There are to be mentioned the editions of some Latin texts:
The Danish scholar Aage KABELL has published *Iacobus Nicholai, Liber de distinccione metrorum* (Monografier utg. av K. Humanistiska vetenskaps-samfundet i Uppsala 2, Uppsala 1967), a review of which will occur on pp. oo sq. — Of the *Revelaciones Sanctae Birgittae* Birger BERGH has edited book VII; a critical review will appear in the next volume of ALMA. — The sequences of the archbishopric of Nidaros, ed. by E. EGGEN, contains text and facsimiles in two volumes (Bibliotheca Armamagnaeanana 21-22, Copenhagen 1968), and in the series *Libri Liturgici Provinciae Nidrosiensis Medii Aevi*, published by Norsk Historisk Kjeldeskrift-Institut, has as volume II appeared *Ordo Nidrosiensis Ecclesiae*, ed. L. GJERLØW (Oslo 1968).

A. ÖNNERFORS, *Die Hauptfassungen des Sigfridooffiziums* (Publications of the New Society of Letters at Lund 59, Lund 1968) is a study of the origin, development and literary form of the *officium sancti Sigfridi*, to which are added critical editions of the different versions. The introductory chapter is a sharp settlement of accounts with some historians' way of handling Latin texts: the author points to misreadings of the mss., incorrect emendations, and on the whole, inadequate knowledge of Latin. Chapter II is an exposition of the different versions of the officium and their relationship, whereas chapter III is devoted to the literary form: the use of cursus and hyperbaton, the occurrence of Bible reminiscences, literary models, poetical form. Chapter IV consists of the edition proper, preceded by a description of mss. and printed books used. — A publication of this kind is really to be appreciated, since the collections of texts we have in Sweden (SRS, KLEMMING, HSH) are quite out of date and not to be relied upon. We need badly critical editions with ample information of the mss. and with explanatory notes like this one prepared by Mr Önnérforss. Yet I will allow myself a few critical remarks:

1. The abbreviations used are the same as those listed in GIS, i.e. *Glossarium mediae Latinitatis Sueciae I*: 1-2 A — confinis, confecit Ulla WESTERBERGH (Stockholm 1968-69).
Sometimes I find the arrangement of the apparatus criticus embarrassing, viz. when it contains a text to which is added another apparatus criticus, for instance p. 69 as to Responsorium I, and p. 73 as to Antiphona VII, VIII, and Responsorium IV. — As to the principles applied to Bible references and to the explanatory notes, the editor has obviously not aimed at being exhaustive: a reference to Vulg. Luc. 2,19 would be appropriate for 120,25 conferens in corde suo, and an explanation as to the meaning of cothurni 104,7 were to be desired — probably some kind of sandal or possibly boots? — The explanation of 9,18 sq. O celorum regem mirificum, qui gentili velle tam celestum dignatus est largiri, i.e. qui voluit hominem gentilem rem tam caelestem appetere, or velle used as a substantive, is not convincing. I should prefer to interpret: ... qui dignatus est velle largiri tam caelestum virum (i.e. Sigfridum) gentili viro (i.e. regi Olauo). The use of adjectives as masculine substantives is not uncommon in the officium; cf. e.g. 108,18 tam nobilis, and 109,2 tanti ...celibis. It should be noted that the nouns in all the three instances adduced are preceded by an emphasizing word (tam, tants). — Bilibris 85,20 is in this context not a compound of libra (so listed in ThLL and MW) but of liber, as I have pointed out in GIS s.v. 2, referring to Alain de Lille, dict. theol. Migne PL 210 col. 720 Praedicatorum utrumque testamenti dicuntur bilibres; this sense is no doubt an etymologizing interpretation of the word 2. — The form apostotasse 123,19 should probably not be corrected: in texts written in Sweden we often find apostotare and apostota instead of apostotare and apostata; cf. GIS s.vv. 2.

P. 44 n. 18 I quite understand the author's anger at missing references in the works of Miss Toni Schmid — I have made the same observations myself! By chance I came across a passage in Er. Olai chron. p. 31, which runs as follows: Nam post eum regnum Angliae quidam Ædelraad, ut in gestis S. Olaii legitur, dicitur occupasse, et forte ipse est Mildredus, de quo in historia S. Sigfridi fit mentio. May I suggest that this is what Schmid 79 refers to as "man"? On p. 32 the author wants to know in what chapter of the Reuelaciones sancte Birgittae there is told about a host miracle resembling that which occurs in the Legenda sancti Sigfridi. The reference given by Schmid, i.e. BIRG. rev. IV 61, is no doubt incorrect, but we do find a host miracle in the Reuelaciones, viz. VI 86, the text of which runs: Et

2. Mr Önerfors has not been able to consult GIS, as both fascicles were published at a later date than his own publication.
3. Cf. e.g. Norberg, ALMA 22 pp. 5-16.
iterum sponsa vidit in manu sacerdotis in ipsa elevatione eucharistie
iuuenem mire pulchritudinis, qui dixit: Benedico vos credentes, non
credentibus ero iudex.

P. 53 I should like to draw attention to the fact that it is a character-
istic of officia of old date to have the narrative going on threefold,
viz. one in the antiphons, one in the responsories and one in the les-
sons.

P. 56 sq. the censuring of Gustav Vasa seems too harsh: he was
certainly not the only Scandinavian king who made use of the parch-
ment of the codices from catholic times. J. Gummerus has told
us many stories about this: in Denmark, for instance, in the times
of Christian IV, that is in the first half of the seventeenth century,
vellum mss. from cathedrals and monasteries were delivered to
Copenhagen to be used for fireworks at court festivals.

Of the series Acta Universitatis Stockholmiensis, Studia Latina
Stockholmiensia, three new volumes of very different character appea-
red in 1968:

nr 15 Ritva Jonsson, Historia. Études sur la genèse des offices
versifiés. It contains literary analyses of the oldest officia (off. S. Crucis,
S. Medardi, S. Petri, S. Benedicti) occurring in the antiphonary of
Compiègne (9th century) and of historia de S. Fusciano et sociis,
the oldest source of which is the ms. of Mont-Renaud (10th century)
together with investigations into sources, metre, rime and style.
The third part of the thesis is devoted to the historiae of Stephen
of Liège. The readers of ALMA will have to look forward to a paper
by Mrs Jonsson herself with new aspects on the subject and with
some additions and corrections.

nr 16 J. Öberg. Notice et extraits du Manuscrit Q 19 (XVIe s.)
de Strängnäs. The ms. analysed consists of different parts, afterwards
bound into one volume. Part of the contents, mostly neo-latin poems
of the 16th century, are edited and commented upon. A review will
appear in the next volume of ALMA.

nr 17 G. Holmér. Le sermon sur Esaü. Discours allégorique sur la
chasse de Pierre de Marini. Édition critique. The critical edition is
preceded by an extensive introduction: brief notes on Pierre de

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4. Now I can refer to Ritva Jonsson, Historia. Études sur la genèse de
offices versifiés, p. 107 (Studia Latina Stockholmiensia 15, Stockholm 1968,
thus published when Mr Önnerfors' work was being printed).

5. Beiträge zur Geschichte des Buss- und Beichtwesens in der schwedischen
Kirche des Mittelalters. I. Akademische Abhandlung von Jaakko Gummerus,
(Uppsala 1900) p. 9 sq.
Marini’s life, the mss. containing his sermons, the attitude of the Catholic Church towards hunting and fishing, a survey of the sources used for the sermon, a summary of the hunting and fishing methods described and their allegorical interpretation, a list of words concerning nature, hunting and fishing, often with ample quotations from the sermon, although the whole text occurs in the same volume, an index of allegories and metaphors, a linguistic study of the manuscript with some sporadic references to handbooks and learned literature; the last two pages of this study, Aspects du lexique de Marini, are of particular interest, since the editor draws attention to traces of influence from the Provençal. The edition is followed by Notes and by a vocabulary. — The editor, assistant professor of Romance languages in the university of Stockholm, states himself on p. 11 that his only intention is to publish the text in an acceptable manner with explanatory notes, leaving the field open to theologians and to latinists. And certainly there is much that arouses curiosity as well as uncertainty. I permit myself a few critical remarks:

p. 17 the reader of the sermon is said to be amazed at the large number of quotations from the Bible, the Fathers, classical and medieval authors. But he may only glance at for instance the edition of the sermones de Sancto Henrico, composed by monks of the Vadstena monastery in the 15th century, edited by A. Maliniemi (Finska kyrkohistoriska samfundets handlingar XIV : 2, Helsinki 1942). At the bottom of each page we find numerous references to the Bible, St. Ambrose, St. Augustine, Bede, Boece, Cicero, Seneca, Pliny, Gregory the Great, Bernhard of Clairvaux, and so on. Compare what Mr Maliniemi himself writes p. 56: «Auch eine umfassende Gelehrtheit kommt in diesen Predigten zum Vorschein; ohne solche war ja auch ein ordentlicher Sermo nicht zu denken ».

As there is only one ms. of the sermon, the critical apparatus is scanty. Yet the editor has made it easy to himself but very awkward to the reader by giving only the number of the chapter: p. 59 we find at the bottom of the page « 9. perfecte vite ] perfeccione vite ms. » Chapter 9 consists of 19 lines and the words referred to occur in line 13. The word contisiscit referred to in chapter 48 on p. 67 occurs on p. 68. The words listed in the apparatus on p. 79 to the chapter 89 are the very last words of this chapter. Out of the three references on p. 80 to chapter 94 the first one is to line 9, the second to the first line of p. 81 and the third to the third line of p. 81. Why not add a small letter to the number of the chapter, as small numbers are used for the notes?
The signs < > are used around words missing in the ms. but added
by the editor, and sometimes we also find square brackets around
words erroneously added in the ms. But why are these signs not used
e.g. p. 91 ch. 134, where the ms. has non fugiat and the source fugiat,
or on p. 83 ch. 102 around the superfluous -que in dilatumque?
P. 82 ch. 97 both the text of the ms. and the text of the presumed
source runs: Ysidorus, De summo bono, libro primo. Yet the editor
changes primo into tercio, although he is aware of the agreement
(see p. 19).
P. 81 ch. 94 Haecine should be written Hecine, as ae is always written
e (see p. 48). — A scribal error of this kind, hoc sine instead of hecine,
suggests the possibility of the ms. being written from dictation. The
same explanation is valid for the inconsistency in the transcription
of the nasal before a labial, e.g. incubendo, menbra, commedere (see
p. 51).
P. 84 ch. 106 the apparatus criticus, too, should have machiota
and not maciota. — In the vocabulary s.v. et the editor suggests that
et should be pleonastic in the sentence amotis hinc inde folii, et
frondes illas limit. It is not, because the ablativeus absolutus amotis ...
foliis belongs to the preceding clause, noctuam inter frondes arboris
ponit, and et coordinates the two clauses noctuam ... ponit and frondes
illas limit. It should be noted that all the clauses are coordinated by
et: ... fabricat et ... abscondit et ... ponit ... et ... limit et perungit
... et ... fingit ...
P. 52 § 29 I cannot understand why the editor has accepted qui
instead of que in ch. 77 and quod instead of quem in ch. 161. The
numerous passages which are taken from other authors, points at
the fact that there are a great many errors in the ms., which should
be attributed to the scribe and not to Marini and should consequently
be corrected, for instance p. 83 ch. 101 obstare into Honesta, Que
into Quas, p. 63 ch. 31 vulneraverunt into vulneravit, p. 97 ch. 159
sunt into sumum, p. 105 ch. 198 sterilitate into fertilitate, and so on.
P. 54 § 40 quatinus in ch. 79 does not express the cause but the
intention, and should have been listed under § 38 Finales.
A few misprints: p. 36 § 10 s.v. grifo : indentique ; p. 53 § 30 and
p. 54 § 43 the reference to chapter 160 is wrong; p. 71 line 1: ubii
instead of ubi ; p. 83 ch. 103 idignum instead of indignum.
The vocabulary is rather extensive but not at all exhaustive, and
I have not been able to find the passage where the editor states what
rules he followed for his vocabulary. It is a pity too that the reader
should not be informed, which word occurs in a quotation and which
word is used by Marini himself. An index of quotations would also
have increased the value of the edition. The one who wishes to study
the language of the sermon, will have to compare again the text of
the sermon with that of the sources. Above all a careful study of
Marini's way of quoting and a lexicographical study of the sermon
would be worth while for a latinist to get a true picture of Marini's
learning. Anyhow, provided that the manuscript is carefully collated
and issued from the press, we have a firm base for further investi-
gations.

In the series *Acta universitatis Upsaliensis, Studia Latina Upsa-
liensis*, has as number 4 appeared a thesis by Sten Hedberg, *Conta-
mination and Interpolation*; its subtitle gives however a very impor-
tant modification: *A study of the 16th century Columella manuscripts*,
that is, the thesis is a close examination of the relationships of the
different groups of the mss. and of the different members within
a group, an examination which requires great cautiousness due to
the manipulations of the 15th century scribes. Through this investi-
gation the author lays a firm base for his edition of Columella RR 3-5
and 12, appearing this year in *Collectio scriptorum eterum Upsaliensis*,
fasc. III, lib. 3-5, and fasc. VIII, lib. 12.

In the thesis *Zur Frage des Veräusserungsverbotes im kirchlichen
und weltlichen Recht des Mittelalters*, von C. Strandberg (Skrifter
utg. av Institutet för rättshistorisk forskning, ser. I : II, Lund 1967),
the author deals with the introduction of Canon Law and its influence
on Secular Law in medieval Sweden, much attention being paid to
textual interpretation and criticism. — Canon Law contra Secular
Law is also the subject of a study by Georg J. V. Ericsson, *Den
kanoniska rätten och Äldre västgötalagen* (Skrifter utg. av Institutet

At last I will give just the titles of a few books with non-medieval
subjects:

B. Axelson, *Korruptelenkult. Studien zur Textkritik der unechten
Seneca-Tragödie Hercules Oetaeus* (Scripta minora Regiae Societatis
humaniorum litterarum Lundensis. 3, Lund 1967);

Å. Fridh, *Le problème de la passion des saintes Perpétue et Félicité*
(Acta universitatis Gothoburgensis, Studia graeca et latina gotho-
burgensia XXVI, Gothenburg 1968);

22, Oslo 1968. Diss.)

J. E. Skydsgaard, *Varro the Scholar. Studies in the first Book of
Varro's de re rustica* (Analecta Romana Instituti Danici. Suppl. 4,
Copenhagen 1968)

Articles in Scandinavian periodicals mostly deal with classical or late Latin, but they may be valuable even to those busy in the study of medieval Latin.


p. 23 sq. G. Bendz, Par similisque;

p. 67 sq. I. Kajanto, Contributions to Latin morphology;

pp. 115-125 D. Norberg, Le début de l’hymnologie latine en l’honneur des saints (the author gives a survey and characterisation of Latin hymns from the beginning up to Carolingian times: the hymns of St Ambrose, lyrical pieces of eight strophes; the hymns of Prudence, long epical poems in different metres borrowed from the classical poets; the Irish monk Secundinus' hymn in honour of St Patric, glorifying his virtues and noble character, abecedarian, each strophe consisting of four lines of 15 syllables; through the Carolingian renaissance the interest in classical poetry increased, and so did the interest in Prudence, who was chosen a model as to contents, language and metrical form. The hymns were often composed after a fixed scheme with such characteristics as demonstratives in anaphora, exclamations introduced with O, the apostrophe of towns and countries);

pp. 135-139 J. Svennung, Zur Textkritik des Apologeticus Orosii (the author presents readings from manuscripts hitherto not used for the constitution of the text; important is cod. 16 332 in Bibliothèque Nationale in Paris, which offers a text independant of the rest of the mss. Its variants are equal and sometimes preferable to those occurring in the oldest ms., i.e. Σ in the edition of Zange-

meister; 15 passages are critically treated);

p. 169 sq. E. Wistrand, On the problem of Catalepton 3;

p. 177 Bibliographie von Henrik Zilliacus by Heikki Solin completes the volume.

In Classica et Mediaeivalia XXVI (Copenhagen 1965, printed 1967) the following articles should be noted:

pp. 161-191 G. K. Galinsky, Vergil’s second Eclogue: Its Theme and Relation to the Eclogue Book;

pp. 192-221 M. Wigodsky, The Arming of Aeneas;

pp. 222-232 K. F. C. Rose, Petroniana — Notes on Satyricon;

pp. 233-245 H. D. Ranken, On Tacitus' Biography of Petronius;
pp. 246-257 Br. Stock, Cosmology and Rhetoric in the Phoenix of Lactantius;

pp. 258-275 M. Dando, Alcimus Avitus (c. 450-c. 518) as the author of the De Resurrectione Mortuorum, De Pascha (De Cruce), De Sodoma and De Iona, formerly attributed to Tertullian and Cyprian;

pp. 276-278 J. Pinborg, Three Unedited Sophismata of Siger of Kortrijk (the sophismata occur in ms. Vat. Ottob. Lat. 2520 f. 245r-252r);

pp. 279-292 H. E. Mayer, Zur Verfasserfrage des Itinerarium Peregrinorum (a continuation of the discussion in Historischer Zeitschrift 198, 1964, and in Deutsches Archiv 20, 1964, and 21, 1965);

pp. 354-393 Danuta Turkowska, Les prépositions Ab, Ad, Ante, Apud dans le latin médiéval (the material for this investigation is furnished by the numerous dictionaries of medieval Latin already published (Bl, Arn, Baxter-Johnson, i.e. the predecessor of La, GlC, Ham, LP, MW) enlarged with particulars from the dictionary of Croatian Latin (in proof) and from the card-index of the Hungarian Lexicon. The different meanings of the prepositions are listed and instances quoted. The object of the inquiry is to get an answer to the question, whether there exist local (national) differences in the use of prepositions or not. The authoress points to the striking uniformity in the documentation; moreover, the basic functions found in classical Latin, still occur in medieval Latin; at the same time there is a tendency to replace simple cases by prepositional phrases.

— The conclusions of this paper as to the uniformity of medieval Latin are very important to anyone working in the field of medieval Latin lexicography).

In Eranos, Acta philologica Suecana, 63-66 (Gothenburg 1965-68) I want to draw attention to the following articles:

63 pp. 42-46 E. Wistrand, Lat. deducere = deducendo elevare, praeponderare (The author asserts the sense of “outweigh” in Gratius, Cynegetica v. 299, a sense which was previously proposed by Gronovius and Housman, but neglected by recent editors and also by ThLL. Further evidence of the sense mentioned is adduced);

63 pp. 47-76 Alvar Erikson, The problem of authorship in the Chronicle of Fredegar (the author concludes that there is no author Fredegar, only a compiler, who gathered a huge material which he more or less transformed into his own peculiar style);

63 pp. 150-154 B. Lörstedt, Stantarius (the author examines the instances hitherto quoted by dictionaries of adjectival stantarius “upright”, substantival stantaria “pole”, and stantarius (-um) “candlestick”. He adduces more instances and connects the meanings
occurring in Latin with Romance descendants. He points out that in the article *stantarius* in Nierm two different words have been treated, 1. *stantarius* = candle-stick, and 2. *stantarius* = standard, i.e. *standharium*. He ends by drawing attention to *stantaria mors* occurring in three passages, whose texts are all uncertain, but which support one another. The existence of the word in Iulius Valerius, *Res gestae Alexandri*, is furthermore confirmed by the Armenian translation.6; short contributions in vol. 63 are made by R. W. Carrubba, *The Architecture of Horace’s Tenth Epode*, and by G. B. Ford, Jr, *Rudie* XIII, I.

64 pp. 27-37 S. Lundström, *Ein textkritisches Problem in den Tusculanen* (i.e. *Tusc. 5,93 sq.)*;
64 pp. 38-45 W. D. Ashworth, *Notes on Columella, R. R. VII 6,7-8 and 9*;
64 pp. 46-66 S. Blomgren, *In Dracontii carmina annotationes criticæ* (emendations and interpretations of 22 passages);
64 pp. 67-79 D. R. Bradley, *The Composition of the Getica*;
64 pp. 128-132 E. Wistrand, *Vitruv über den Kapitelinischen Tempel*;
64 pp. 133-148 B. Bergh, *Zeitdifferenzbestimmungen mit per in birgittinischen Texten* (the author adduces instances from the Swedish latinity of the 14th and 15th centuries, in which, with ante and post, instead of an ablativus mensurae, which is rather infrequent, occur prepositional phrases, *per* and *ad* with the accusative and in one single case *in* with the ablative);
65 pp. 49-64 T. Janson, *Wörter, Syllable and Letter in Latin* (the author discusses methodical problems for measuring sentence-length adequately);
65 pp. 65-72 E. Wistrand, *Gerundium mit Subjektsakkusativ im Latein* 7;

7. I hope that before long I shall be able to contribute to the discussion of this subject and in particular of some of the instances quoted in the article.
66 pp. 118-131 P. B. CORBETT, *The scurra in Plautus* ;

Stockholm

Ulla WESTERBERGH.