As usual, two fascicles of the Lexicon Latinitatis Nederlandicae Medii Aevi have been published: fascicle 60 (Superinantea – Terminabilis) in the fall of 2003 and fascicle 61 (Terminabilitas – Trutinator) in the spring of 2004. The redaction of the articles has been finished and we expect to publish the end of the alphabet, a supplement and a revised list of sources in 2005. We also plan an electronic version of the dictionary, of which the format will be elaborated preferably in collaboration with other dictionaries of medieval Latin.


At the University of Groningen, a dissertation concerning mainly Hugh of Saint-Victor has been presented in 2002. Unfortunately, it has been written in Dutch: A. Ypenga, Sacramentum. Hugo van St.-Victor († 1141) en zijn invloed op de allegori-
De interpretatie van de liturgie en de sacramentele theologie vanaf 1140 tot aan Durandus van Mende († 1296). Een hermeneutisch-methodologische benadering. The author studies Hugh’s treatment of and influence on the allegorical interpretation of liturgy and sacramental theology. After an introductory first part, the second part is devoted to Hugh’s method of liturgical allegory. Chapter 3 treats the early works: the Didascalicon, De scripturis and the Dialogus, chapter 4 goes on to the Expositio in Hierarchiam coelestem, and chapter 5 is about the De sacramentis as the center of this allegory. The third part concerns Hugh’s influence on the discussion of liturgy, first in the twelfth century (for instance in Berengarius and Peter the Lombard), and finally in the thirteenth century, in the Rationale divinorum officiorum of Durandus of Mende. The dissertation ends with a summary in German. We must hope that there will be a commercial edition in German, English or French, and that the author will use this opportunity to add an index, or at least a paragraph, on the technical vocabulary of his subject, in which words and expressions like allegoria verbi and facti, opus conditionis and restauratio, simulacra gratiae, sacrum signatum, sacrum secretum, etc. should have a place, helping the non-specialist interested in the Latin language of this field, to find his way in this dense study.

In the series Studia Artistarum (Studies on the Faculty of Arts at the Medieval Universities), Joke Spruyt published the first critical edition of a Spanish textbook on logic: Logica Morelli, edited from the manuscripts with an introduction, notes and indices by Joke Spruyt, Turnhout 2004, 388 pp., ISBN 2-503-51724-2. This textbook is found in two manuscripts, in Sevilla and Zaragoza. The title is based on the one found in the Zaragoza copy. The author, as yet unknown, apparently went by the (nick)name Morellus. The work probably originates from the second half of the fifteenth century, because its structure resembles academic practice in Spain during that period. The text is a compilation of material used for introductory courses on logic and neatly testifies to the way in which logic was taught and practiced at Spanish universities at the end of the Middle Ages. The introduction places the textbook in its context and discusses its contents. The “Argumentum” (pp. 57-62) provides a detailed overview of these contents: there are five main parts: De terminis, De propositionibus earumque probatio, De argumentatione, De predicabilibus et predicamentis and De obligationibus. The volume is completed by an Index locorum, an Index nominum, an extensive Index verborum et rerum notabilium, and an Index sophismatum et exemplorum. This work is a valuable contribution not only to the study of medieval logic, but also to our knowledge of medieval Latin from a period for which edited sources are rare. The technical vocabulary used is generally without surprise, with the exception of a word like quandolitas, which may have been forged by this author.

Els Rose, whom we have mentioned in an earlier report (2001) because of her dissertation on the Missale Gothicum (ca. 700 AD), has published an article on the language of this important text, which is a main representative of the Merovingian liturgy: E. Rose, “Liturgical Latin in the Missale Gothicum (Vat. reg. lat. 317). A reconsideration of Christine Mohrmann’s approach”, in Sacris erudiri 42 (2003) pp. 97-121. She argues that the study of late Latin liturgical texts has focussed on highlights of the liturgical tradition, mainly Roman texts from the years between 400 and 600 AD. This provoked a narrow interpretation of liturgical Latin, visible for instance in the work of Christine Mohrmann. The study of texts like the Missale Gothicum and other Gallican liturgical documents from the same period can contribute to revise this view.

Els Rose is also one of the authors of another book which focuses on the language of an early medieval liturgical text: The Bobbio Missal. Liturgy and Religious Culture in Merovingian Gaul, ed. by Yitzhak Hen from the Ben Gurion University and Rob
Meens from the University of Utrecht, published by Brill, Leiden etc. 2004. In this book Rose devotes her paper to “Liturgical Latin in the Bobbio Missal” (pp. 67-78), taking the Latin of the prayer texts as the centre of her attention, and analysing the relationship between the Bobbio Missal and the Missale Gothicum. But the book has also very interesting contributions on additional texts in the Bobbio Missal and their Latin by Charles D. Wright and Roger Wright, “Additions to the Bobbio Missal: De dies malus and Joca monachorum (fols. 6r-8v)”, pp. 79-139. In the second part of their paper, pp. 124-139, the Wrights give a clear overview of the linguistic features they encountered, and place them in the context of what is already common knowledge in the field of Vulgar Latin.

In an article on Adam of Bocfeld (Buckfield), Olga Weijers published a transcription of a questio of this author: O. Weijers, “La Questio de augmento d’Adam de Bocfeld”, in Ratio et superstitio. Essays in Honor of Graziella Federici Vescovini, ed. G. Marchetti et al., Louvain-la-Neuve 2003, pp. 243-262. Adam was a master of arts at Oxford from about 1243. He wrote a series of commentaries on the libri naturales of Aristotle and, as far as we know, one text which is not a commentary, the Questio de augmento. The article concentrates on the relationship between Adam’s commentary on De generatione et corruptione and this question, which has been preserved in only one manuscript (Oxford, Bodl. Library, Digby 55) and of which a transcription has been provided in order to facilitate further research in this field.

Finally, although it is not directly important for the study of medieval Latin, we would like to mention the publication of the fifth fascicle of a repertorium of Parisian Arts masters:

Olga Weijers, Le travail intellectuel à la Faculté des arts de Paris : textes et maîtres (ca. 1200-1500), 5. J (à partir de Johannes D.), Turnhout 2003 (Studia Artistarum 11), 196 pp., ISBN 2-503-51434-0. This repertorium wants to provide a picture of the intellectual life at the Paris Arts Faculty and thus lists not only the masters who taught actually in Paris, with the works resulting from that teaching, but also the contemporary authors whose works were used by the Parisian teachers. The focus is on the intellectual products, not on prosopography. The fifth fascicle begins with Johannes Dacus and treats the rest of the authors whose names begin with J. Among them are famous philosophers, like John of Jandun and John Peckham, but also a series of less known masters, whose writings have often not been edited. The repertorium could be useful for Latinists interested in scholastic texts from the 13th - 15th centuries.

Mariken Teeuwen – Olga Weijers