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SAINT-GILLES ABBEY
AND THE COUNTIES OF TOULOUSE

THE IMPACT OF PONTIFICAL TRAVEL IN FRANCE 

BY

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The trips of the popes in France and here more particularly in the regions Mediterranean, independent in fact since the Carolingian era of any central power, offered to abbeys, monasteries and chapters the opportunity to acquire new privileges or to have their old rights and possessions. Abbeys directly dependent on the Saint Headquarters, like Saint-Gilles, were especially concerned, since the space separating them from Rome and the papacy could only be reduced by the sending of legates, by the constitution of delegated judges or by the coming of the pope himself. 1

Saint-Gilles, Benedictine Abbey, located not far from Nîmes, on the right bank of the Rhone, knew from the XI century a big rise, thanks to its port, but also thanks to the pilgrimage to his holy founder. "It's a pilgrimage center for nations that come from the ends of the earth, three miles separate the city from the

1. John VIII had very clearly seen this problem, when he wrote in a privilege in favor of Saint-Gilles: "dum spatium earth illud cenobium at Romana separaret Ecclesia" (bullary of the abbey of Saint-Gilles, ed. Étienne Goiffon, Nîmes, 1882, s. v. 6).
fourth century after Rome, Jerusalem and Santiago de Compostela. Soon enough, from the 9th century, Saint-Gilles turned to the papacy in order to find protection against the pretensions of the bishops of Nîmes. In 878 the pope John VIII, fleeing the partisans of King Carloman, went to sea and landed Provence \( ^{5} \), where he returned to Arles a sentence in favor of the abbey of Saint-Gilles, recognizing that it belonged to Saint Peter thanks to the gift of its founder, a gift whose act would have been found in the pontifical archives \( ^{6} \). He confirmed this sentence at the Council of Troyes, prohibiting the Bishop of Nîmes to usurp from now on rights belonging to the Church of Rome \( ^{7} \). Same time, he entrusted the abbey to Duke Deusdedit of Ravenna, one of his faithful \( ^{8} \), who


4. It has long been believed that Saint-Gilles was already included in the "Notitia de servitio monasteriorum" of 818, before Walter K. STENMANN, Überlieferungs- und textgeschichtliche Untersuchungen zur Geschichte Witzas-Benedikts, Seines Klosters Aniane und zur sogenannten "Anianischen Reform", mit kommentierten Editionen der Vita Benedicti Anianensis, Novitiae servitio monasteriorum, Chronicon Moissiacense / Anianense sowie zweiter Lokaltraditionen aus Aniane, Ph.D. thesis, history, Duisburg, 2000, p. 339-484, in particular p. 367-375, only proves that his name was added only to the fourteenth century as a fulcrum against the claims of the King of France (URL: http://duepublico.uni-duisburg-essen.de/servlets/DocumentServlet? id = 18245).

5. "Cum Arelatem maritimali itinerant, pro omnium ecclesiarum negocio, futuremus" (Bullaire 

6. "Cum in nostro archivio munimina cartarum inquireremus, [...] illud preceptum beato Egydio traditum invenimus" (Bullaire 
\( ^{15} \) ...) 4, p. 12). See also D. A. \( ^{16} \), Johannes VIII 

7. See D. A. \( ^{19} \), Johannes VIII 
\( ^{20} \), p. 140-141 and U. W. \( ^{21} \), S. Gilles, p. 41-42.

8. See D. A. \( ^{22} \), Johannes VIII 
\( ^{23} \), p. 193-194, which also mentions that the role played by Deusdedit in Nîmes is particularly emphasized in the writing of Pierre Guillem de Saint-

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received from the hands of the bishop of Nîmes \( ^{24} \), and forbade the count «quicquam ex monitate ipsius monasterii accipere » \( ^{25} \). Thanks to the Pope's visit to France, Saint-Gilles had managed to emancipate himself from the tutelage of the Bishops of Nîmes.

I. - "... ALLODIUM ESSE SANCTI P BRI, THAT DONO DOMINI POPE R OMANI TENEMUS » »

Rome being so far and the bishops of Nîmes put back in their place, the counts
de Provence and after them the counts of Toulouse managed to establish their power in St-Gilles. Towards the end of the year 997, we learn that the counts of Provence had interests there \(^9\), and a few years later the Pope Benedict VIII warns Countess Ermengarde and her son, Count William III of Provence, that he would banish all those who will attempt to usurp the possessions of the abbey: "nullus episcopus nec ullus comes nec una secularis potestas presumptuose audeat monasterium beati Aegydii sibi in dominium usurpare \(^{10}\). Emma (about 1063), daughter and heiress of the count Gilles of the Life of Pope John VIII in the Liber Pontificalis, ed. Louis Duchesne, 2 vols., Paris 1886-1892, t. II, p. 221.

9. "who super-corporal tradicionem of omnibus rebus predicti monasterii a prefato Giriberto accept episcopo "(Bullaire ..., n. 4, p. 13). After the signing of the "scriniarius" follow the signatures of several Counts and Viscounts, who probably over the centuries subscribed this act. The first in line is Count Raimond, who can only be identified with Raimond II (918-924), Pons Raimond III (924-944) or Raimond IV St-Gilles, since the count Raimond I was already dead († 864) when the pope's diploma was issued.

10. Bullaire ..., n. 4, p. 13. It may be a clue that there was already a workshop at that time monetary policy in St-Gilles. This is attested by the corners from the end of the eleventh century, the reign of Raimond IV. See on this subject Marc BOMPARE, "The Counts of Toulouse and Monastery Life" shut up in Languedoc ", in From Toulouse to Tripoli. The power Toulouse in the twelfth century (1080-1208), Toulouse, 1989, p. 66-73, in particular p. 69, where he indicates that the denier of St-Gilles was worth 1099 as much as Melgueil's denier.


12. This is the complaint of the monks of Montmajour before Pope Gregory V against the count Roubaud and Countess Ermengarde of Provence, who had helped a former monk of St-Gilles to take possession of their abbey. See Papstregesten (911-1024), ed. Harald Zimmermann, n. ed., Vienna / Cologne / Weimar, 1998 (JF Böhmer, Regesta Imperii II, Sächsische Zeit, Fünfte Abteilung), n. 808, p. 246; Eliana M AGNANI-SOARES-CHRISTEN, Monasteries and aristocracy in Provence, middle X - early 12th century, Münster, 1999 (Vita regularis, Ordnungen und Deutungen religiosen Lebens im Mittelalter, 10), p. 119-120. 13. Papstregesten ..., n. 1089, p. 327. The question of whether this pontifical act is authentic or was forged in the late eleventh century has been much ink. The original was unfortunately lost and all that remains to us is his copy transcribed in the cartulary of the abbey in the years Forty of the same el. Elisabeth M AGNOU-NORTIER, Secular Society and the Church in the Ecumenical Province Narbonne siastique the late 9th to the late 11th century, Toulouse, 1974, p. 505-506, consider it as fake. Recently Amy Goodrich REMENSNYDER, Remembering Kings Past. Monastic

Roubaud de Provence, was to marry in 1019 Count Guillaume Taillefer de Toulouse and bring him rights to the Marquisate of Provence, with the abbey from St-Gilles \(^{14}\). By the middle of the eleventh century, in 1037, their son, Count Pons of Toulouse, gave among others half of the abbey in dower to his first wife Majore \(^{15}\). He seems to have done the same for his second wife, the Countess Almodis of the March \(^{16}\). What is stranger is that it seems to have kept the usufruct after his divorce \(^{17}\). But she could not dispose of it freely, as we will see.

In 1066, a few years after the death of her ex-husband, Pons de Toulouse († 1060/1063), the Countess of Barcelona took the road to Languedoc with an impressive suite of noble Catalans, including the Viscount of Girona, Pons Gérald \(^{18}\), and two castellans from Barberà Castle near Barcelona,
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Adalbert Guitard and Bérenger Raimond de Barberà. She was probably come to settle the matter of his dower and prepare the purchase of the county of Carcassonne by her husband, the Count of Barcelona, Raimond Berenger I.

In Nîmes, where an assembly of the high clergy was held, among which were prelates as illustrious as the archbishop of Arles, Raimbaud de Reillane, qualified of "Vicar" of the Roman Church, Bishop Durand of Toulouse and the abbots Bernard of Saint-Victor of Marseille and Frotaire of Saint-Pons de Thomières, Almodis was going to donate the Abbey of Saint-Gilles to Cluny. The presence of Pierre, "clericus, Romane Ecclesie subdiaconus", shows that Rome had informed and agreed.

According to the document written by Almodis and his son, Raimond, who is tuitat then Count of Rouergue, they gave Saint-Gilles to Cluny to be for always registered - just like the late Count Pons de Toulouse, their children and all their parents - in his memory. It's about fraudulent goods.

19. The castle of Barberà was bequeathed to the Church of Barcelona by a certain Guitard in 1005 (Diplomatarii of arxiu capitulate ..., vol. IV, p. 1796-1798). The castle of Barberà was bequeathed to the Church of Barcelona by a certain Guitard in 1005 (Diplomatarii of arxiu capitulate ..., vol. IV, p. 1796-1798).
acquired, which had to be rendered to God, because the abbey was "alodium [...] sancti Petri, "they had the" dono domini Pope Romani and they wanted the abbey of Cluny should order according to what he saw fit. The fact that Almodis Toulouse, Raimond's sister, recently married to Count Pierre de Melgueil, confirmed the donation shows that this is part of the dowry of his mother Raimond, on the other hand, held the other half of the abbey by inheritance right - Pons of Toulouse having disposed in favor of his younger son of goods entered by marriage (here that of Emma de Provence with Guillaume Taillefer) in his house - either by donation of the pope, a fact that did not seem so aberrant at the time Gorian. A sentence from the Urban II Act, on which we will return, refers to this donation and the influence that Cluny exerted on Saint-Gilles and the attempts of the nobility and the Church in Provence, close to the fourteenth century, the example of the Agoult-Simiane, Baux and Marseille families (CTHS Histoire, 879-1166).

21. "Roman Ecclesia Vicario" (B RUEL, t. IV, ... 3410, p. 518). On the person of Raimbaud Reillane and his position in the Provencal Church, see Paul Abau, "Raimbaud, monk of St. Victor, Archbishop of Arles (1030-1070) and his Reillane family", in Publications of the European Center of burgondo-median studies, t. 11, 1969, p. 36-46; Florian M abt, The nobility and the Church in Provence, ... contributions to the study of so-called feudal structures in the Midi, Paris, 1976, p. 191-196, 204-208 and 260-262; Raimbaud was from the forties of the eleventh century a firm believer in the return of churches (p. 119-120) and presided in 1045 an assembly for the promotion of the peace of God in Saint-Gilles (page 151). See also E. M agnan S. abat - C hristen, Monasteries and aristocracy in Provence, ... p. 114-116, 141-142, 239-247, 259-262 and 373-374.


24. "ut vero nostri parentumque nostrorum memoria Cluniaco perhenniter habeatur" (B RUEL, t. IV, ... 3410, p. 518). See the importance of this aspect U. W iner, S. Gilles, ... p. 56-57.
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...R AIMUNDUS OF S ANCTO E GIDO COMES...

Count Raimond, son of Almodis and Pons de Toulouse, was probably the youngest of a pair of twins, the eldest Guillaume inherited the death of their father from the county of Toulouse. Raimond, however, had to be content with a fairly modest territorial base: rights to the Abbey of Saint-Gilles and the Land of Argence, including the Archbishop of Arles claimed the lordship in. After the death of his cousin Berthe de Rouergue in 1065, he succeeded in to make sure of his armed legacy and henceforth he preferred Count of Rouergue.

Shortly after, probably before the donation of the abbey to Cluny, when Alexander II delivered a privilege in favor of Saint-Gilles by limiting further...
once the rights of the Bishop of Nîmes ➤, Count Raimond was at Rome.
We know this from a letter sent on 2 February 1074 by Gregory VII to
Duke of Burgundy, Guillaume Tête-Hardie, reminding him of the promise made formerly
by him, Count "Sancti Egidii", Count Amedee II of Savoy and a relative of
Prince Richard of Capua "manibus ad celum extensis" in front of the Pope
Alexander II, to help him against the Normans or against the infidels who
a threat to the Byzantine emperor ➤. In this letter,
Gregory VII does not only call him Raimond de Saint-Gilles, but also
"Fidelis sancti petri" ➤. The fact that he was going to excommunicate him twice for having
married a relative, a "consanguinea" ➤, changed nothing. If we do not take
account of an act with dubious dating in favor of the abbey of Lézat where
Raimond appears in 1058 as a witness with the title "de Sancto Aegidio" ➤,
it is after 1067 that it appears for the first time with this title in an oath
Security Council in favor of Archbishop Guifred of Narbonne ➤.
In 1076, the same year that Gregory VII calls it "comes Sancti Egidii",
Raimond bears this name in an act, in which he takes the young Guillem V of
Montpellier under his protection ➤. In two acts of the cartulary of the Abbey of

38. JL 4602; Bullaire ..., t. I, p. 24-25. In this privilege, dated by Goiffon between 1062 and 1066,
the pope forbade the bishop of Nîmes to excommunicate the abbot of Saint-Gilles Bèrál, because he had
had the pope consecrate.
39. JL 4823; Das Register Gregors VII ..., Ed. Erich Caspar, 2 vols., Berlin, 1920-1923 (MGH,
Epistolae selectae in usum scholarum, 2), t. I, I, 46, p. 70. See Gregory VII's draft of a
expedition in the East Herbert EJ C, "Pope Gregory VII's crusading plans of 1074",
in Outremer. Studies in the History of the Crusading Kingdom of Jerusalem, presented to Joshua Prawer,
t. II, p. 294-300.
40. Das Register Gregors VII ..., t. I, I, 46, p. 70. See Jean F, "The spiritual preparation of the
crusade: the ethical background of the notion of miles Christi ", in Il concilio di Piacenza and the Crociate,
41. Das Register Gregors VII ..., t. I, III, 10a, p. 269 and t. II, VI, 5b, p. 401. On this parent, whose
the name is never mentioned and who was perhaps the daughter of Bertrand, count of Provence, see
42. The dating of this charter is erroneous and its tradition nothing less than sure; see The cartulary
1764. See also H. D, Feudalism ..., p. 31.
43. HGL, t. V, p. 327, col. 535-538; on the date of this act see Thierry S, "The house of
44. HGL, t. V, p. 322, col. 624; Liber Instrumentorum Memorialium : Cartulary of the Guillems, ed.
A. Germain, Montpellier, 1884 - 78, p. 147-148. See on this undated act Claude D, "A
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Pilgrims, copied at the Beginning of the XIII century, He Was named "comes Egidienensis" and another act, recounting a quarrel between Lérins and Saint-Victor Marseille, we talk about him as "Raymond, Saint-Gilles, in all and per omnia consiliator and adjutor " We-have to wait for Raymond's decision to leave to the Holy Land before he takes back that name e, under which he will enter in the history of the Crusades a .

What happened between 1080 and 1096? Around 1080 Raimond, "the very famous Count of Provence , a, had gone to Sicily to marry the count's daughter Roger of Sicily, Mathilde d'Hauteville, reinforcing the alliance with his half-brother Raimond Bérenger II of Barcelona, who had been married for two years ravant the daughter of Robert Guiscard, the cousin of the same name Mathilde n . The last had to go to Rodez, near her cousin, to give birth to his first son, the future Raimond Bérenger III of Barcelona, a month before the murder of her husband by her own brother u . In the following years, the Count Raimond maintained close ties with the Count's supporters assassinated, among whom are the Viscounts of Girona and Barcelona


46. Cartulary of Lérins ... , ed. Moris and White, t. I, n . 318, p. 325-328. Although the act is dated 1089, the title of the report may be added later in the making of the report.

47. Thus in 1096 in a charter of the Church of Puy ( LGHT , No. 395, 747-748 col .:
"I Raymond of St. Gilles, both Toulouse and Rodez comes" at col 747.


49. Our main source is Deeds of Count Roger of Calabria and Sicily Roberti Guiscardi ducis fratris eius , ed. Ernesto Pontieri, Bologna, 1925, Gaufred Malaterra, who writes this chronicle of the reign of Count Roger of Sicily and his brother Robert Guiscard on demand Count Roger, Mathilde's father, was very well informed and gave us the official version. facts. On Giuseppe SCHELLER , I Normanni nel Meridione : the analisi storiche of Amato, Giuglielmo and Malaterra , Rome, 2003. Malaterra (lib III, c.211) reports that "Raimundus famososissimus comes Provinciarum "had heard of the" Strenuitas "of the Count of Sicily and he had asked for her daughter in marriage. Having heard about the beauty of the girl, he fell madly in love with her and went to fetch him himself at his father's court, where the wedding was celebrated (see the text in M. MOREL , Patr Lat. , t 149, col 1167-1168).

50. H. DUBOIS , "The Countesses of Toulouse ...", p. 234, in ... , "Marital Strategies ...", p. 133-134, who believes in the intervention of the pope to arrange this marriage.

as well as Besalú Count Bernard III and Viscount Aymeric I of Narbonne. Mathilde with the marriage
Viscount Aymeric de Narbonne, whom he also supported the brother, the bishop Pierre de Rodez, elected archbishop of Narbonne, against the pope's candidate, Dalmatia,
to train abbot of La Grasse, just a few years ago
his stepfather is having sex with his wife
with the count of Clermont.

This system of alliance with the Normans crumbled after the death of the brother
Elder of Raimond, Count William IV of Toulouse. Guillaume died in
1093 on the way to Jerusalem and left, after the death of two sons at the bottom age, a girl as heiress. Although Philippa Toulouse married
Duke William IX (soon received the news of the death of his father)
of Aquitaine, to ensure his support in defending his rights to

52. The following oath of security shows how much the relationship between Count Bernard III of Besalú, then in open opposition with his uncle, Bernard II of Besalú, the viscount of Narbonne and Count Raimond de Rouergue were narrow: "and ipsos adjutorios faciam and Without your attention deception in the name of Raymundo, who was Adalmodis countess, who is committee of Rutenensi " (HGL, vol. V, n. 364, col. 693-694). See U. VONES -LIEBENSTEIN, Saint Ruf and Spain ..., p.167-177.

53. Contrary to what was believed, the letter of Gregory VII asking "R. and B. nobilibus comitibus " (Das Register Gregors VII, ..., II, VIII, 17, pp. 537-538) has nothing to do with Raimond of Saint-Gilles (see in this sense Herbert EJ COWREY, Pope Gregory VII, 1073-1085, Oxford, 1998, p. 341-342, who even identifies "B." with Count Bertrand from Provence, making him the sound of Raimond de Saint-Gilles). It is addressed to the counts Raimond Bérenger II and Bérenger Raimond II, who at the time ruled together on the county of Barcelona.


55. It is mentioned last time at Easter 1093 at the court of King Ladislas I. of Hungary (H. DÉAX, The Languedoc feudalism ..., p. 87, n. 7). This king had submitted the abbots of his foundation from Somogyvár to the abbots of Saint-Gilles. See the reasons for this connection Gergely K.K., "The Foundation of the Benedictine Abbey of Somogyvár ", in The Hungarians and Europe : Conquest and gration, dir. Sándor Csernus and Klára Korompay, Paris / Szeged, 1999, p. 327-341, and E. M. AGNOA, "Monastic networks ", p. 14-15. See in this context the story of a vision of the Abbot of Saint-Sernin of Toulouse, telling that Count Guillaume drowned during his return journey from the Holy Land, since Saint Saturnin had prayed to God to punish him for oppressing the canons from Saint-Sernin. See Anke K. KOCH, La Sainte French Local Saint Church, Dynasty and City of 5th to 16th century, Stuttgart, 2002 (Contributions to Hagiography), 2, p. 291-292.

56. Contrary to what has been claimed - most recently Gérard P. RADALIE, "The Counts Toulouse and Aquitaine (11th - 13th centuries), "in Annales du Midi, vol 117, 2005, pp. 5-23, at p. 12 She was not married to King Sanche Ramire d'Aragon. See Antonio U. ALTEA, Historia of Aragon, Creation and Development of the Crown of Aragon, Zaragoza, 1987, p. 60-63, who let the his second wife, Felicie de Roucy, whom he had married in 1070, survived him. See in same meaning Ana Isabel L. ÁVILA, P. A. L., Sancho Ramirez, King of Aragon (1064 -1094) and King of Navarre (1076-1094), Gijón, 2004, p. 61-67.
Succession of the County of Toulouse « Raimond as his "paternal legacy" ». This is not the place to discuss Raimond has legitimately succeeded to his brother, or because that brother had himself opted for this solution », because we have always preferred in Languedoc the law of fiefs, that is to say in the absence of male heirs the succession of collateral ». Which is certain is that Raimond puts the opposition of a part of the nobility Toulouse, supporters of Philippa and her husband, when he seizes the county of Toulouse « From now on, that is from 1094, his name was "Raimundus


58. The author's testimony ("The Liber Tripartitus of Miraculis S. Roberti", composed around 1160 by Bernard de la Chaise-Dieu, ed. Acta Sanctorum, April 24, col. 319-336, at col. 320) reports, that the count "omni paterna hereditate Carentem entered the chapel of St. Robert, placed his sword on the altar of the saint, lent him homage and swore that if God gave him the County of Toulouse by his intercession, he will not hold it that of him: "And comitatum Tolosanae urbis a nullo is living in the house, nisi has B. Roberto confir-mavit, if Deus per illumin sibi tradere will dispose."

59. See W. KENNAST, Der Herzogstitel ..., p. 290 and notes 82 and 99-101, which follows here Guillaume de Malmesbury, who reports that William IV had wished the succession of his brother in him selling the county (Gesta Regum Anglorum, Thomas Duffus Hardy, London, 1840, 603).

60. It is especially the opinion professed by Marie-Bernadette B. SEBEGNY, "A precedent to the law salic? The exclusion of women in the house of Toulouse and Tripoli", in Mémoires de l'Academy of Sciences, inscriptions and belles-lettres de Toulouse, t. 141, 1979, p. 141-152.

61. See now G. P. RADALIE, "The Counts of Toulouse ...", p. 12-15, which demonstrates how Philippa and William of Aquitaine settled in Toulouse after the departure of Raimond and his son Bertrand, and were greeted with joy by the canons of Saint-Sernin as well as a part of the nobility.
Helen of Burgundy, Henry of Burgundy, count of Portugal, who was going to marry Theresa, Elvira's sister. Apparently he had not yet the idea of leaving everything to go to the Holy Land.

3. - "... if we were elections"

The rights that the Count of Toulouse claimed on the abbey of Saint-Gilles which neither Almodis nor Raimond had been renounced, on the one hand, the "Dominicatura", on the other hand "clothes and customs". By "dominicatura" it is necessary


63. Count Roger of Sicily, Mathilde's father, had married Eremberge for a second time. Mortain, Emma's sister.

64. This fact may also be played in the barely disguised between Raimond and Bohemond of Antioch during the first crusade. See on Bohémond last Jean FLORI, Bohemond of Antioch: Knight of adventure, Paris, 2007.


66. Helen received from the Count of Toulouse in dower Ruthenam cum comitatu episcopio "as well as the Cited Avignon, Cahors, Worthy and Viviers (LGH, Vol. V, n. 389, collar. 738-739), thus possessions belonging to the patrimony of Raimond IV before he briguât the succession of his brother. G. DE MANTYER, Provence ..., p. 308, n. 1, correct Digne in Die. See also Jacques ROGER, "The donation of Segur by Raymond de Saint-Gilles, count of Toulouse, at the Church of Puy-en-Velay (1096), in Annales du Midi ..., t. 74, 1962, p. 65-70, at p. 68.

67. Theresa and Elvira were the children of Alfons VI's concubine, Jimena Múñoz, by Raimond de Saint-Gilles, who had previously had friendly relations with the Helen's maternal grandfather, William Hardie Head, strengthened his ties with Castile.

68. Das Register Gregors VII ..., t. II, VI, 5b, p. 401. The Pope ordered that Saint-Gilles should be struck by if Count Raimond IV, excommunicated for having married a woman to whom he was blood ties, did not repudiate her and kept the abbey in her power. See U. WESZ, S. Gilles ..., p. 67.

69. See, on the meaning of the term "dominicatura", É. M. SACHS -N ORTIER, The secular society ..., p. 172-183, where she understands under this term the rights of justice, such as the exercise of the high

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presumably to understand the rights of justice that had yet to be claimed Count Raimond V on Saint-Gilles, and taxes and "rights in the fiscal sense, lordly attached to power". By " us and customs", very Easily associated "bad customs" means, for the most part, royalties due to a lord. In the case of St. Gilles it is rather the recovery offerings by the count, a practice much disputed by the pope.

These powers, this "dominicatura", the count was to exercise until the coming of Pope Urban II in Languedoc, and still long after his successors to claim them, on the arrival of the Legate Bernard of Toledo he declare himself ready to give up the offerings of Saint-Gilles, which he and his ancestors used to recover. In a privilege promulgated at the Council of Placentia in February 1095, Urban II announced "universis per Goticam provinciam fidelibus" the 1. September 1094, the day of St.
Gilles, the Earl kept his promise and withdrew from this right.

Bertrand . In doing so, he had deposited two silver coins of the currency of Saint-Gilles on the altar of the saint. The Pope forbids him under the bread of excommunicating to reconsider this decision. He is threatening his successors with the same bread and all those to whom he had inferred a part of these offerings - and forbidden even justice, "right of requisition and right of lodging" (page 174) as well as "rights on the circulation men and goods, pastures, forests, salt and money "(pp. 178-179),
the sum total of the rights exercised by the counts, the viscounts or their agents as only the owners of all or part of the public authorities whose first are invested 
(p.181). S. WOOD , The Proprietary Church ..., p. 308 speaks of "lordly or official income, other than fees for sacramental functions ". U. WOOD , S. Gilles ..., p. 55 believes that this is a control over the lands of the abbey.

70. Raimond V de Toulouse tried in vain to quote these opposing parties before his court. The abbot of Saint-Gilles, supported by Pope Alexander III, refused it clearly, alleging the immunity of his church. See Bullaire ..., n. 54, p. 86.

72. See É. MAGNOU-NOORTIER , The lay society ..., which shows that the term "usaticum" or "us"
may designate "royalties in kind" (p.137).
73. Juan Francisco RIVERA RÉCIO , The Archbishop of Toledo Don Bernardo de Cluny (1086-1124) , Rome, 1962, p. 45-54 on the activities of Bernard as papal legate. He notes that Bernard was legate in Languedoc only from 1093 (p.46). But Mansi notes that he already participated in this function at the Council of Toulouse in 1090 (MANSI , XX, 7).

74. Bullaire ..., n. 15, p. 30: "Part robbery rather than taking over from their parents altar of St. Giles and the rest of the church altar may have been accustomed. On the Council of Plaisance and the embassy of Emperor Alexis, see A. BECKER , Urban II. ..., t. II, p. 184-189.

75. Bullaire ..., n. 15, p. 30-33.
76. Ibid. , p. 31 "instrument with his wife and son Hervira Bertranno blessed the altar Gilles confirmed, the bus there Gilles current cash position."
77. Ibid. , p. 31 "both him and his descendants all, if the altar, offering further attack attempts to ban submitted by all the Church and society horizon. Whatever the

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\textbf{Operation} & \textbf{Number} & \textbf{Description} \\
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\texttt{set}\texttt{-}\texttt{worker}\texttt{-}\texttt{profile}\texttt{-}\texttt{scope}\texttt{-}\texttt{worker}\texttt{-}\texttt{profile}\texttt{-}\texttt{scope} & 3 & ... \\
\hline
\end{tabular}
\caption{Example Table}
\end{table}

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the monks never to abandon, to avoid probably an abbot complacent does not agree later with the comtal power...

A few months after the Council of Plaisance, Urban II decided to surrender in France, "pro ecclesiasticis negotiis " . He took the road to the Mont Genève and its presence is reported in Valencia on August 5, 1095 . On 1 September 1095, he celebrated at Saint-Gilles the feast of the patron of the abbey, before leaving for Auvergne, where it was launched on 17 November 1095 at the Council of Clermont call to the crusade.

\textit{IV. - "100 \textsc{Christian Milicie Prince} " a OR, "1000 \textsc{Islands B etuis P Etios} " a ?}

In historiography, Raimond IV of Toulouse is almost always considered as favorable to the reform of the Church and to the ideas propagated by the papacy, especially by Urban II. We have a little trouble explaining why he has always supported Archbishop Guifred of Narbonne, deposed for the cause of simony but only Florian Mazel considers the count's actions as deployed "outside of any subject to the directives of the popes or their

the film accompanying obituary of their offerings fee, of course informed of the decision,
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legates "... It is true that he never simply executed the pope's orders, but who of all these princes of the Mediterranean space ever did it? Even the count Bernard II de Besalú, who donated his county to the pope, did so only to safeguard the interests of his house ... By supporting Archbishop Guifried Narbonne of the county house of Cerdanya "per drudariam", that is to say "by love ...", he was looking for a reliable ally in this part of the duchy of Narbonne, which was dominated by the Viscounts of this city, and supporting Archbishop Aicard of Arles ..., also excommunicated and deposed by the Pope and his legates at the Council of Avignon, he ensured its support in the eastern part of its vast estates.

What we can see is a change of attitude of the count vis-à-vis of the Church from 1094, after he succeeded in taking over from his brother in the county of Toulouse. The first sign was the abandonment of his right to the offerings deposited on the altar of Saint-Gilles. Then he gave up Psalmodi, a Benedictine abbey also located in the diocese of Nîmes, in the exercise of all seigniorial justice - in the case of murder or adultery of a woman - except at the express request of Father ... In July of the same year, he abandoned its rights to all goods carried by ships or rafts of the abbey of Saint-Victor de Marseille on the Rhone ... And, at the beginning of the year 1096, he renounced, among other things, his "dominium" on the abbey Saint-André from Villeneuve-lès-Avignon ....

In May of that year, we have the first evidence of a meeting of the Earl with Pope Urban II. May 23, in a Pope's charter in favor from Beaulieu to Limousin, Hugues de Castelnau "miles ... What monastery was occupied by the civil power" and who renounces presence of his lord, Count Raimond ... On May 24, Urban devoted

87. F. M. A R I, The nobility ..., p. 241. He enumerates all the arguments put forward to create the image
of a prince who is a paragon of reform: his devotion to Cluny and La Chaise-Dieu, his
renouncing the right flank in Beziers (HGL, t. V, n. 359, col. 685-687), the common support
finally to Archbishop Dalmace of Narbonne and especially the fact that Urbain II chooses him as
leader of the first crusade next to Adhémar de Monteil.

88. For this, see U. VONES-LIEBENSTEIN, St. Ruf und Spanien ..., p. 63-73.
89. HGL, t. V, n. 273, col. 535-538; see about the meaning of this word and the promise of
security of the count, see F. C. ROZET, Ermengard of Narbonne ..., p. 113.
90. See F. M. C. ECKER, The Nobility ..., p. 220, which speaks of a treaty between Raimond and Aicard.

91. HGL, t. V, n. 387, col. 733-734.
92. Ibid., N. 386, col. 731-733.
93. Ibid., N. 372 / I and 372 / II, col. 707-709. The dating of this diploma (1088) is not correct,
because the bishop Arbert of Avignon, former abbot of Saint-Ruf, who appears there as a witness was not
elected that between 1 January and 8 March 1096. E. M. AGNÓN, S. OAKES -C. RISTEIN, monasteries and aristocracy
in Provence ..., p. 171-173 believes that these two documents were reworked in 1140, when Alfonse
Jourdain tried to recover the rights of his father in Provence.

94. JL 5648 "present [...] committee Raimundo" during the affiliation of the abbey of Beaulieu to Cluny
(Cartulary of Beaulieu Abbey [in Limousin], published by Maximin Deloche, Paris, 1859 [Collection of documents
unpublished facts on the history of France], p. xxvii - xxviii, n. 1). See A. B. ECKER, Urban II ..., t. II
95. In the privilege of Urban II in favor of Saint-Sernin, it is a question of "candelas quoque
Raymond, the soft, Tolosanus comes into the church dedication of our present, discarded "(JL
5658; Cartulary of the Abbey of St. Sernin of Toulouse [844-1200], ed. Célestin Douais, Paris / Toulouse,
1887, app. n. 3, p. 475-477, quote at p. 477). See R. C. ROZET, The journey ..., p. 304 and A. B. ECKER,
Urban II ..., t. II, p. 450.

98. "All the office of St. Gilles, both in the same town, which is called [Flaviana] which the extrinsic
received the wax count of the candles used in this church
only the collegiate Saint-Sernin of Toulouse and Raimond renounced to
receive the wax count of the candles used in this church ». A few
months later, just before leaving Languedoc, Urban II held a council
in Nîmes, probably from 4 to 14 July ». He dedicated the cathedral and received
of the Count of Toulouse a generous gift for his endowment, qualified as "spon-
saliticum » .
Six days later, on July 12, Raimond declared in a privilege in favor
Father Odilon of Saint-Gilles, whom he had "in concilio apud Nemausum cele-
Bravo from the lord and revered pope Urban 2, in the presence of the whole
consulated "renounced all the" honors "of the abbey of Saint-Gilles, which he had
obtained rightly or wrongly in the town of Saint-Gilles or elsewhere », as well as
" Rectal omnes sive pravas consuetudines" that he or his predecessors
could have or require ». .
But that was not all. In the confirmation of this charter, issued ten
days later in Saint-André de Villeneuve-lès-Avignon and in which the
Pope emphasized among other things that the count had taken the cross, he asserted that he
"Received a part of his power, his seignorial rights [on St.
Gilles] the Roman Church " in " part of its strength from the Roman church
optinens » in ». Does this mean that he had given up all his rights to the abbey
Saint-Gilles to take them back in fiefs from the Pope? Is
for this reason it was henceforth best named "Raimundus de
Sancto Aegidio "se", to demonstrate that he was "miles sancti Petri", the man from the pope?

It was from that day that he showed a particular devotion to Saint Gilles "se". In a donation in favor of the Puy cathedral "pro and satisfaction of my parents, because of the honor and love St. Gilles, which often offended many injuries like "se" asked that the feast of Saint Gilles is celebrated every year in the church of Puy and in all the churches under its siege, and that day the canons of Puy receive at his own expense a dinner worthy of the name. After several other for the salvation of his soul, he referred to the Council of Clermont, where we had promised that no one would have the right to harm the donations of those who would leave for the liberation of the holy places.

That Saint Gilles for his part agreed to take Raimond under his protection, the story of Raimond d’Aguilers shows it. The latter accompanied the count in Jerusalem and reported that during a disease of Raimond, a count

102. In a charter in favor of the Church of Puy (LGH, Vol. V, n. 395, col. 747-748), previously He Had used this name to 1076 (ibid., n. 323, col. 624), whereas before It was called Expired Especially "Comes Ruthenensis" and after succeeding his brother "comes Tolosanae, dux Narbonensis and Marquis Province." On April 17, 1103 his name is "Raymond favor of Saint-Gilles and the province of the Marquis, and the captain of the help of God, in the Jerusalimitano the Knights of the Christian life ", (ibid., N. 414, col. 779). In his will in favor of the Church of Arles his name is "Raimundus Sancti Aegidii comes" (ibid., N. 420, col. 791). His sound Bertrand, on the other hand, does not begin to peel "Sancti comes Aegidii" after His arrival in the Holy Land (ibid., n. 433, col. 809).

103. E. M. GONAS, "Monastic networks ...", p. 6 says that the count as lord of Saint-Gilles also had the relics of the saint in his custody. It has been repeatedly pointed out that it is rather Saint Robert of Turlande, the founder of the Chair-Dieu, who was his favorite patron, to whom he Read more about the tree of relics in the West: "Ad seculum B. Roberti relics of Saints, who has had [...] with a number of other distinguished marks of great wealth" (Journal Sanctorum, April 24, col. 332). But this tradition, originating from the Chair-God, dates only from the middle the XIII century. See above n. 58. C. AURANNO - R. ORAZ, "The Velay and the Crusade ...", p. 55 think that his devotion to St. Robert "allows him to rank among the" penitent "militias", because he had "Some wars on the conscience", But Herbert EJ Cowdrey has shown that Urban II, in according to the conceptions elaborated by Gregory VII, demanded at the Council of Clermont that the pilgrims In depart from the spirit of true penance: "Nothing that is not where the heart penitentia compound. (Herbert EJ COWDREY, "The Reform of the Papacy and the Origin of the Crusades", in The Council of Clermont ..., p. 65-83, at p. 81. The quote is in Robert S. OMEVILLE, The councils of Urban 2 t. 1, Amsterdam, 1972 [Annuarium history councils. Supplement, 1], p. 115) and that they have to renounce to perfect their crimes or to profit by them to obtain the pardon: "and which seek to refresh: the weapons equipment business. In fact, in no other way alone is in truth, nor penance, any other advice you can offer" (R. S. OMEVILLE, The Councils of Urban ... 2, 115; HEJ COWDREY, "The reform papacy ...", p. 81, n. 52). But that means it was not Raimond de Toulouse had committed crimes for which he wanted to do penance; otherwise he would have gone to pilgrim to the Holy Land and not to warrior and leader of the Christian army.

of Saxony, who had joined the army of Provence, approached Raimond. He turned out to be sent by Saint Gilles to announce to the count that he would not die not of this illness and he would always be with him. Raimond d’Aguilers, a canon of the Puy church, was therefore well aware of the fact that a special link The Count was related to this saint, of whom he claimed to be.

5. *A aimundus Earl Carter*

Once Count Raimond left to the Holy Land as a man of the pope, as leader of his militia to free the holy places with the intention of never to go back to Saint-Gilles, his donations did not remain not undisputed. But their effect was still lasting: from this day, Every time has count of Toulouse Gilles or to assert rights within the lordship of the abbey, the Pope threatened with excommunication by invoking the act of Raimond de Saint-Gilles. For example, on November 14, 1105, when Pascal II wrote to the count Bertrand de Toulouse to remember the Council of Nimes, now that he had invaded the village of Saint-Gilles and had seized offerings deposited on the altar. After complaining in a series of letters from the conduct of the count Bertrand, forgetful of the promises made by his father

105. Contrary to Monique ZERNER, "The Raymond IV Count of Toulouse, chief of the people," in *Genesis of the modern state in the Mediterranean. Historical and anthropological approaches to practices presentations*, Rome, 1993 (Collection of the French School in Rome, 168), p. 45-60, who believes that Raimond dominated "an immense space, from Provence to the Middle Garonne, from the Mediterranean at the edge of the Central Massif and the Southern Alps" (p.46), it should be noted that it was 1096 it was not not the undisputed master of this area. Already the H HILL (JH and LL HILL, *Raimond IV of Saint-Gilles* ... , p. 29-30) had found that among those who followed him in the East there were few nobles of the county of Toulouse - neither the Trencavel nor the viscounts of Narbonne or those of Toulouse do not meet. On the other hand, the Anduze, the Sabran or the Count of Die, who had long been his faithful when he was only Marquis de Provence and Count of Die, followed him. These serious problems to be deepened, which I can not do in this study.

106. "There was a partner in our exercise of Saxon, who came to the count Raymond; St Giles and legacy is maintained; and the second time and warned to say the count he would be easy not die from this disease; I have obtained a delay to God; I shall always be with you" (" Raimond de Aguilers canonical Puy History of the Franks, who capture homeward "in *Recueil des historiens des croisades. Western historians*, v. 3, Paris 1866, p. 231-307, at p. 240).


108. *Ibid.* N. 22, p. 40, "Where Are We Surprised That the Borough to Come St Giles Church ammunition novae erigere presupsumisti."

109. *Ibid.* N. 22, p. 40, "the writing of the keys in Nemausensi council; the father's request, the sacred memory of Pope Urban made, or believe you heard or seen."
Himself at the Council of Nimes, the Pope finally pronounced his excommunication communication. 110. And once again, it was the arrival of a pope in France to settle the affair. July 27, 1107, two months after the Council of Troyes where Pascal II had reiterated the prohibition of any investiture by lay people, Count Bertrand came in Saint-Marcel, near Valence, to make amends and come to terms with the Church. 111. Again the pope had recourse to the charter delivered by Raimond of Saint-Gilles at the Council of Nîmes and did not lift the excommunication until many promises from Count Bertrand to respect it now. 112. After his election, Pope Calixtus II stayed for some time in Maguelonne. From there he issued warrants to enforce the immunity of the city and the abbey of Saint-Gilles, also having recourse to the charter issued by Count Raimond at the Council of Nîmes. 113. Meanwhile, the half-brother of Bertrand, the son of Raimond de Saint-Gilles and Elvire of Castile, Alfonse Jordan, had returned from overseas and the quarrel between the counts of Toulouse and the abbey of Saint-Gilles went on again. In a letter to the archbishops from Arles, Aix and Narbonne and to Bishop Gautier de Maguelonne, Calixte II reports that nobles from Alfonse's entourage have invaded the borough of Saint-Gilles, committed murder and looting and raised a castle, at large detriment of this village. 114. He then issued nine warrants to put an end to these attacks, before excommunicating the count and his relatives and launching the ban on their lands. 115. After this massive intervention by the pope, we must wait until the end of XII and the beginning of XIII century that tries to finally settle abbey all the conflicts with the counts of Toulouse by placing this time under the protection of the Kings of France. 116. Shortly after, the monks gather in a roll some fifteen acts concerning this conflict. 117. It is significant that the privilege of Urban II, mentioning the charter of Raimond de Saint-Gilles (1096),

110. Ibid. N. 27, p. 46 (March 14, 1107), U. Wetz, S. Gilles..., p. 80-81.
111. See on the Council of Troyes recently Beate Schilling, "Zur Reise Paschalis" II. nach Northern Italy and France 1106/07 (with itinerary appendix and map) in Francia, vol. 28/1, 2002, p. 115-158, at p. 140-142 and in particular p. 152-154 with a complete overview of the sources and the bibliography.
112. See the pope's stay at St. Marcel ibid., p. 156.
113. JL 6161; Bullaire..., n. 28, p. 46-47 (July 25, 1107).
115. Bullaire..., n. 40, p. 59-60 (June 21, 1121): "the destruction of the town was built."
116. On the stay of Calixt II at Saint-Gilles in 1119 see B. Schilling, Guido von Vienna..., p. 689-690.
118. Paris, NA, J 317, n. 9. I thank Mr. Rolf Große for agreeing to procure micro-movies from this folder.
is at the head of this scroll, which ends with a charter of Philip II Auguste confirming in 1210 all the privileges granted by his father Louis VII at the abbey. Although the confirmation by Pope Innocent III of a sentence of his legates in favor of the abbey in his quarrel with the counts of Toulouse is also inserted, it is clear that the protection of the King of France was substituted in the XIII century to that of the distant Pope.

Now come to a conclusion to see what the impact of pontifical trips on the troubles of the counts of Toulouse with the abbey of Saint-Gilles. The history of the abbey of Saint-Gilles in the XI and XII centuries was marked by the requirements of the counts of Toulouse on the one hand and the pretensions of the Bishop of Nîmes and the Abbé de Cluny on the other hand. The count required a Dominicatura on the abbey, the bishops of Nîmes opposed the exemption of the monastery and the abbot of Cluny aimed at the legal incorporation of Saint-Gilles in his congregation. Here, only the claims of the Count of Toulouse interested. It was to show what the consequences were for Saint-Gilles of the meeting between the count of Toulouse Raimond IV and the pope Urban II during his trip to France. And these consequences were of an importance for relations between Saint-Gilles and the counts of Toulouse, since they sealed for the centuries to come the independence of the abbey and gave the popes the means to enforce it despite the efforts of the heretics third of Raimond IV.

Before the arrival of Pope Urban II in France, Raimond IV did indeed consented to renounce seizing the offerings deposited on the altar of Saint-Gilles. During the passage of the Pope he went much further: he gave him his "potentatus" on the abbey of Saint-Gilles. Raimond, who had resigned all his rights on his estates in favor of his son, went to the Holy Land as count of Saint-Gilles, as "fidelis sancti Petri", as a man of the pope. Only the presence of Urban II in France could lead to such an act, full of consequences for the Abbey of Saint-Gilles as well as for himself and his successors. The importance of his act in favor of the abbey made him alone all the counts of Toulouse were registered in the obituary of the abbey: "Raimundus comes... He also entered the memoria of the abbey next to the popes Gregory VII, Urban II, Pascal II, Gelasius II and Calixte II, who had as helped him free Saint Gilles from any secular influence.

120. Ibid. N. 1180, p. 431 (Paris edition, AN, J 317, n. 9, 11); see also the sentence itself (n. 942, p. 357 et seq., Paris edition, AN, J 317, n. 9, 10).
121. AG R EMMENSKYDD, Remembering ..., p. 218-243, which speaks of the "Three Enemies" of St. Gilles.
123. Ibid., p. 215-221.