Manasses of Hierges in East and West

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For every student of the Latin Kingdom of Jerusalem Manasses of Hierges whose history was treated in 1907 by the Canon Roland, is a familiar figure (1). Our principal, but not our only source of information on him is the chronicle of William of Tyre. According to the genealogy of King Baldwin II of Jerusalem as given by William (2), and this genealogy is generally accepted, Manasses of Hierges was a nephew of King Baldwin II because he was the son of Baldwin II’s sister Hodierna who had married Herbrand, the first lord of Hierges. Hierges (France, Dépt. Ardennes, arrond. Charleville-Mézières, cant. Givet) was a castle in the Belgo-French frontier region. The Terre de Hierges was a fief comprising, apart from the caput baroniae itself, eight or nine villages situated today partly in the French département Ardennes, partly in the Belgian province of Namur. However, the older assumption that this fief existed as a unit as early as the first half of the 11th century is quite wrong, even though Pirenne has reiterated it very recently and has thrown it forward even to the middle of the 10th century. In a groundbreaking study Despy has shown that it grew together slowly and gradually, perhaps partly by usurping lands and certainly by abusively turning rights of advocacy over church lands into more direct rights, and that even Hierges did not originally form part of the lordship (3). This process had led to the establishment of a seigneurie at Hierges by 1112 when the first lord of Hierges makes his appearance. But the lordship continued to grow and as late as the early 13th century two of its villages, Vaucelles and Doische, were still owned by the abbey of St.-Hubert while the lord of Hierges was only advocate there (4). The lordship was feudally dependent on the Pays de

(4) Despy, Terre de Hierges, pp. 19 f. See also below, p. 765.
Bouillon and consequently, because Godfrey of Bouillon had pledged Bouillon to the bishop of Liège before his departure on the First Crusade, Hierges at the time of Manasses was feudally dependent on the bishop of Liège (5).

Baldwin II of Jerusalem, the uncle of Manasses of Hierges, was the oldest son of count Hugh of Rethel (France, Dépt. Ardennes, chef-lieu d'arrondissement). Apparently Baldwin had not too much hope to succeed his father in the near future as count of Rethel. We are always wiser in hindsight but actually Baldwin had risen to be king of Jerusalem by the time his father died. He had left in 1096 in the retinue of Godfrey of Bouillon on the First Crusade and had in turn become count of Edessa (1100-1118) and king of Jerusalem (1118-1131). Going to, and staying in, the East meant that Baldwin forsook his claim to inherit the county of Rethel. At least for all practical purposes it went first to his younger brother Manasses (not to be confused with Manasses of Hierges) who must have predeceased his father as well as his younger brother Gervase. Gervase in 1106 had been an unsuccessful intruder archbishop of Reims, basing his hopes on the support of Philip I of France, and had fallen under excommunication from which he was not absolved until 1115. By that time, owing to his setback concerning the archbishopric of Reims, he had left the Church and had married Elizabeth, also known as Beatrix, the daughter of count Godfrey of Namur. Succeeding his brother Manasses who had died childless, Gervase had become count of Rethel before 1115, although both of them should, perhaps, better be styled acting counts of Rethel because their father, count Hugh, can be shown to have been still alive in 1117 and 1118 (6). The year of Gervase's


(6) On Gervase's intrusion at Reims see Guillaume Marlot, Histoire de la ville, cité et université de Reims, III (Reims, 1846), pp. 218-223. Ibid., III, p. 726, no. 53 is a charter dated 1115 (the pontifical year of the archbishop of Reims points to 1114, but year of incarnation, indication, as well as regnal year of the king of France fix 1115 as the year of issue) from which can be seen that the counts of Rethel were advocates of certain villages held in fief from Saint-Remi in Reims. Manasses filius Hugonis comitis, but not formally styled count himself, levied unlawful taxes in these villages which went beyond what he was allowed to claim as advocate. After his death his brother Gervase did the same but renounced the unlawful practice in 1115. Ibid., III, p. 731, no. 60 is a charter dated 1118 (the indication IX is wrong and must be corrected to read XI) in which count Hugh of Rethel restored the church of Rethel to the archbishop of Reims. Consequently he was still alive in 1118 and, in fact, in 1117 he had made a donation to the priory of St'-Marie de Novy (Gustave Saige and Henri Lacaille, Trésors des chartes du comté de Rethel, vol. I [Monaco, 1902], p. 6, no. 3). Manasses and after him, for some time, Gervase were therefore associated to their father in ruling the county but it was he who held the comital title until his death which must have occurred shortly after 1118. Manasses therefore was never officially count of Rethel while Gervase became count upon his father's demise. These intricacies were unknown to William of Tyre who gives Hugh, Manasses, and Gervase as counts of Rethel in succession, as does
death has never been established with any degree of certainty, although 1124 is not a bad guess (7). Under the rules of primogeniture the county of Rethel should now have gone to Manasses of Hierges because the daughter of Gervase was, in fact, illegitimate since Gervase had once taken the orders and had therefore married contra instituta ecclesiastica, as William of Tyre insists on telling us. The county of Rethel went to another sister of Baldwin II of Jerusalem, Mahaldis, who had married the castellan of Vitry.

We do not know why Manasses of Hierges was passed by. Presumably he was still too young. In 1127 he is mentioned for the first time. In a complicated arrangement the archbishop of Reims came to terms in this year with bishop Albero I of Liège concerning a fief which the archbishop claimed for his church in the Pays de Bouillon (8). He now gave it as a fief to the bishop. Since the latter as an ecclesiastic could not render homage to the archbishop, he had this act performed for him by four of his vassals and by four castellans of the Pays de Bouillon (de castellanis de Bullon), among them Manasses de Herge. This proves that Manasses had entered into the lordship of Hierges and served the bishop of Liège as his châtelain in the castle of Hierges. Four years later, in 1131, Gérard, the founder of the abbey of Brogne, was canonized upon orders of pope Innocent II by bishop Alexander of Liège. The bishop did so in the presence of count Godfrey of Namur and used the occasion to confirm the abbey’s possessions in a charter which also recorded important concessions to Brogne by the count (9). In the count’s retinue we find Manasses adolescens de Hierge.

In the same year in which young Manasses attested this charter by the bishop of Liège, his uncle king Baldwin II died in Jerusalem and was succeeded by his daughter Melisende and her husband Fulk of Anjou. Being a cousin of queen Melisende, it is hardly surprising that Manasses went to the East to seek his fortune. As long as the Angevin king was alive, however, Manasses did not succeed very well.

J. B. CARUEL, Essai sur Rethel (745 à 1890) (Rethel, 1891), pp. 3, 5 who mainly copies William of Tyre.

(7) The guess is CARUEL's, loc. cit., but I have not been able to find any evidence supporting it. It may, however, very well be correct. On the other hand, Caruel’s date for the death of Manasses (1128) is clearly impossible. Miraeus and Foppens (Auberti Miraei Opera diplomatica et historia, second edition by Ioannes Franciscus Foppens, vol. I [Louvain, 1723], p. 683) make Manasses die in 1114 which would be compatible with the charters cited here but which is a date for which, likewise, I cannot find any support.


But immediately after Fulk's death in 1143 Melisende appointed him constable of the Latin kingdom of Jerusalem and thus conferred the most important crown office on him (10). He is first mentioned as holding this office by William of Tyre in 1144, from 1146 to 1151 also in charters (11). In 1150 but not later than 1151 he struck his advantageous marriage with Helvis, the lady of Ramla which, however, made her sons from her previous marriage, the three Ibelin brothers, his determined enemies. It is well known that the career of Manasses in the East came to an abrupt end in the short but violent civil war of 1152 which ousted queen Melisende and her party from power; the new constable of Jerusalem was Humphrey II of Toron (12). Manasses was exiled but so great was the hatred that, as William of Tyre expressly assures us, he was not only obliged to leave the kingdom but the whole Latin East. He had to return to the Namurois. This may have been a measure of precaution because queen Melisende was possibly not his only relative in the East when he arrived. Over and above the sisters named by William of Tyre (above, p. 757-9) Baldwin II of Jerusalem had had yet another sister whose name is unknown but who had been married by Baldwin, before he became king of Jerusalem in 1118, to prince Roger of Antioch (1112-1119) who treated her badly (13). She was an aunt of Manasses of Hierges and if she should still have been alive in 1152 he might have retired to her in Syria, an undesirable prospect for the Ibelins.

Concerning the time at which Manasses went to the East there is hesitation among scholars. Most of them definitely evade stating a date, others give 1140 as the year in which Manasses arrived but this is normally based only on an unsupported statement to this effect in the Familles d'Outremer by Du Cange. Only Jean Richard with his usual command of the source material and the Canon Roland before him quoted the source used by Du Cange (14). In view of the prevailing

(10) W.T., XVII.13, p. 777. That this should have happened statim post eius introitum in regnum is probably an error on William's part because we must assume that Manasses arrived in the East in 1142, while king Fuld did not die until November 1143 (below, p. 762).


uneasiness on the date of his coming it deserves to be examined another time. On 25 February 1140 bishop Albero II of Liège issued a charter in which he stated that in his presence the nobilis vir Manasses of Hierges who had resolved to go to Jerusalem for the love of God and the remission of his sins, gave to the abbot Ebroin of Brogne two of his allods in the Hesbaye Namuroise, the region between the Dyle and the Meuse rivers, called Mielen-sur-Aelst (Belgium, Province of Limbourg, arrond. Hasselt, cant. Saint-Trond) and Muysen-lez-Saint-Trond (ibidem) for 80 marks (of silver) with the following provisos (15): If Manasses should die on his pilgrimage or should return but die without legitimate issue, Brogne should own the two villages forever. Should he, however, return and wish to reclaim them, he was permitted to do so at a price of only 40 marks. This rather unusual deviation from the normal practices (16) which set the repurchase price at only one half of what the abbey had originally raised, is explained by the rider attached: Should Manasses get married, his legitimate offspring was to continue to hold the two villages but they would go to Brogne in perpetuity if the direct line became extinct. For this reason all of his heirs were forbidden to sell or pledge the two villages to anyone else. This meant that in spite of the repayment of 40 marks the villages would eventually go to Brogne in any case. Manasses also established a future priory for six monks of Brogne at Niverlée (Belgium, province of Namur, arrond. Dinant, cant. Philippeville) for the salvation of his relatives (parentes sui) buried there. This foundation was to take effect only after the death of Manasses and if there were no longer direct certainly wrong. The nephew of king Baldwin II mentioned by Fulcher of Chartres, Historia Hierosolymitana, III.26.4, ed. HAGENMEYER, p. 692 is either unknown or identical with Galeron of Le Puiset whom Fulcher considered a nephew of Baldwin II in his original version; cf. also John L. LA MONTE, “The Lords of Le Puiset on the Crusades”, Speculum, XVII (1942), p. 107, n. 6 — 1140 purely on the basis of Du Cange: MAYER, Queen Melisende, p. 116; IDEM, Geschichte der Kreuzzüge, sixth edition (Stuttgart, 1985), p. 101. — 1140 on the basis of the correct evidence: Jean RICHARD, Le royaume latin de Jérusalem (Paris, 1953), p. 65 n. 2 = The Latin Kingdom of Jerusalem (Amsterdam, 1979), p. 150, n. 10 — 1141 on the basis of the charter quoted below, n. 19, ROLAND, Manassès de Hierges, p. 203.

(15) Cartulaire de Saint-Lambert de Liège, I, 63, no. 39 = MIRAEUS-FOPPENS, Opera, I, p. 689; cf. Petrus GEORGISCH, Regesta chronologico-diplomatica (Frankfurt and Leipzig, 1740), p. 565 s.a. 1140, no. 5 with a false page reference to Miraeus. Joseph DARIS, Histoire du diocèse et de la principauté de Liège depuis leur origine jusqu’au xiiié siècle, I (Brussels, 1890), p. 519 placed the charter in 1141, probably because bishop Albero II of Liège attended the Diet of Worms in February 1140 and was a witness there, on 9 February 1140, to DKJII.40. But even so there would have been sufficient time for the bishop to return to Liège by 24 February, particularly since he could have travelled the bigger part of the way quickly by ship. On the great importance of this charter for the history of the Terre de Hierges see DESPY, Terre de Hierges, p. 19.

descendants of him. On 10 March 1140 Manasses himself confirmed the pledge by placing earth and branches from the three allods on the main altar of the church at Brogne.

It would seem to be quite clear that Manasses made his transaction with Brogne immediately before leaving for the East in 1140 with one of the spring or summer sailings. He was evidently still unmarried because provisos were made as to what should happen to the two villages if he should get married. To all appearance he also intended to return. His description as nobilis vir de Hirge does not imply that he was not yet dominus there and that his father was still alive because Manasses did at this occasion freely dispose of parts of the family holdings and the parentes who lay buried at Niverlée were more likely his father and mother than other kin of his because his father and mother are absent from the necrology of Brogne which, starting with Manasses, became the family burial place (17).

Yet contrary to what we should expect, Manasses did not leave for the East before the spring of 1142 because he was still in Europe in the last four months of 1141, too late to catch a sailing still in this year from an Italian port. His name is not mentioned in the rather well documented siege and conquest of the castle of Bouillon which was taken away from the count of Bar by the bishop of Liège in September 1141. But the documentation is mainly intended to demonstrate the miracle-working quality of the relics of Saint-Lambert employed in the siege and it is only very great magnates such as the count of Namur who are expressly mentioned. Nor can Manasses be shown to have participated in the synod which bishop Albero II of Liège held there in the first half of 1141 (18). But this does not mean that he had left. In the year 1141, in the fifth year of the induction (September 1141-September 1142), in the fourth year of king Konrad III of Germany (13 March 1141 to 12 March 1142), i.e. between September and December 1141, bishop Albero II of Liège confirmed the foundation and the possessions of the house of Austin canons of Géronsart and Manasses de Hierge was a witness and could, therefore, not have left for the East before the spring sailing of 1142 (19).

(17) There is no entry which might refer to the mother of Manasses. As first entry under the 26 January in the necrology which was continued until the 17th century there is an unnamed vir nobilis dominus de Hirge but there is nothing to indicate that this should have been Herbrand, the father of Manasses. See J. Barbier, Obituaire de l'abbaye de Brogne ou de Saint-Gérard (Louvain, 1883), p. 13.


(19) Diplomatum Belgicorum nova collectio sive supplementum ad opera diplomatica Auberti Miraei (= Miraeus-Foppen, Opera diplomatica, IV, Brussels, 1748), p. 372. Roland, Manassés de Hierges, p. 203, n. 2 considered the induction to be erroneous. Even if one would accept his argument that in the 12th century charters of the Liégeois the Roman induction in which the new year began not in September but on 25 December, was used throughout, this would still date the charter to Christmas 1141.
The charter of 1140 proves that Manasses had no intention to give up his lordship of Hierges when he went to the East. What arrangements were made to administer it during what was to become a decade of absence is unknown. In the 14th century it was believed that he got married rather quickly in the East. And indeed, given his ambitions, one might easily be inclined to disbelieve that he should have stayed unmarried for full ten years. The *Lignages d'Outremer* in any case assign him two daughters from a marriage with an unnamed lady. The names of these ladies are given as Fadia and Hodierna, and the last name would have been fitting being the name of the girl’s grandmother. Fadia is said to have married Raymond or William, respectively, the son of Hugh of Jubail (Byblos) from the Embriaco family of Genoese extraction. Hodierna is said to have married an unnamed lord of Grangerin (unidentified by me), and their son Henry is reported to have gone on the Fourth Crusade and to have received as a fief the town of Pegai in Asia Minor (20). No confirmation whatsoever of this “first” marriage of Manasses can be found in sources outside the *Lignages*. Neither Fadia nor Hodierna can ever be found elsewhere. Of Raymond, the second son of William II Embriaco of Jubail, even the *Lignages d'Outremer* say that he married a lady from Antioch called Eve. The reference in the *Lignages* rather seems to be to William I of Jubail-Besmedin, the holder of a minor fief in the county of Tripoli, but he himself is also not attested to in sources other than the *Lignages* (21). We also do not know of any lord of Grangerin to have participated in the Fourth Crusade and the holder of Pegai, a very important fief of the Latin Empire of Constantinople, was Pierre de Bracheux (22). From all this we must conclude that this “first” marriage of Manasses is unlikely ever to have occurred and that Manasses did, in fact, remain a bachelor not only for eight years after his arrival in the East but even for seven years after his appointment to the constableship of the kingdom. It does not seem to have been easy for newcomers to penetrate the increasingly snobbish and clannish class of the landed aristocracy.

The marriage, which took place in 1150, of Manasses of Hierges to Helvis of Ramla, on the other hand is attested to by William of Tyre as well as by the *Lignages* (23). When Manasses was exiled in 1152, Helvis and her children remained in the East because, being lady of Ramla in her own right, she could not permanently leave the kingdom. She lived at least until 1158, at the longest until 1160 when her

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(21) E. G. Rey, “Les seigneurs de Giblet”, *Revue de l'Orient latin*, III (1895), p. 412. One fails to see why Rey assigned the years 1165 to 1199 to this William when he could not find him outside the *Lignages*.
son Hugh of Ibelin had become lord of Ramla (24). Nothing is known about a third marriage of Helvis who had been married to Barisan-le-Vieux before she married Manasses. To all appearance the king did not summon her to render him the service de mariage and allowed her son Hugh to render him the corporal service on behalf of his mother. This seems to indicate that the marriage between Helvis and Manasses was never dissolved.

Miraeus-Foppens (below, p. 765) give him two sons Henry and Eustace from his marriage with Helvis but this is certainly wrong and confuses the children from a later marriage of Manasses with those from the one with Helvis of Ramla. The Lignages mention two daughters Manasses had with Helvis and give their names as Helvis and Isabella, stating that the first was married to Anselm of Brie while the other one married Hugh of Mâmes (as above, n. 20). Neither of the two ladies show up in any other source by name but at least their husbands are not phantoms like those of the daughters of the previous "marriage" of Manasses here discussed. Anselm of Brie was an inhabitant of standing of Jerusalem under the kings Amaury and Baldwin IV and is once expressly qualified as burgensis, once as miles. Hugh of Mâmes was a nobleman of the county of Tripoli who is attested from 1170 to 1181 and, while retaining his position as a vassal of the count of Tripoli, can be shown in the kingdom of Jerusalem from 1176 to 1180 (25). His activities concerned mainly Nablus after the Ibelins got control of it in 1177. His wife, either in her own right or as his widow, held a fief in the Nablus region for which she owed four knights service to the crown (26).

Having been exiled from the East Manasses returned to the lordship of Hierges which he had left eleven years before. In 1158 bishop Henry II of Liège issued a charter in his episcopal city establishing Cistercians in the church at Aulne, and among the witnesses there is Manasses de Hirges (27). Twelve years later, in 1170, Ralph of Zähringen, bishop of Liège, confirmed a donation which two brothers had made to the priory of Saint-Pierre at Bouillon, and again we find among the witnesses Manasses de Hyrges (28).

(24) RRH, nos. 335.358.360.
(26) Livre de Jean d'Ibelin, c. 271, RHC. Lois, I, p. 424.
(27) Cartulaire de Saint-Lambert de Liège, I, p. 81, no. 48 (p. 84). There is nothing to support the assumption by Eugène Del Marmol, "L'abbaye de Brogne ou de Saint-Gérard", Annales de la Société archéologique de Namur, V (1857-1858), p. 267 that he is identical with Manasses de Pratella who is named in 1154 in a charter issued by count Henry the Blind of Namur (Félix Rousseau, Actes des comtes de Namur de la première race 946-1196 [Brussels, 1936], p. 22, no. 9 [p. 26]) as sub-advocate of Brogne, particularly in view of the fact that the necrology of Brogne (J. Barbier, Obituaire de Brogne, pp. 9 f.) lists Manasses of Hierges only as conversus et monacus but not as sub-advocate.
He struck a second marriage which he could not have concluded before Helvis of Ramla had died between 1158 and 1160. From the second marriage he had a son named Herbrand after Manasses' father. This son is not only found in the report on a fragment of the True Cross discussed below but also in the necrology of Brogne where he is referred to only as miles and son of dominus Manasses de Hierge (29) which does imply that after his return from the East Manasses ruled over the lordship of Hierges and that Herbrand either predeceased him or, according to the report on the True Cross, died so quickly after his father that he was not considered ever to have been lord of Hierges by the monks of Brogne. Miraeus-Foppens assigns him two more sons, although from another marriage, named Henry, later lord of Hierges, and Eustace. Henry appears in the story on the True Cross. Eustace is most likely a misnomer for Giles (Egidius) because Egidius dominus de Hyrgia came to an agreement with the abbey of Saint-Hubert-en-Ardenne in 1214 concerning the advocacy over Vaucelles and Doische, two villages which formed part of the fief of Hierges (30).

The abbey of Brogne later on cherished among its relics a fragment of the True Cross which it had received from Manasses when he was about to die. According to a treatise written by an anonymous monk of Brogne, Manasses had obtained the relic from a (third degree) cousin, Princess Constance of Antioch, the wife of Raymond of Poitiers, Prince of Antioch (31). It is said that when he lay dying at

(29) Barbier, Obituaire de Brogne, pp. 18 f. The necrology (p. 50) lists also the second wife of Manasses as Alaidis domina de Hierge, uxor dominis Manassis, qui nobis contulit sanctam crucem under 9 August. She was the daughter of the count of Chiny.

(30) Chartes de St.-Hubert en Ardenne, I, p. 220, no. 168. Giles was the son and successor of Henry of Hierges. He was the last of the elder line of the lords of Hierges. When the archbishop of Reims gave the customs of Beaumont in February 1215 to the village he was about to found at Sercheuas (unidentified), he made it known that the bishop of Liège had agreed to see to it that Giles would desist from any claim he might believe to have over the village. Giles also witnessed a charter by Roger of Chimay in 1218 (Cartulaire de Saint-Lambert de Liège, I, 176, no. 114 and 184, no. 122). He died in 1219 (J. Barbier, Documents concernant le monastère de Waulsort et d'Hastière [Analectes pour servir à l'histoire ecclésiastique de Belgique, XVI, Louvain, 1879], p. 71). The necrology of Brogne lists neither a Eustace nor a Giles of Hierges, unless the vir nobilis dominus de Hirge listed under 26 January (above, n. 17) is identical with him. Apart from this anonymous lord of Hierges and Manasses, his wife Alaidis and his son Herbrand and the knight Henry of Hierges the necrology (p. 58) also lists an otherwise unknown Galterus miles, filius dominii Manassii de Hirgia under 18 September. Aside from the three sons Herbrand, Henry and Walter, Manasses had from his second wife two more sons, Albert and Louis, who rose to be bishop of Verdun and abbot of Saint-Vanne de Verdun, respectively (Roland, Manassès de Hierges, p. 208).

Mielen at Christmas 1176 (32) he not only became a monk in Brogne but also sent to his son Herbrand for the relic to give it to the abbey. Herbrand refused and upon learning of this Manasses predicted that because of it Herbrand would die 40 days after him. This then happened indeed and after some hesitation Herbrand's brother Henry later gave the relic to the monastery. Frolow, without stating his reasons, believes that this had happened by 1195 but as early as 1189 the very famous crusader Jacques d'Avesnes, evidently on the eve of his departure because in September 1189 he was already in the Holy Land, established a perpetual rent for the abbey of Brogne in order to keep two candles burning day and night ante signum sancte crucis which must refer to the relic rather than to an altar cross which would not have been mentioned (33). The report on the True Cross, legendary as it is, is clearly related to the necrology of Brogne in which the death of Manasses de Hirgia conversus et monacus huius loci qui donavit huic ecclesie sanctam crucem, is reported under 8 January (1177) whereas the death of his son Herbrand is reported under 16 February (34), exactly 40 days after Manasses if in medieval fashion both the 8th January and the 16th February are counted.

What is to be retained from this report is that Manasses had brought back from the Holy Land with him a piece of the True Cross which, at the end of his life when he joined Brogne as a monk, he left to the abbey. He and his son Herbrand elected funeral at Brogne as did his second wife Alaidis. If Manasses died in 1177, as the report says, he must have become a fairly old man, since he was demonstrably alive in 1170 (above, p. 764) and had already been châtelain of Hierges in 1127 and in 1131 had still been an adolescens. If this means that he was 15 in 1127 and 19 in 1131, he had been born in 1112 and would have died in 1177 aged 65. The culminating point in his life had been the years 1143-1152 when he exercised the important office of constable of the kingdom of Jerusalem and for a brief span from 1150 to 1152 had control of Ramla and Mirabel in the Holy Land.

(32) In the 15th century the abbot of Brogne gave 1175 as the year in which the misspelled Manasses de Lingez, qui sanctam crucem ab Anthiochia civitate ad has partes attulit et Broniensi ecclesie se daturum promisit, died (Notae Bronienses, MG. SS. XXIV, 27).

(33) BARBIER, Obituaire de Brogne, p. 83, no. 7. Frolow's year of 1195 is possibly a lapsus memoriae for the abbey of Floreffe where a particle of the True Cross can be shown to have existed by this year; see F. Courtoy, "Les reliques de la Passion dans le comté de Namur au xii* siècle", Études sur l'histoire du pays mosan au moyen âge. Mélanges Felix Rousseau (Brussels, 1958), pp. 181-189. Cf. FROLOW, Relique, p. 345, no. 373.

(34) BARBIER, Obituaire de Brogne, pp. 9 f., 18 f. Cf. ibid., p. 50: Manasses, qui nobis contulit sanctam crucem.