Little is known of Adalbert beyond what can be gleaned from a five-line epitaph (ed. Weigle 1966 pp 106–7; trans. Lattin 1961 p 121) apparently composed by Gerbert of Reims (a.k.a. Gerbert of Aurillac, later Pope Sylvester II; d. 1003), which tells us that Adalbert was born to a noble family in Belgium and died while still a young man on 12 February (ca. 980). In the prologue to his Speculum Gregorii, Adalbert refers to himself as a deacon (leuita), and in the epilogue as a monk and priest. That he was a monk of St. Vincents at Metz is first stated by Trithemius (1690 1:100), whose source is unknown. Valgimogli (pp 3–30) surveys the history of efforts to identify him, which include a confusion (due to John Bale) with a non-existent Adalbert of Spalding (cf. Sharpe, Hlw p 5; ODNB, “Adalbert of Spalding”).

The Speculum Gregorii attributed to Adalbert “of Metz” (but sometimes alternatively to Adalbert “of Fleury”) is an abridgment in four books of GREGORY THE GREAT, MORALIA IN IOB, which Adalbert in his Preface states he compiled for those who did not have the time or energy to read the entire work or else did not have access to it. In excerpting Gregory, Adalbert focused on extracts relevant to the cultivation of spiritual virtues. His excerpts preserve the order of Gregory’s 35 books, but sometimes reorder excerpts within individual books. On Adalbert’s chapter headings see Wasselynck 1962 pp 27–28. On the textual tradition of the Moralia represented in the Speculum see Valgimogli 2006 pp 249–53.

The Salisbury manuscript (for which see ASL pp 172–73, no. 73; Hoare 2019 pp 76–77), written in Western France ca. 970, was at Christ Church Canterbury by the tenth century, and at Salisbury by the early twelfth century. It has been identified as the exemplar of the Cambridge manuscript, which was written at Christ Church at the end of the tenth century (see Keynes 1992 pp 25–26 and Webber 1992 p 76, both citing unpublished work by Linda Brownrigg). In both these manuscripts the Speculum Gregorii is preceded by ISIDORE, QUAESTIONES IN VETUS TESTAMENTUM and followed by AUGUSTINE, IN IOHANNIS EPISTULAM AD PARTHOS TRACTATUS X.

Although no English booklist prior to 1100 lists the Speculum Gregorii, it is presumably the work listed as Speculum among the works of Gregory in the booklist of Rochester Cathedral Library in the Textus Roffensis, Rochester, Cathedral Library A.iii.5, part ii (1123 x ca. 1130), as well as in two later Rochester Cathedral booklists: see Richards (1998 p 9 n 45 and p. 29); Gameson (1999 p 46); MLGB3, B77.49
The *Speculum* survives in two recensions distinguished by variant forms of the prologue (type “D” and type “R”); by the formulation of the explicit; by the placement of the *tabula capitulorum* (chapter headings); and by the presence or absence of the epilogue. The Cambridge manuscript (Valgimogli’s siglum C4) and Salisbury manuscript (siglum Sa) both belong to recension R, with that form of the prologue; with the explicit “non terrore poenae, sed amore iustitiae”; with the *tabula capitulorum* following the prologue (some manuscripts of recension D have the same placement, but some place it before the prologue and some distribute the *capitula* internally); and without the epilogue. For Vaglimogli’s descriptions of the Cambridge and Salisbury manuscripts, with the titles and incipits and explicits of the work as well as of the prologue and tabula, see pp 67–68 and p 74 respectively. In the Cambridge manuscript the work is titled “liber qui uocatur Speculum” and the names of the author and dedicatee in the prologue are abbreviated “A.” and “H.”, but with “Adalbertus” and “hairmanno” added above. In the Salisbury manuscript, the work is titled “S. Gregorii liber qui uocatur Speculum,” but the forms of the names in the prologue are not legible.

Valgimogli’s edition prints both versions of the prologue (pp 83–91), the epilogue of recension D (p 92), and the *tabula capitulorum* (pp 98–108). The Cambridge manuscript is Valgimogli’s base manuscript for both the R prologue and the *tabula*. According to Valgimogli, the Salisbury manuscript has the same version of the prologue but is largely illegible.

Valgimogli does not edit the extracts from the *Moralia* themselves, but tabulates the passages used for each chapter (pp 109–98) and gives the incipits and explicits of each chapter (pp 199–245). In an appendix (pp 254–62) Valgimogli prints from the Cambridge manuscript all of the brief insertions by Adalbert himself within their immediate contexts.

The preface only is printed in PL 136.1309–12; the chapter headings are also ed. Wasselynck 1967 pp 255–62.

Charles D. Wright

Works Cited


