrea (go b.D.)

On Specifically, my plan is → 1) continue gathering ms info. between now and ~~May 15~~<sup>June 1</sup>, 1991, as well as write to all the libraries I plan to visit (a courtesy that helps me when I arrive). 2) Work in Europe Fly to Luxembourg or Frankfurt (least expensive) and (traveling by Euro-rail pass) visit German, No. Italian, Central Italian (Rome, Naples, Monte Cassino), Etc So, France, ~~Etc~~ Spain, and No. France before departing.

B My book aims to fill another gap, as well: despite the current fervor of mss work, no one has yet made an attempt to come up with a list appreciating all the Carolingian collection volumes (~~most~~) of a large no. of diverse texts all bound together in a single ms) as books with an intended purpose or recipient. We need to appreciate the book as a whole, not only individual texts in it. How was the whole volume intended? As a school book? a bishop's manual? a library volume for copying? a clerical instruction reader for a parish priest already assigned to a church? An ordination gift? a circulatory volume? A missionary's vade me-cum? There are numerous possibilities, but we must begin to make some attempt to establish a list of criteria for each type of ~~book~~ label (what it needs to contain in order to be a bishop's manual, school book, etc) so that we do not mis-construe the actual purpose or function of any individual text found in the volume. This is absolutely key to accurately evaluating the true nature + extent of success of the Carolingian Reform.

I would like to generate several articles while researching the book addressing this gap in our communication w/ the Carolingian ms. compilers + soliciting scholars ideas as to the probable ~~use~~ or possible use of mss they have seen.

## Research proposal:

E In editing over 60 baptismal instructions from the early 9<sup>th</sup> century Carolingian empire, it became increasingly obvious that the explanations of the creeds (Nicene, Apostles', Athanasius, and other) contained within the baptismal instructions needed separate attention. Extremely intriguing was the partial similarity of expositions on the creed, usually glosses of the phrases. Why did they vary? What are the variations? Do they reflect a different theological understanding of the faith across Carolingian Europe in the 9<sup>th</sup> c.? Do they tell us more @ what clerics were taught + thus the people learned @ the faith? ~~when we read the gloss~~ ~~descended into hell; not in the fire~~ The very foundation of Xian belief, from the resurrection of our bodies, to Y's coming again to a judgement + reward for our good + bad deeds

# Bibliog\* (Includes only recent works)

McKitterick	Franks Church
McKitterick	Caroly + WnHan Word
Mordek	CGV
RER	(article on Salzburg)
Blumenthal	<u>Caroly Essays</u>
P.E. Sullivan	(article in Speculum) < check his notes for other books
Franzen	- Benitenthal
Kerff	<u>Der Quadripartitus</u>
Bischoff	Dic <u>Suadort Schreibschule II</u> (1980)
Peter Brommer	<u>Capitularia</u>
Dahlhaus-berg	
David Ganz?	

- Include some MS catalogues of cities I propose to visit.

- R. Kottje - Die Bussbücher Rabanus...

John J. Contreni "In harmonius Harmony": Education in the Carolingian World" Annals of Scholarship: Metastudies of the Humanities + Social Sciences 1/2 (1980) 81-96.

John J. Contreni The Cathedral School of Laon from 850 to 930: Its MSS and Masters Münchener Beiträge zur Mediävistik und Renaissance - Forschung 29 (Munich 1978)

- Peter Riché Les écoles et l'enseignement (1979)

My project is acutely "humanistic"  
"humanistic" in that it

deals with the history of education: specifically: how

were the local parish clergy educated in the early

middle ages? Across Western Europe at the time

of Charlemagne (c. 800) reforms sought to unite

his empire through a common faith, ~~and~~, <sup>common forms of</sup> worship, and a  
single religious law code. This <sup>unity of belief + practice</sup> could only be brought about

through the bishops and their parish priests, who

for the rural population were its only contact with

the world of learning. Yet, we know almost nothing

about the local parish priest at the time of the

so-called "Carolingian Reform." ~~How can we~~

Is it possible, today, to remove this ignorance;

to support or reject the importance of the Carolingian

era in educational reform on the basis of actual evidence (not reform laws) ? ~~Perhaps~~ The closest we will ever come to knowing how and what the people ~~were taught~~ at the grass-roots level of society were taught are the manuscripts containing instruction for the clergy. These precious volumes have never been systematically examined as to by whom + for whom they were written and what they contain. My introduction to these mss. came about thru the study of baptismal expositions (commentaries or instructions on the rite of baptism), of which ~~there~~<sup>are</sup> ~~an unusually~~ large no. ~~comparative to~~ extant from the early 9<sup>th</sup> c. Not only

the baptismal instructions themselves revealed that they were written to improve the education of the clergy (some are hardly more than Latin primers, teaching ~~clericis~~<sup>clericis</sup> the basic meaning of Latin words selected from baptismal prayers), but also the entire <sup>contents of the</sup> manuscript ~~or volume~~ revealed that these "collection volumes" were intended as "clerical instruction-readers" (my term).

My <sup>10 yr.</sup> study of the baptismal instructions and the mss. in which they are found, has now been and what this tells us @ the true nature of the Carolingian Reform has now been summarized in a forthcoming book "Water & the Word ..."

But the book is hardly the completion of the study of the true nature + importance of the Carolingian

Reform or Renaissance for Western Civilization. It is

only one study among dozens scholars ~~have been~~ <sup>are</sup>

recently publishing on the Carolingian era, based on

(These include studies of genres of literature such as Canon law collections,

penitential books,

sermon collections,

bishops'

diocesan statutes

library catalogues

(See Bibliography)

mss. studies. The answers to the questions

still unanswered

~~we have~~ @ the transmission of classical education,

the understanding of the Xian faith + its interpretation

to a pagan world (in all but name), the existence of

schools, the method + means of teaching, the

extent of the use of books, the use of Latin vs.

the vernacular, all lie in the extant mss.

These, astonishingly enough, have been far

from <sup>fully examined</sup> ~~exhausted~~ by scholars. Many <sup>lying</sup> in European

monasteries + archives contain texts that have never

been identified or published.

The reason for their neglect has been due, in part,  
~~to the~~<sup>needed</sup> lack of paleographic expertise, to identify these  
mss as Carolingian, before the time of Prof. Bernad  
Bischoff (Munich) in the 2<sup>nd</sup> ½ of this c.<sup>Only</sup>. With  
his secure identifying of 100s of mss, scholars  
now are permitted an interest in anonymous  
texts which do not need ~~an~~<sup>known</sup> author to be labeled  
Carolingian. Together, the combined work  
of scholars is building an impressive new picture  
of the literary activity of the Carolingians +  
their contribution to Western Thought. The  
text books must be revised that call the  
Carolingians mere copyists and that neglect  
the diversity of ideas + difficulty of

standardizing belief or thought across

Carolingian Europe. Diversity within unity

far better describes ~~the~~ Charlemagne's empire ; but

furthermore ~~that~~ This was the desirab,ilum, <sup>not a disaster, for the reformers</sup> ~~Thats~~

Diversity ~~pratice~~ has been true for Europe down to today ,

and, <sup>regard for indigenous custom</sup> may be the ultimate barrier to complete

uni-culture in the EU. At least Europe can

look to its past + know that there can +

must be room for diversity ~~in its schooling~~,

~~religious beliefs, moral code~~ within a

homogeneous economic culture , if human culture

is to grow + advance .