

- BCLL 778, *Liber Hibernensis de numeris*,
ed. M. SMYTH (University of Notre Dame, IN)
- BCLL 782, *Historica investigatio Evangelii secundum Lucam*,
ed. W. DUNPHY (Nanzan University, Nagoya, Japan)
- BCLL 783, *Eclogae Tractatorum in Psalterium*,
ed. C. SCHEPPARD (Bridgewater College, Virginia)
- BCLL 802, *Homiliarium Cracoviense*,
ed. T.L. AMOS (Western Michigan University)
- BCLL 974, *Catechesis celtica*,
ed. J. RITTMUELLER (Memphis, TN)
- BCLL 1259, *Commemoratio Geneseos (I-IX)*,
ed. T. O'LOUGHLIN (University of Wales: Lampeter)
- BCLL 1260, *Commentarius in creationem et lapsum e codice Sangallensi 908*,
ed. C. WRIGHT (University of Illinois: Urbana-Champaign)
- BCLL 1262A, *Expositio in Canticum canticorum*,
ed. M. MAHER (Blackrock, Co. Dublin)
- BCLL —, *Commentarius in Apocalypsin e codice Cantab. Bibl. Univ. Dd.X.16*,
ed. G. LOBRICHON (Collège de France)

BOOKS AND ARTICLES FROM THE NETHERLANDS (2003)

This year an important change has taken place in the organisation and presentation of the old “Chronique pour les Pays-Bas”, existing since 1974-75. As a matter of fact, the “Chronique” will now be submitted by two members of the Constantijn Huygens Instituut, in close collaboration: Olga Weijers and Mariken Teeuwen. Thus, we hope that it will be more complete. Another consequence is that it will from now on be in English.

The *Lexicon Latinitatis Medii Aevi* continues in its new format of two bigger fascicles (120 pages each) a year. Fascicle 58 (*Singulariter – Stuverus*), published in 2002, was the last of volume VII, which is now completed. Fascicle 59 (*Suadela – Superimprimo*), which appeared in 2003, opens the eighth and last volume. We hope to publish the rest of the dictionary and a supplement in about two years.

In 2000, A.P. Orbán published a volume in the series *Corpus Christianorum, Continuatio Mediaevalis: Sermones in dormitionem Mariae*, CCCM 154, Turnhout 2000. It is an edition of fourteen sermons on the Birth, Dormition and Assumption of the Virgin Mary, most of those translated from the Greek; five are Latin translations of Greek sermons by Andreas of Crete (†740). They survived in only one, late ninth-century manuscript from

Reichenau, Karlsruhe, Badische Landesbibliothek, Augiensis perg. 80. Since there is only one manuscript the edition represents the text as close to the original as possible. In the critical apparatus alternative readings are suggested when necessary, and for the five translated sermons of Andreas of Crete, references to their edition in the *Patrologia Graeca* are given.

In 2000 and 2003, the first two volumes of a prestigious undertaking appeared in the same *Corpus Christianorum* series: the edition of the collected works of Geert Grote, founder of the Dutch reform movement *Devotio Moderna*. In 2000 Volume V,1 appeared, *Ioannis Rusbrochii ornatus spiritualis desponsationis Gerardo Magno interprete*, or Geert Grote's Latin translation of Ruusbroec's treatise *Die geestelike brulocht* (*A spiritual wedding*), edited and introduced by R. Hofman (*Gerardi Magni Opera omnia* V,1, CCCM 172). In 2003, the actual Volume I appeared: *Gerardi Magni Opera omnia* I, CCCM 192, a thick volume (817 pp.!) largely filled with an introduction to Geert Grote by R.Th.M. van Dijk (O.Carm.) (pp. 5-744), but also containing an edition by R. Hofman of Geert Grote's small treatise *Contra turrim Traiectensem* (a polemic against the rebuilding and embellishing of the Dom tower in Utrecht). The volume opens with a general introduction to the life and works of Geert Grote, which is followed by a survey and analysis of all extant manuscripts containing his works. In a third chapter, furthermore, the order and authenticity of the extant works is analysed, and the goals and working plan for the *Opera omnia* edition are explained. The *Centre Traditio Litterarum Occidentalium* published an accompanying *Instrumenta Lexicologica Latina* volume to both editions, containing indices, concordance, frequency tables and 6 microfiches.

A short Latin text has been published in the periodical *Sacris erudiri*: K.M. Delen, A.H. Gaastra, M.D. Saan, B. Schaap, "The *Paenitentiale Cantabrigiense*. A witness of the Carolingian contribution to the tenth-century reforms in England", in *Sacris erudiri* 41 (2002) pp. 341-373 (latin text pp. 355-369). The *Paenitentiale Cantabrigiense*, formerly known as the *P. Sangermanense*, is here edited on the basis of the only extant medieval manuscript witness, the tenth-century manuscript Cambridge, Corpus Christi College 320. According to the authors of the article, this *penitentiale* may have been written in England, probably in Canterbury, but it is also possible that it was imported from the continent, like other texts of the same kind. Anyway, it shows that Carolingian material contributed to the tenth-century ecclesiastical reforms in England.

In the academic year 2002-2003 two theses were presented in which Medieval Latin plays an important role. Unfortunately, both are written in Dutch, but they contain synopses in German or English. At the University of Groningen, A. Ypenga defended his dissertation titled *Sacramentum. Hugo van St.-Victor († 1141) en zijn invloed op de allegorische interpretatie van de liturgie en de sacramentele theologie vanaf 1140 tot aan Durandus van Mende († 1296). Een hermeneutisch-methodologische benadering*, Groningen

2002, 324 pp. The author starts with the study of Hugo of St. Victor's vision of the allegoric interpretation of liturgy, centred on the concept of *sacramentum*, and follows the influence of this author in the period from 1140 to about 1300. He develops new ideas about the developments of liturgy and its explanation in the twelfth century and concludes that Hugo was the model of the *Rationale divinorum officiorum* of Durandus of Mende, a very influential work from the end of the thirteenth century. In the course of the study, attention is focused on terms like *allegoria (verbi, facti, rei)*, *simulacrum (gratiae, naturae)*, *opus restaurationis, sacramentum*, etc.

In June 2003 W. Engelbrecht defended his dissertation in Utrecht titled *Filologie in de Dertiende Eeuw: De "Bursarii super Ovidios" van Magister Willem van Orléans (fl. 1200 AD)*, Dissertation University of Utrecht, Olo-mouc 2003. The subject of the dissertation is a thirteenth-century commentary on Ovid titled *Bursarii super Ovidios*, and attributed to William of Orléans. The dissertation is in two volumes. In the first volume text and context are studied. The second volume contains a description of the manuscripts, an analysis of their relationships and an edition of the text, taking into account an admirably large number of sources. It is regrettable that the practical use of the text in the context of medieval education has remained comparatively understudied.

On the occasion of Giselle de Nie's departure as lecturer in Medieval History from the Faculty of Arts in Utrecht, a Festschrift was presented to her: *Rondom Gregorius van Tours*, eds. M. de Jong, E. Rose & H. Teunis, Utrechtse Historische Cahiers 22 (2001), nr. 2-3. To this volume several of her close colleagues contributed on the subject of Gregory of Tours, his world, his language and his *Nachleben*, in the widest possible sense of the word. A. Vanderjagt, for example, contributed an article on Irenaeus of Lyon; A. Orbán an analysis of techniques for the writing of poetry used by Ambrose, Prudence and Hilary (*ictus, elision, rhyme and assonance*); G. Gerritsen-Geywitz and W. Gerritsen a description of the oldest (fragmentary) manuscript of Gregory's *Historiae*, Leiden, UB, BPL 21; and M. Garrison a short note on the interpretation of Alcuin's poetic lines on Utrecht, describing it as the place where they serve porridge with butter and honey instead of olives and wine. The volume contains articles in Dutch, English and German on subjects ranging from late-antique poetry to nineteenth-century French historiography. The only thing that binds these articles together is the personal acquaintances the authors have with Giselle de Nie, which is, perhaps, too narrow a basis for the book to become a whole.

In the field of natural philosophy an interesting volume has been published: *The Dynamics of Aristotelian Natural Philosophy from Antiquity to the Seventeenth Century*, ed. C. Leijenhorst, C. Lüthy, J.M.M.H. Thijssen, Leiden/Boston/Köln (E.J. Brill) 2002 (Medieval and Early Modern Science 5), 482 pp. Concerning the Middle Ages the following contributions must be mentioned: E. Grant, "Medieval Natural Philosophy: Empiricism without

Observation”; C. Trifogli, “Matter and Form in Thirteenth-Century Discussions of Infinity and Continuity”; S. Donati, “The Notion of *Dimensiones indeterminatae* in the Commentary Tradition of the *Physics* in the Thirteenth and in the Early Fourteenth Century”; D.-J. Dekker, “John the Canon on Time and Motion. A Case Study in Aristotelian Natural Philosophy and Early Scotism”; E. Sylla, “Space and Spirit in the Transition from Aristotelian to Newtonian Science”; T. Joutsivuo, “Aristotle and Galen’s *Auctoritates* in Late Medieval and Renaissance Medicine”; H. Mikkeli, “Italian Aristotelians on the Debate over the Subalternation of Medicine to Natural Philosophy”. Most of these contributions, especially those of Donati and Dekker, quote extensive passages of medieval Latin texts, in English translation with the original text in the footnotes.

Finally, we are perhaps allowed to draw attention to a publication of our own. In September 2003, the final volume of the CIVICIMA-series, *Etudes sur le vocabulaire intellectuel du Moyen Age 10*, appeared: M. Teeuwen, *The Vocabulary of Intellectual Life in the Middle Ages*, CIVICIMA 10, Turnhout 2003. This volume serves as a handbook, supplementing on and providing easy access to articles that appeared in the other volumes of the series, or in other scholarly works. It aims to be a practical tool for finding information and material about a considerable number of key terms from the intellectual life of the Middle Ages. Four categories of “technical vocabulary” have been defined: 1. the vocabulary of schools and universities (for instance, *schola*, *magister*, *universitas*, etc.); 2. the vocabulary of the book and book production (for instance, *armarium*, *pecia*, *scriptorium*, etc.); 3. the vocabulary of teaching-methods, instruments and products of intellectual life (for instance, *concordantia*, *disputatio*, *glossa*, etc.); 4. the names of the disciplines, their teachers and students (for instance, *artes liberales*, *canonista*, *decretista*, *theologia*, etc.). In short and uniform articles terms are treated, either individually or in groups of in content related terms. Their medieval meanings are described, together with their origins, their classical meanings, their semantic development, and (occasionally) the historical or regional differences in meaning.

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