

X, fasc. 1, consacré aux inscriptions de la région lubusienne (réd. Joachim Zdrenka). Dans ce fascicule, ont été inventoriées par Marcelli Tureczek les inscriptions du district Międzyrzecz jusqu'en 1815. Les plus anciennes inscriptions latines prises en considération remontent au xv^e siècle: elles se lisent aux pages 129-150.

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CHRONIQUE SCANDINAVE: 2000-2007

Approaching the task of collecting items for a 'Chronique Scandinave' to the *Archivum Latinitatis Medii Aevi* seems like opening a new door as a medieval scholar. Because of time and space I am going to focus mainly on studies on medieval philology and text editions published by Scandinavian scholars. Considering the length of the period to be surveyed in these pages I make no claim to have written a complete presentation.

Both in Sweden and Denmark new fascicles of the Du Cange medieval dictionaries has been published. With the edition of volume II's fascicle 6 (*sabaterius – Zundensis*) Eva Odelman completed the by Ulla Westerbergh in 1954 initiated *Glossarium mediae latinitatis Sueciae/ Glossarium till medeltidslatinet i Sverige* (Stockholm: Riksarkivet 2002), with Swedish and German translations. In Denmark the Du Cange team with Peter Terkelsen as editor is still on its way with the publication of fascicle 6 (*monacho – praeallego*) of *Lexicon mediae latinitatis Danicae/ Ordbog over dansk middelalderlatin* (Århus: Århus University Press 2005) but only with Danish translations. Likewise further editions of the national diplomas have appeared in both countries during this period: Claes Gejrot, Roger Andersson and Peter Ståhl have edited three volumes of *Diplomatarium Suecanum/ Svenskt Diplomatarium*, i.e. Vol. X, fasc. 3 covering the period July 1374 – December 1375 (Stockholm: Riksarkivet 2002), Vol. X, fasc. 4 with supplement and register 1371-1375 (*ibid.* 2004), and Vol. XI, fasc. 1 with the diplomas of 1376 (*ibid.* 2006). In Denmark the diplomas of 1399-1400 were published in R. 4, Bd. 7 in 2000 as the last printed volume of *Diplomatarium Danicum*, edited by Aage Andersen, Russel Friedman and Herluf Njelsen (Copenhagen: Reitzels forlag), and in 2002 the same editors published the diplomas from the period 1401-1412 (R. 4, Bd. 8-12) in an electronic edition available at www.diplomatarium.dk.

Concerning philological editions of medieval texts scholars in Sweden, especially those at the universities of Stockholm and Uppsala, manifest a greater activity than their colleagues in Denmark and Norway, while medieval centres in e.g. Bergen and Trondheim (N) and Odense and Copenhagen (DK) appear more significant in the research on medieval history, literature, liturgy and philosophy. Regarding both the analytical and the editorial activities there seems, as in many other countries, to be a dynamic tension in the approach to the strictly national and non-national sources, since publications of national texts often enable scholars to analyse the various connections to and influences of medieval Europe.

This tendency is illustrated in *Festschriften* dedicated to two of Sweden's eminent Latinists. With Sara Risberg as the editor, the richly illustrated *Dicit Scriptura. Studier i C-samlingen tillägnade Monica Hedlund* (Stockholm: Runica et Medievalia 2006)

contains 13 studies by Swedish scholars writing in Swedish. Due to Hedlund's research which mainly concerns the collections in the Brigittine monastery in Vadstena, especially the so-called C-collection in Uppsala University library, which she has catalogued in eight volumes together with other scholars (*Mittelalterliche Handschriften der Universitätsbibliothek Uppsala. Katalog über die C-Sammlung*, Uppsala 1988-1995), Vadstena, St. Birgitta and the C-collection are the subject of all 13 studies. The international scholarship is preeminent in the 30 studies included in *Hortus Troporum: Florilegium in honorem Gunillae Iversen*, edited by Alexander Andrée and Erika Kihlman (Stockholm 2007 [in press]). Written in English, German, French and Italian these studies cover most of the dedicatee's scholarly interests such as liturgical genres, e.g. versus, tropes and sequences, medieval exegesis and liturgical manuscripts.

In Sweden the national editorial interest is mainly focused on St. Birgitta and the Brigittine order's monastery in Vadstena. In 2002 Hans Aili completed the first critical edition of her work with the final volume of *Sancta Birgitta. Revelaciones, Book VIII* (Stockholm: Kungl. Vitterhets Historie och Antikvitets Akademien). Also known as *Liber celestis imperatoris ad reges* Book VIII was originally conceived by its medieval editor Alfonso de Jaën as a "mirror of kings" selected from 58 of Birgitta's *Revelations*, and Aili's edition even contains a reprint of Alfonso's *Epistola solitarii ad reges* edited by Arne Jönsson in 1999. This critical edition forms the basis for Denis Searby's and Bridget Morris' plans to translate the saint's complete works, the first volume of which is entitled *Revelations of St. Birgitta of Sweden. Vol. 1, Liber Caelestis, Books 1-3*; translated by Denis Searby with introductions and notes by Bridget Morris (New York: Oxford University Press 2006).

The jubilee celebration of St. Birgitta (1303-1373) in 2003 saw the light of many books on her life and activities, two of which seem relevant in this context: Hans Aili and Jan Svanberg's *Imagines sanctae Birgittae. The oldest illuminated manuscripts and panel paintings related to the Revelations of St. Birgitta of Sweden I-II*, (Stockholm: Royal Academy of Letters, History and Antiquities 2003) was the most exciting and exquisite publication celebrating this jubilee! The first volume contains Aili's description and analysis of the manuscripts and Svanberg's of the illuminations, while the second includes 100 plates in colours. Besides the description of the oldest manuscripts of *Revelaciones* (Palermo, Bibl. Cent. ms IV G.2; New York, Pierpont Morgan Library ms 498; Warsaw, Bibl. Narodowa ms 3310), written between 1375 and 1390 and produced in a well-known atelier in Naples, the authors identify and investigate a number of manuscripts from this atelier, e.g. a Bible in Vienna (Österreichische Nat. Bibl. ms 1191), a Psalter in Oxford (Bodl. Lib. Can. Lit. 151), a missal in Albenga (Bibl. Cap. c. A.2). Svanberg also investigates paintings and panels of Nicolò di Tomasso and later Brigittine manuscripts, e.g. illuminated copies in Sweden (Stockholm, Royal Lib. A 70b and A 75) and a mutilated full-paged illuminated manuscript of *Revelaciones* in Torino (Bibl. Naz. Univ. ms. I.III.23), to present a comprehensive view of the medieval representation of this European patron saint. The second jubilee-book worth mentioning is *Birgitta av Vadstena. Pilgrim och profet 1303-1373*, (Stockholm: Natur och Kultur 2003) with Per Beskow and Annette Landen as editors. Covering various aspects of the saint's life, work and significance and the Brigittine order, 25 scholars present the latest research in popular form, richly illustrated with a number of plates in colours of e.g. *Revelaciones*, liturgical manuscripts and Brigittine artwork.

Contributing to the complexity of this jubilee were also theses by Anna Fredriksson Adman and Sara Risberg. In her *Liber usuum fratrum monasterii Vadstenensis. The Customary of the Vadstena Brothers. A critical Edition with an Introduction* (Studia Latina Stockholmiensia 50, Stockholm: Almqvist & Wiksell 2003) the latter presented the first critical edition of the *Liber usuum* of the Vadstena brothers based on 14 manuscripts. Composed in the middle of the 15th cent., this customary contains regulations for the brothers of the Brigittine order and served as complement to its *Regula sancti Salvatoris*. Offering significant details on monastic life *Liber usuum* becomes a source on the brothers' life in Vadstena abbey and on liturgical differences between the sisters and brothers of the order. Anna F. Adman's thesis *Heymericus de Campo: Dyalogus super Revelacionibus beate Birgitte. A critical Edition with an Introduction* (Studia Latina Upsaliensia 27, Uppsala: University Library 2003) presented a contribution to the legal proceedings at the Council of Basle (1431-1449) where Birgitta's works were accused of heresy, examined and defended by among others Heymericus de Campo (1395-1460), professor in theology at the University of Cologne. Probably written between October 1434 and February 17, 1435 as part of the defence in the examination, Heymericus' dialogue consists of 123 passages extracted from *Revelaciones* and his defence of these texts, aiming to prove that the saint's work were truly orthodox and thus inspired by God.

A connection of local and European sources is present in Robert Andrews' critical edition of *Augustinus de Ferraria: Quaestiones super librum praedicatorum Aristotelis. Edited with an Introduction* (Studia Latina Stockholmiensia 45, Stockholm: Almqvist & Wiksell 2000), since two of the surviving seven manuscripts were copied for the Greyfriars' monastery in Stockholm. Active at the University of Ferrara in the 15th cent., the Franciscan Augustinus composed his commentary on Aristotle's *Categories* in the form of questions in which he was analyzing language, divisions of reality, substance, relation, quality and opposition, revealing himself as a realist and a follower of John Duns Scotus.

A number of Swedish theses presented editions of non-national texts covering a complex field of medieval research: Martin Jacobsson edited *Aurelius Augustinus. De musica VI. A critical edition with a translation and an introduction* (Studia Latina Stockholmiensia 47, Stockholm: Almqvist & Wiksell 2002), analysing 78 manuscripts from the 8th to the 14th cent., of which the edition is based on six of the oldest, and discussing the debate concerning Augustine's own revision of Book VI. A more unusual topic was the subject in Gösta Hedegaard' edition of *Liber Iuratus Honorii: A critical edition of the Latin version of the sworn book of Honorius* (Studia Latina Stockholmiensia 48, Stockholm: Almqvist & Wiksell 2002), which is the *editio princeps* of a late medieval Latin text on various magic rituals, names and instructions, based on three 14th cent. manuscripts of the Sloane collection in the British Library (a detailed review in *ALMA*, 62, 2004, p. 315-317). As the Swedish contribution to another huge European 700th jubilee, Gunilla Sävborg published her *Epistole tardive di Francesco Petrarca. Edizione critica con introduzione e commento* (Studia Latina Stockholmiensia 51, Stockholm: Almqvist & Wiksell 2004), a critical edition of the 33 prose letters from 1361 to 1373, which Petrarch did not include in the collections he had prepared for publication.

Having published her introduction to the poetic aspects of the medieval chants of the mass, *Chanter avec les anges: poésie dans la messe médiévale, interprétations et*

commentaires (Paris: Cerf 2001), illustrating each genre with numerous typical text examples from various manuscripts to indicate the diversity of the liturgical repertoires, Gunilla Iversen initiated the Stockholm-based international network “Sapientia – Eloquentia: Studies on the function of Liturgical Poetry in Monastic and Scholastic cultures in Medieval Europe”, the outcome of which so far has been two theses and two forthcoming volumes of studies: In his *Gilbertus Universalis: Glossa Ordinaria in Lamentationes Ieremie prophete. Prothemata et Liber I. A Critical Edition with an Introduction and a Translation* (Studia Latina Stockholmiensia 52, Stockholm: Almqvist & Wiksell 2005) Alexander Andréé made the first critical edition of the *Glossa ordinaria* on Jeremiah’s Book of Lamentations, i.e. the prothemata and the first of five books, compiled in the first decades of the 12th cent. by Gilbert the Universal, schoolmaster at Auxerre and later bishop of London. Besides Gilbert and the school of Laon, Andréé presents sources to the work including comparisons with Paschasius Radbertus and the liturgical use of *Lamentationes*. Based on the 86 manuscripts he has traced, Andréé concludes that Gilbert’s work existed in two recensions of which the second was a later redaction made once the Gloss had become a success. The other thesis is Erika Kihlman’s *Expositiones sequentiarum. Medieval Sequence Commentaries and Prologues. Editions with Introductions* (Studia Latina Stockholmiensia 53, Stockholm: Almqvist & Wiksell 2006). This pilot-study introduces the genre of medieval sequence commentaries and offers scholars a wealth of material to further investigations. Kihlman offers a broader introduction to the genre and critical editions of four prologues and seven previously unedited expositions of the widespread sequence *Ad celebres rex* to the feast of St. Michael. The complexity of textual transmission required three different editorial methods which are applied in Kihlman’s sound editions. In addition to the *apparatus fontium*, two appendices contain a goldmine of information for future investigations, i.e. App. 2 lists 99 manuscripts containing sequence commentaries (ca. 30 were indicated by scholars before Kihlman began her investigation), and App. 3 lists an inventory of the (commented) sequences included in the 28 manuscripts used for these text editions.

The liturgical aspects are also present in the facsimile of *Liber Scole Virginis. En medeltida samling av Mariamusik i Lund. A Medieval Collection of Marian Music in Lund. Facsimile Edition of LUB MH 14 with Introduction, Transcription and Commentary* (Lund: University Library 2003). Celebrating the 900 years jubilee of Lund as the oldest Nordic archdiocese scholars from Lund and Copenhagen present a colour facsimile of Lund Univ. Bibl. MH 14, a codex including chants in honour of Virgin Mary sung at Lund cathedral in the late Middle Ages, and transcriptions of the chants in modern notation with comments on each chant.

However, it is not only at university departments that editorial activities are practiced. In the Swedish diocese of Skara local initiatives regarding their medieval notabilities have resulted in quite many books among which the following include editions of medieval sources: The facsimile of the commonly considered oldest book in Sweden, the Skaramissal from 1150-70, *Skaramissalet: Studier, edition, översättning och faksimil av handskriften i Skara stifts- och landsbibliotek*, edited by Christer Palmblad (Skara 2006) includes studies of all the various aspects of the manuscript as well as Elisabeth Göransson’s edition of its texts; Johnny Hagberg edited and translated the 50 known letters of indulgence from 1292-1528 in *Avlatsbrev från Västgötadeln av Skara stift* (Skara: Skara Stifthistoriska Sällskap 2006), and Sven-Erik Pernler’s presentation of the sources

and cult of the local saint Elin in *S:ta Elin av Skövde – kulturen, källorna, kvinnan* (ibid. 2007) includes Anders Piltz' critical edition of the medieval Skara bishop Brynolf Algots-son's divine office and mass to St. Elin from ca 1290.

The liturgy of a specific diocese in a particular period was the subject of Brian M. Jensen's thesis on the selection of tropes and sequences in the Piacentinian *Liber magistri* (i.e. codex Placentinus 65) from 1142. Defended in Copenhagen in 2000 the thesis, entitled *Tropes and Sequences in the Liturgy of the Church in Piacenza in the Twelfth Century: An Analysis and an Edition of the texts* (Lewiston: The Edwin Mellen Press 2002), presented a literary analysis of the assigned tropes and sequences with a special focus on their liturgical function and the theological contents as well as an edition of the proper-sequentiary part of *Liber magistri*. The same publishers also released Jensen's *Medieval Liturgical Texts in Italian Manuscripts* (ibid. 2006), a selection of 15 studies on liturgical poetry and hagiographical texts in sources mainly from Bologna and Piacenza. In addition to editions of tropes, sequences and office readings Jensen discusses some of the questions involved in editing liturgical texts.

The single most significant edition in Denmark during the surveyed period is Karsten Friis-Jensen's critical edition of the nation's famous medieval author *Saxo Grammaticus: Gesta Danorum/ Danmarkshistorien I-II* (Copenhagen: Gads forlag 2006), which includes Peter Zeberg's Danish translation of Saxo's history of Denmark from ca 1200. Based on his long acquaintance with the text Friis-Jensen has reconsidered the sources and made a new critical edition to replace Olrik & Räder's standard edition from 1931. Around the same time as Saxo wrote his grand historical work, an anonymous author composed a small narrative *Historia de profectioe Danorum in Hierosolymam*, telling the story of a Danish expedition to the Holy Land in the wake of Jerusalem's fall in 1187 and their return home; published as an E-book Karen Skovgaard-Petersen has edited this text under the title *A Journey to the Promised Land* (Copenhagen: Museum Tusulanum Press 2006; www.mtp.hum.ku.dk).

A Danish scholar was also involved in the edition of the fragmentary medieval chronicle of Norway, *Historia Norwegie* (Copenhagen: Museum Tusulanum Press 2003), edited by Inger Ekrem (N) and Lars Boje Mortensen (DK) with an English translation by Peter Fischer. This text is the oldest piece of historical writing from Norway and probably the first specimen of Norwegian literature, composed in the second half of the 12th cent. in the Oslo area. Besides a unique early geographical description of Norway and the North Sea realm the text contains a genealogy of the first kings, ending with Olav Haraldsson's claim to the throne in 1015, and a detailed report of a shamanic séance among the Sami. Another King Olav of Norway is the subject in the thesis by the Norwegian musicologist Eyolf Östrem: *The Office of Saint Olav. A Study in Chant Transmission* (Studia Musicologica Upsaliensia N.S. 18, Uppsala: University Press 2001). Studying liturgical transmissions in the Nordic countries Östrem takes the 12th cent. divine office of St. Olav, patron saint of Norway, as starting point in connection with the establishment of the Nidaros archdiocese and its growing literary milieu. He analyses the melodies compared to stylistic layers in the European plainchant repertory and presents an edition of both texts and chants in the St. Olav office contained in Nordic sources.

At the Medieval Centre in Trondheim the German musicologist Andreas Haug continues the research of Lilli Gjerlöw and Erik Eggen in regard to the study of the local Nidaros liturgy, often assisting Norwegian scholars as in his and Gisela Attinger's *The*

Nidaros Office of the Holy Blood: Liturgical Music in Medieval Norway (Trondheim: Tapir academic press 2004), the subject of which is the divine office for the celebration of the Holy Blood (*In susceptione sanguinis*), which relic came to Nidaros in 1165. Illustrating the active reception of Gregorian chant in Norway this office seems to be the oldest one of which the music is preserved. After a description and an inventory of the source, Copenhagen, Royal Library ms. Add. 47, follow the edition of the Latin text by Felix Heinzer, an English translation by Peter Fischer and a transcription of the melodies by Gisela Attinger as well as linguistic comments on the texts and melodic on all the 36 chants, illustrated with musical examples and compared to various types of liturgical song, and finally a facsimile of the office in its only source Add. 47.

With Lori Kruckenberg and Andreas Haug as editors *The Sequences of Nidaros: A Nordic Repertory and its European Context* (Trondheim: Tapir academic press 2006) includes eleven studies from three conferences on the sequence repertory of medieval Nidaros. In the vast territory of this rather young archdiocese (1152-1537) a particular attention was paid to the sequence according to the liturgical blueprint, *Ordo Nidrosiensis Ecclesiae*, which indicated that a sequence was to be sung on more than 165 occasions throughout the liturgical year. After Kruckenberg's initial study "Making a sequence repertory" follow three investigations into the reportorial traditions in neighbouring Sweden, England and the German regions, two studies of specific aspects of the Nidaros repertory by Norwegian scholars, four analyses of sequences from the European repertory, and finally Kruckenberg's study of "Two *sequentiae novae* at Nidaros". The various studies contain a large number of sequence texts and melodies as well as tables including inventories etc of sequence repertories which may instigate further comparisons in addition to the ones made in these proceedings.

As mentioned above the various centres of medieval studies established in the Scandinavian countries have produced a large number of interesting studies on medieval literature, history, liturgy and philosophy, but scholars are still in need of new editions of medieval sources. This specific issue is going to be addressed in the new Stockholm-based research programme 'Ars edendi' (see further at www.fraitaklass.su.se/arsedendi/index.htm).

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