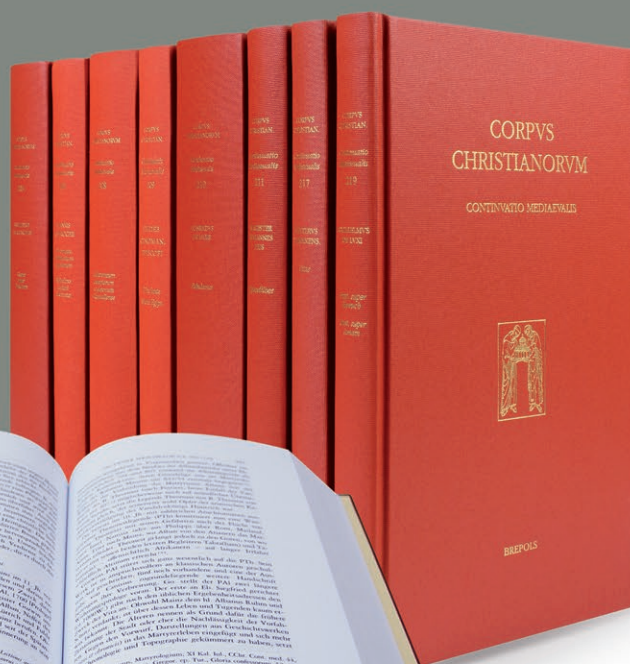


CORPVS CHRISTIANORVM



2016

NEW AND FORTHCOMING TITLES 2016

CORPVS CHRISTIANORVM

NEW AND FORTHCOMING TITLES 2016

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This catalogue includes new and forthcoming titles from January to December 2016, together with reminders of titles that had not yet been printed at the time of the foregoing catalogue.

An up-to-date overview of all published volumes of Corpus Christianorum can be consulted on www.brepols.net.

CORPVS CHRISTIANORVM

NEW AND FORTHCOMING TITLES 2016



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CORPVS CHRISTIANORVM SERIES LATINA

The Series Latina comprises critical editions of all the Latin texts from the first eight centuries of the Christian era. Taking into account the most recent patristic research and studies, each critical edition is provided with full critical and source apparatus and preceded by an introduction, the most important part of which is the description of the manuscript tradition.

Cassiodorus

Complexiones epistularum et actuum apostolorum

Roger Gryson (ed.)

160 p., 4 colour ill., 155 x 245 mm, 2016, CCSL 98B, HB, ISBN 978-2-503-56829-4, € 105

Publication: December 2016

Les *Complexiones* de Cassiodore, composées dans les dernières années d'une vie exceptionnellement longue pour l'époque, n'ajoutent rien à la gloire de ce grand homme, qui fut un des maîtres à penser du moyen âge. Il s'en est fallu de peu qu'elles ne tombent dans l'oubli, puisqu'un seul manuscrit, de peu postérieur à la composition de l'ouvrage, nous l'a conservé, et qu'on n'en a aucune trace par ailleurs. Cela peut

se comprendre, car l'intérêt théologique en est des plus minces. Il s'agit d'un simple résumé des écrits du Nouveau Testament, à l'exclusion des évangiles. On peine à y trouver quelque réflexion personnelle. Cependant, comme elles se fondent sur un texte latin qui n'est pas celui de la Vulgate, elles apportent une contribution non négligeable à l'histoire de la version latine du Nouveau Testament. Elles sont également un témoin précieux de l'état de la langue latine à la fin de l'antiquité, non seulement au niveau de l'original, car la syntaxe de celle qu'écrivait un lettré comme le maître de Vivarium apparaît fort éloignée de l'usage classique, mais aussi au niveau de la copie, reflétant une prononciation relâchée et imprécise des désinences qui condamnait à terme le latin comme langue véhiculaire, dans la mesure où il en résultait trop d'ambiguïtés. L'édition princeps, la seule qui ait été procurée jusqu'à ce jour, si elle demeure

une précieuse aide à la lecture, car son auteur a vu le manuscrit dans un meilleur état que nous, est entachée de graves défauts. C'est la raison pour laquelle, après avoir réédité dans la présente collection, parmi les *Commentaria minora in Apocalypsin* (CCSL, 107), les *Complexiones* de l'Apocalypse, nous avons jugé utile de faire de même pour le reste de l'œuvre, pensant ainsi rendre service aux éditeurs de la *Vetus Latina* comme aux philologues classiques intéressés à l'étude diachronique de la langue latine.

Monseigneur Roger Gryson, professeur émérite à l'Université catholique de Louvain, est connu notamment par ses travaux sur l'histoire des institutions ecclésiastiques dans l'antiquité, l'arianisme latin et la critique textuelle de la Bible latine.

Anonymus

Paenitentia Italiae saeculi XI-XII

Adriaan H. Gaastra (ed.)

approx. xxxv + 205 p., 155 x 245 mm, 2016, CCSL 156C, HB, ISBN 978-2-503-56187-5, approx. € 135

Publication: December 2016

In the eleventh and early twelfth centuries South and Central Italy witnessed a comparatively late flowering of penitentials. Although the genre of handbooks for confessors

originated in the sixth century, it is only in this period that a substantial number of penitentials were compiled in this region. Some of these texts have been published in antiquated, nineteenth-century editions, while others have never appeared in print. This volume attempts to do justice to this penitential literature by providing a new edition of the penitentials compiled in this period. The Italian texts edited in this volume are the *Paenitentiale Casinense* (ms. Montecassino, Archivio dell'Abbazia, 372), the *Paenitentiale Vaticanum* (ms. Vatican, Archivio di San Pietro, H. 58), the *Paenitentiale Vallicellianum E. 62* (ms. Rome, Biblioteca Vallicelliana, E. 62), the *Paenitentiale Vallicellianum C. 6* (ms. Vallicelliana, C. 6), and the *Paenitentiale Lucense*

(ms. Lucca, Biblioteca Statale, 1781). These texts, which are closely related, constitute an important source for the religious, social and intellectual history of this region. This volume also contains the first edition of the Frankish *Paenitentiale in II libris*, which was an important source for the Italian penitentials of this period.

Adriaan Gaastra earned his PhD at Utrecht University. His thesis on the Italian penitentials of the eleventh and twelfth centuries was part of a project on Penitentials of the tenth and eleventh centuries. This project, funded by the NWO, was guided by Dr. Rob Meens.

REMINDER

Paulinus Nolanus

Carmina

Franz Dolveck (ed.)

748 p., 155 x 245 mm, 2015, CCSL 21, HB, ISBN 978-2-503-55807-3, € 395

Available

Paulin de Nole († 431) est l'un des poètes les plus prolifiques d'une génération florissante, et s'y distingue parce qu'il fait particulièrement le lien entre la poésie d'inspiration profane, "classiques" que représente son maître et ami Ausone, et l'avènement de la poésie d'inspiration chrétienne dont il est, avec son contempo-

rain Prudence, l'un des premiers représentants. Son œuvre poétique, dont plus de la moitié est constitué par le cycle des poèmes anniversaires à saint Félix, est un corpus particulièrement varié, bien que composé dans l'espace relativement bref par rapport à la vie de l'auteur d'une vingtaine d'années.

Cyprianus *De habitu virginum*

Pseudo-Cyrianea I

Paul Mattei, Laetitia Ciccolini (eds)

626 p., 155 x 245 mm, 2016, CCSL 3F, HB,

ISBN 978-2-503-55790-8, € 335

Publication: October 2016

Des œuvres de Cyprien dont l'authenticité est assurée seul le *De habitu uirginum* restait inédit dans le CCSL. Au surplus, aucune édition critique n'en avait paru depuis celle autrefois procurée par Hartel (*CSEL* 3, 1, 1868).

Les *Pseudo-Cyprianea* forment pour leur part un vaste ensemble, divers par les dates et les sujets des opuscules qui le composent. Nous

en donnons trois ici : le sermon *De laude martyrii*, simple « Stilübung », peut-être ; l'*Ad Vigilium episcopum de Iudaica incredulitate*, préface à la traduction latine (perdue) du *Dialogue de Jason et Papiscus* ; le *De rebaptismate*, traité sur le baptême des hérétiques, et qui combat l'anabaptisme. Notre choix se justifie d'abord par la chronologie : ces traités ne sont pas éloignés de Cyprien dans le temps (*Rebapt.* a même toutes chances d'avoir été écrit du vivant de l'évêque, et en Afrique, contre lui). Il s'explique aussi (notamment pour *Laud. mart.*) par leur appartenance à la tradition textuelle de Cyprien : là, cependant, *Rebapt.* se distingue. Ce sont des œuvres mineures, mais qui jettent un jour précieux sur l'époque et le milieu où vécut Cyprien, sur l'influence de celui-ci, un témoignage sur la production latine chrétienne au milieu du III^e siècle.

Ancienne élève de l'École Normale Supérieure de Paris et agrégée de Lettres classiques, **Laetitia Ciccolini** est actuellement maître de conférences à l'Université Paris-Sorbonne (Paris IV). Ses recherches se rapportent au martyr et à la littérature de controverse dans le christianisme latin ainsi qu'à l'histoire des textes paléochrétiens.

Ancien élève de l'École Normale Supérieure de Saint-Cloud et agrégé des Lettres, **Paul Mattei** est professeur à l'Université Lumière (Lyon 2), conseiller scientifique de la collection « Sources chrétiennes » et membre de l'Academia Pontificia Latinitatis. Ses recherches portent surtout sur l'histoire des doctrines dans le christianisme latin (III^e-V^e siècles). Il a publié plusieurs éditions et traductions de textes patristiques.

Augustinus *Sermones ad populum* 157-183

Shari Boodts (ed.)

lxxx + 784 p., 1 b/w ill., 155 x 245 mm, 2016,

CCSL 41Bb, HB,

ISBN 978-2-503-56811-9, € 460

Available

The series of sermons that forms the subject of this volume, Augustine's *Sermones ad populum* 157-183, forms the second part of the

series 151-183 on the New Testament Letters. The numbering refers to the edition produced by the Benedictines of St-Maur in 1683. Additions to the corpus since then are positioned in the series by adding a letter to the relevant number, i.e. serm. 179A for a text which belongs between serm. 179 and 180. The present corpus contains a total of thirty-eight texts. Several of these have quite recently – i.e. in this or the previous century – received a modern critical edition: serm. 162A, 162B, 163, 163A, 163B, 166, 166A, 167A, 169, 176, 179A. Each edition in this volume is accompanied by a brief individual introduction, which is designed so that every edition can essentially be read and accessed

separately. The individual introductions offer a *status quaestionis* on the sermon's date and location, outline the specific transmission of the sermon in question, discuss (if applicable) the most important indirect sources, and present the principles at the foundation of the critical text. In addition, the volume contains an elaborate chapter on the transmission of the *De uerbis Apostoli* collection.

Shari Boodts is currently post-doctoral research fellow at the KU Leuven (Belgium).

Anonymus *Vita S. Fulgentii episcopi*

Antonino Isola (ed.)

245 p., 155 x 245 mm, 2016, CCSL 91F, HB,

ISBN 978-2-503-56820-1, € 155

Available

La *Vita Fulgentii*, completa o esito di una copia inizialmente completa, è oggi conservata in quarantadue manoscritti databili tra l'VIII e il XV sec. Altri testimoni presentano un testo diversamente concepito. La copiosa tradizione della biografia deve molto alla fortuna

delle *Vitae/Passiones sanctorum* improntate sul perduto *Liber de natalitijs* di Citeaux. Esisteva per altro una circolazione remota della biografia in codices non concepiti o solo parzialmente concepiti come raccolta di modelli essenziali di edificazione. A partire dall'*editio princeps* di Laurentius Surius (Coloniae Agrippinae 1570), l'unica edizione dichiaratamente impostata con la pretesa di rispondere a principi di moderna scientificità filologica è quella di G.G. Lapeyre (Paris 1929), accolta non di meno con molte giustificate riserve. Il testo qui preparato per la *Series Latina* del *Corpus Christianorum* discende dalla collazione e recensione sistematica di tutti i manoscritti oggi noti, dei quali attraverso

l'apparato critico è possibile ricostruire ogni particolare, quando non siano *codices descripti* o *inutiles*.

Poiché nessuno dei manoscritti che tramandano la *Vita Fulgentii* reca il nome del suo autore, i primi editori pubblicarono l'opera come adespota; ma l'attribuzione al diacono Ferrando di Cartagine non tardò a insinuarsi, difesa con decisione specialmente da F. Chifflet (Divione 1649) e infine da G.G. Lapeyre (Paris 1929). Non di meno, A. Isola respinge tutte le presunte argomentazioni a favore della paternità ferrandiana dell'opera e suggerisce anzi che la *Vita Fulgentii* sia stata scritta dal monaco Redemptus di Telepte, verso il quale convergono varie considerazioni.

CORPVS CHRISTIANORVM CONTINVATIO MEDIAEVALIS

The Continuo Mediaevalis assembles Christian texts from the Carolingian era to the end of the Middle Ages. It also includes works absent from Migne's Patrologia Latina or published elsewhere in a deficient way.

Abaelardiana

Glossae super Peri Hermeneias II. Glossae "Doctrinae Sermonum"; De propositionibus modalibus

Klaus Jacobi, Peter King (eds)

approx. 300 p., 155 x 245 mm,

2016, CCCM 206A, HB,

ISBN 978-2-503-55468-6, approx. € 175

Publication: December 2016

The twelfth-century anonymous *Glossae "Doctrinae Sermonum"* presents a commentary on Aristotle's *Peri hermeneias* that makes extensive use of Peter Abaelard's own commentary, as well as drawing on other contemporary sources. In addition to its historical value – the author apparently made use of an earlier version of Abaelard's commentary than we now possess – it is of philosophical interest in its own right. The author offers his own theory of true and false understandings, criticizing the theory put forward by Abaelard, and offers his own analysis of modal logic. The text is a "mixed commentary" since it combines careful exegesis of Aristotle with independent self-contained analyses of philosophical issues raised by Aristotle's text. In covering the *Peri*

hermeneias, the *Glossae "Doctrinae Sermonum"* deals with issues in philosophical semantics, the philosophy of mind, and logic in both its assertoric and modal forms.

The text of Peter Abelard's *Glossae super Peri hermeneias* is transmitted completely only in manuscript *B*. In manuscript *A* the scribe breaks off in the middle of the extended analysis of modal propositions, which precedes the commentary to Chapter XII. After a few empty lines there follows an independent short treatise on modalities, which certainly is not a work of Abelard. The text shows that the theory of modal propositions was of great interest not only for Abelard, but for a wider circle of philosophers in the twelfth century as well.

Gerardus Magnus

Opera omnia II, 2. Scripta contra simoniam et proprietarios

Rijklof H. F. Hofman, Marinus van den Berg (eds)

519 p., 155 x 245 mm, 2016, CCCM 235, HB,

ISBN 978-2-503-56640-5, € 280

Publication: October 2016

Gerardus Magnus or Geert Grote (1340-1384), the founder of the Dutch religious reform movement *Deuotio moderna*, is the author of a rich and varied written legacy. Shortly after his death already, his biographers singled out his attempts to improve the moral standards of contemporary clergymen among his most noteworthy pursuits. His efforts in this field basically came down

to opposition against two forms of abuse in the world of the clergy, incompetence and corruption. In the present volume his essays against corruption in the medieval Church are edited. These essays address corrupt practices in connection with the acquisition of, and functioning in, ecclesiastical offices, as well as the widespread custom to require an admission fee from prospective residents in religious institutions. Grote defined his views on such entrance fees shortly after his conversion to a devout lifestyle in 1374, in the Statutes composed for religious women living together in part of his own house. Because of its relevance for the essays against entrance fees, a new edition of these Statutes is included in the present edition. Related to these abuses is a tolerant attitude towards personal possessions belonging to individual residents in religious communities, a custom known as proprietarism. Grote's essays against this evil are also included in the edition.

Rijklof Hofman (1958-) is editor of the *Gerardi Magni Opera Omnia at the Titus Brandsma Instituut, Radboud University, Nijmegen (The Netherlands)*. Earlier editions include *Ioannis Rusbrochii Ornatus spiritualis desponsationis Gerardo Magno interprete (CCCM 172) (2000)*, *Gerardi Magni Sermo ad clerum Traiectensem de focaristis – Opera minora contra focaristas (CCCM 235) (2011)*, and *Gerardi Magni Contra turrin Traiectensem (CCCM 192) (2003), 745-814*.

Marinus van de Berg (1949-) has published several *Medieval Dutch texts*, including *De Noordnederlandse historicbijbel. Een kritische editie met inleiding en aantekeningen van Hs. Ltk 231 uit de Leidse Universiteitsbibliotheek (1998)* and *Het Gaesdonckse traktaatenhandschrift. Olim hs. Gaesdonck, Collegium Augustinianum, ms. 16 (2005)*.

Herbertus Turritanus

***Liber visionum et
miraculorum
Clarevallensium***

**Giancarlo Zichi, Graziano Fois,
Stefano Mula (eds)**

approx. 500 p., 155 x 245 mm,
2016, CCCM 277, HB,
ISBN 978-2-503-56723-5, approx. € 250
Publication: December 2016

Il *Liber visionum et miraculorum Clarevallensium* è stato scritto a Clairvaux, intorno al 1178, dal monaco Herbertus, in seguito arcivescovo a Torres in Sardegna. Si tratta di una delle prime raccolte di exempla cistercensi, preceduto dal solo *Collectaneum cistercense*, rispetto al quale ha goduto di una molto più ampia diffusione. Molti dei suoi capitoli sono stati inseriti da

Corrado di Eberbach nel suo *Exordium magnum*, con modifiche più o meno importanti. Con un ordine stravolto si trova parzialmente alla fine del manoscritto che ci ha conservato la *Collectio exemplorum cisterciensis*. Una prima edizione del *Liber visionum et miraculorum Clarevallensium*, riprodotta da Migne nel volume 185 della sua *Patrologia Latina*, venne stampata nel 1660 dal gesuita Chifflet, che usò come base manoscritti di una seconda redazione, ridotta e non d'autore. Il *Liber visionum et miraculorum Clarevallensium* è composto da 165 capitoli di lunghezza variabile, contenenti uno o più exempla ciascuno, la cui fonte è principalmente orale. Si tratta di una testimonianza di grande rilievo per la comprensione della vita e della spiritualità monastica della fine del XII secolo, ma anche della società che ruotava attorno all'Ordine. È qui presentato per la prima volta nella sua redazione originale, accompagnato dall'edizione di alcuni exempla che furono aggiunti posteriormente al corpus principale.

Monsignor Giancarlo Zichi è Direttore dell'Archivio Storico Diocesano di Sassari, esperto di storia religiosa ed editore di testi, tra cui la Passio Sanctorum martyrum Gavini Proti et Januarii e gli Officia propria sanctorum Gavini, Proti et Ianuarii martyrum turritanorum, secc. XV-XX.

Graziano Fois, storico del medioevo e esperto di storia della Sardegna, ha pubblicato Il contaghe di Luogosanto (con Mauro Maxia) e ha curato il volume San Basilio e la Sardegna, tra culti, storia e tradizioni.

Stefano Mula, professore associato al Middlebury College, in Vermont, studioso della letteratura esemplare cistercense. Ha recentemente riscoperto e edito i frammenti del Libellus di Gossuinus di Boulancourt, e ha pubblicato una nuova edizione, completa, del Chronicon Clarevallense di Alberico di Trois-Fontaines.

**Martinus Legionensis,
Petrus Munio**

***Scripta medii aevi de uita
Isidori episcopi Hispalensis***

José Carlos Martín-Iglesias (ed.)

460 p., 155 x 245 mm,
2016, CCCM 281, HB,
ISBN 978-2-503-56913-0, € 255
Publication: October 2016

Étude et édition critique de plusieurs compositions hagiographiques en l'honneur d'Isidore de Séville rédigées en Espagne entre le XI^e et le XIII^e s.

Après le transfert des reliques d'Isidore de Séville au monastère de Saint-Jean Baptiste, puis de Saint-Isidore, à Léon en 1063, le culte

du grand évêque de l'Espagne wisigothique, auteur des *Étymologies*, fut un vrai succès au Royaume de Castille et Léon. Pour célébrer cette translation, un auteur anonyme écrivit le récit connu des nos jours comme *Translatio s. Isidori Legionem a. 1063*. Au dernier tiers du siècle suivant, un chanoine du monastère de Saint-Isidore de Léon, du nom Martin, consacra trois sermons à Isidore, dont le plus important est le *Sermo in transitu s. Isidori*. Vers la fin du XII^e s. ou le début du XIII^e, un autre chanoine du même monastère rédigea un dossier autour de saint Isidore qui comportait une *Vita* et un *Obitus s. Isidori*, suivis d'une notice bio-bibliographique sur ce même saint, transmise de façon apochryphe sous le nom d'un autre wisigoth, Brulion de Saragosse. Face à cette production léonaise, un auteur actif à Saragosse écrivit, vers le dernier quart du XIII^e s., une vie d'Isidore et ses frères pour exalter notamment

la figure de Brulion de Saragosse. Tous ces textes et d'autres compositions liturgiques plus modestes sont réunis dans ce volume.

José Carlos Martín-Iglesias, maître de conférences à Salamanque, est docteur à l'Université de Salamanque et à l'École Pratique des Hautes Études (Sciences historiques et philologiques). Il est l'auteur de neuf livres et une centaine d'articles, consacrés notamment à la littérature latine de l'Espagne médiévale. Parmi ses travaux, on peut citer les éditions critiques de la Chronique d'Isidore de Séville et du Liber Anticimen de Julien de Tolède, publiées dans la Series Latina du Corpus Christianorum.

REMINDER

Aelredus Rievallensis

Opera omnia VI. Opera historica et hagiographica

Domenico Pezzini (ed.)

approx. 450 p., 155 x 245 mm,
2016, CCCM 3, HB,
ISBN 978-2-503-55278-1, approx. € 225
Publication: November 2016

Aelred's historical and hagiographical production, which makes him a rather unique figure in the Cistercian panorama of the first generation, is the subject of increasing attention, hampered thus far by the lack of a reliable critical edition of these works. Here for the first time these texts are edited from a collation of the earlier and best manuscripts, accompanied by a biblical and a critical apparatus, each with a concise introduction devoted to the illustration of the manuscript tradition and to the historical and rhetorical background of these texts.

Domenico Pezzini is Professor of English Linguistics (History of English), translator of medieval Latin works (in particular of Aelred's four ascetical treatises and a group of his liturgical sermons, plus a number of essays on his spirituality and his historical works), and student of translational practices in the Middle Ages. He is also the editor of a group of Middle English texts translated from St. Birgitta's Revelaciones.

REMINDER

Stephanus de Borbone

Tractatus de diversis materiis predicabilibus. Liber secundus. De dono pietatis

J. Berlioz (ed.)

xxviii + 690 p., 155 x 245 mm,
2015, CCCM 124A, HB,
ISBN 978-2-503-55258-3, € 385
Available

matières à prêcher, le plus important recueil médiéval de matériaux destinés aux prédicateurs. Etienne y propose quelque trois mille récits, sans compter les nombreuses comparaisons empruntées au monde naturel et aux réalités de son temps. Il offre aussi des arguments d'ordre théologique et moral et des citations. Le *Tractatus* est organisé selon les dons du Saint-Esprit. Son auteur ayant été surpris par la mort, les deux derniers dons n'ont pas été traités. Mais l'ensemble de la vie chrétienne y est abordé puisque le premier don est consacré aux fins dernières, le deuxième au Christ, à la Vierge et à la miséricorde, le troisième à la pénitence et à ses œuvres, le quatrième aux péchés capitaux, le cinquième aux vertus de prudence, de tempérance et de force. Le sixième don aurait dû être consacré aux dogmes et aux articles de foi, et le septième à l'amour de Dieu.

C'est ici le deuxième don (après le prologue, le premier don et le troisième) qu'édite J. Berlioz. Y sont abordés les thèmes de la prédication, de l'Incarnation, de la Passion et de la croix, de la Vierge (110 récits dont de nombreux inédits), des œuvres de miséricorde. Ce qui représente 500 récits environ (un résumé détaillé en français est fourni pour chacun), empruntés aux sources les plus diverses, et témoignant de l'interaction entre une culture "populaire" et une culture lettrée, latine et cléricale. Un index détaillé des matières permet de s'y repérer aisément.

Jacques Berlioz, directeur de recherches au CNRS, ancien directeur de l'Ecole nationale des chartes

Le dominicain et inquisiteur Etienne de Bourbon (Belleville-sur-Saône, v. 1190/1195 – Lyon, v. 1261) compose à la fin de sa vie dans son couvent de Lyon le *Traité des diverses*

REMINDER

Haymo Autissiodorensis

Annotatio libri Iezechielis imperfecta

R. Gryson (ed.)

441 p., 155 x 245 mm,
2015, CCCM 135E, HB,
ISBN 978-2-503-55702-1, € 245
Available

seul manuscrit, le *Parisinus latinus 12302*, qui se trouvait précédemment dans la bibliothèque de Saint-Germain-des-Prés, et qui a été redécouvert seulement en 1912. Il a été copié à Auxerre sous l'abbatit de Heldric (989-1009), directement d'après l'exemplaire de référence conservé dans l'abbaye de profession de l'auteur. La désaffection dont l'ouvrage fut l'objet tient peut-être au fait qu'il est demeuré inachevé. L'auteur n'est pas allé plus loin que le chapitre 39, laissant sans explication la description du temple idéal et de la Jérusalem eschatologique sur laquelle se termine le livre. Une explication possible serait qu'il s'agit de son dernier ouvrage, et que la charge abbatiale qu'il a assumé dans ses dernières années, voire la mort, l'aurait empêché de le mener à son

terme. Quoi qu'il en soit, le maître auxerrois y apparaît au sommet de son art, entretenant avec aisance exégèse historique et allégorique dans ce style élégant et limpide qui le caractérise. Il méritait d'être tiré de l'oubli dans l'édition princeps qui en est proposée ici.

Monseigneur Roger Gryson, professeur émérite à l'Université catholique de Louvain, est connu notamment par ses travaux sur l'histoire des institutions ecclésiastiques dans l'antiquité, l'arianisme latin et la critique textuelle de la Bible latine.

Au contraire des autres ouvrages scripturaires d'Haymon d'Auxerre, souvent copiés, son commentaire sur Ezéchiel n'a connu qu'une diffusion restreinte. Il en subsiste un

REMINDER

Hugo de Sancto Victore

Super Ierarchiam Dionisii

D. Poirel (ed.)

748 p., 4 colour ill., 155 x 245 mm,
2015, CCCM 178, HB,
ISBN 978-2-503-04781-2, € 380
Available

La deuxième œuvre par la taille, le commentaire d'Hugues de Saint-Victor († 1141) sur la *Hiérarchie céleste* du pseudo-Denys (*Super Ierarchiam Dionisii*) est transmis par 119 manuscrits conservés et a joué un rôle

décisif dans la réception latine du corpus aréopagitique. Grâce à une exégèse à la fois fidèle et accessible, Hugues a transformé en deux ou trois générations un auteur prestigieux, mais qu'on ne lisait guère, en une autorité presque aussi influente qu'Augustin, acclimatant à la théologie latine quelques thèmes majeurs du pseudo-Denys comme la vision hiérarchique de l'univers visible et invisible, la théologie négative, la théologie symbolique, l'usage des images semblables et dissemblables. L'édition critique est menée selon la méthode stemmatique. Elle repose sur la collation partielle ou totale des 36 manuscrits du XII^e siècle et l'examen ciblé des codices plus récents. A la fin de l'introduction, on a édité le texte de la

Hiérarchie céleste tel qu'il fut commenté par le maître de Saint-Victor.

Archiviste paléographe, **Dominique Poirel** est directeur de recherche à l'Institut de Recherche et d'Histoire des Textes (C.N.R.S.). Travaillant sur l'histoire intellectuelle du Moyen Âge, en particulier sur l'école de Saint-Victor, et membre du Comité scientifique du Corpus Christianorum, il codirige avec Patrice Sicard la collection « *Sous la Règle de saint Augustin* » et la série « *Hugonis de Sancto Victore opera* » du Corpus Christianorum.

REMINDER

Hildegardis Bingensis

Opera minora II

Christopher P. Evans,
Jeroen Deploige, Sara Moens,
Michael Embach, Kurt Gärtner (eds)

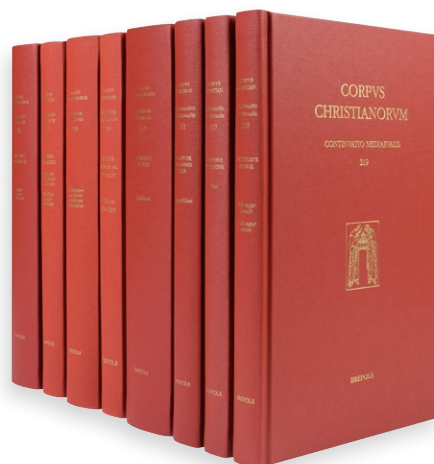
400 p., 4 col. ills, 155 x 245 mm,
2016, CCCM 226A, HB,
ISBN 978-2-503-54837-1, € 230
Available

This second volume of *Opera minora* by Hildegard of Bingen (1098-1179) contains six works of various interest. The first two texts are

new editions of the lives of two saints related to Hildegard's monastic environment. The *Vita* of St Disibod tells the story of the Irish monk and hermit who founded the monastery of Disibodenberg (Rhineland-Palatinate, Germany), while the *Vita* of St Rupert of Bingen provides a portrait of the man who gave his name to the monastery of Rupertsberg, the first convent founded by Hildegard. These hagiographical works are the only *vitae* that exist of the two saints. The third text, called *Triginta octo questionum solutiones*, is a questionnaire on biblical and theological matters by Guibert of Gembloux, the Cistercian monk of Villers, with answers from Hildegard. The enigmatic *Lingua ignota*, a glossary of over a thousand words, is Hildegard's attempt at creating a

new, universal language, and is accompanied by the alternative alphabet entitled *Litterae ignotae*. Finally the volume presents the first critical edition of two almost unknown and unstudied *Visiones* of the *magistra* of Rupertsberg as recorded by her secretary, Guibert of Gembloux.

Introductions for each of this volume's six works assess the respective texts, discuss the manuscripts with care, and establish the principles of the editions. This extraordinary ensemble of works demonstrates the remarkable richness and range of Hildegard's *œuvre*. The volume will be of great interest to scholars of women's spirituality, monastic studies, hagiography, Medieval Latin and vernacular literary and religious culture.



REMINDER

Iohannes Soreth

Expositio paraenetica in Regulam Carmelitarum

Bryan D. Deschamp (ed.)

cx + 228 p., 155 x 245 mm,
2016, CCCM 259, HB,
ISBN 978-2-503-54765-7, € 195
Available

Of the various commentaries on the *Rule of the Brothers of the Blessed Virgin Mary of Mount Carmel* (the Carmelite Rule), that by John Soreth, Prior General of the Carmelites from 1451 to 1471, and commonly known as the *Expositio paraenetica*, has a special place in the history of Carmelite spirituality and, more broadly, is of particular interest as an expression of some of the trends in Western Christian spirituality in the last half of the fifteenth century. This new volume in the *Corpus Christianorum, Continuatio Mediaevalis* makes available not only the text of the commentary of Soreth

based on near-contemporary manuscripts of the last quarter of the 15th century, but also the text of the *Carmelite Rule* that purports to be a copy of the now lost, original *regula bullata*, found in the bull of Pope Innocent IV, *Quae honorem Conditoris* of 1 October 1247, and preserved at the time Soreth wrote his commentary in the Carmelite monastery in Cologne. What is known today as the *Carmelite Rule* was given originally, and in a slightly different form, as a *uitae formula* to a group of anonymous hermits residing on Mount Carmel in the Holy Land by St. Albert of Vercelli, sometime during the period when he was Patriarch of the Latin Kingdom of Jerusalem, between 1206 and 1214. The text of the Rule found in the Bull of Pope Innocent IV incorporated adaptations to the *uitae formula* made necessary by the situation the Carmelites found themselves in after having started to move back to the West in around 1238. The Carmelites continued to live on Mount Carmel until 1291, the date of the fall of Acre, the last remaining major stronghold of the Latin Kingdom of Jerusalem.

In addition to giving a critical edition of Soreth's text, the volume is of significance in that it comprehensively identifies the immediate sources of Soreth's commentary, especially the various *florilegia* and *compilationes* used by him in creatively weaving a text grounded predominantly in the works of classical Christian spirituality. The commentary, primarily exhortatory in style, hence the designation of this work as an *expositio paraenetica*, relies heavily on Bernard of Clairvaux. It thus needs to be seen as an integral part of Soreth's own reforming activity of the Carmelites.

Bryan Deschamp is a graduate of the Catholic University of Leuven (KU Leuven) where he received a doctorate in theology for his work on John Soreth. He also pursued studies in theology (STL) at the Pontificia Universitas Gregoriana in Rome, and in medieval studies in Louvain (UCL).

REMINDER

Raimundus Lullus

Opera latina XXXVI. Liber contra Antichristum (op. 10); Liber de gentili et tribus sapientibus (op. 11)

**Pamela May Beattie,
Óscar Luis de la Cruz Palma (eds)**

xxiv + 482 p., 5 col. ills, 155 x 245 mm,
2016, CCCM 264, HB,
ISBN 978-2-503-55740-3, € 280
Available

Volume XXXVI of the *Raimundi Lulli Opera latina* contains critical editions of Ramon Llull's *Liber contra Antichristum* (edited by Pamela M. Beattie) and his *Liber de gentili et tribus sapientibus* (edited by Óscar de la Cruz Palma).

The *Liber contra Antichristum* (op. 10) is the Latin version of the original Catalan *Llibre contra Anticrist* (c. 1274-1276), written nearly twenty years later (sometime between 1290 and 1294). The treatise is decidedly not sensational; it contains no apocalyptic timetables and makes no attempt to equate contemporary figures or movements with specific apocalyptic figures or events. On the contrary, it reflects Llull's intellectual and evangelical desires to articulate rational proofs for the basic doctrines of Christianity.

The *Liber de gentili et tribus sapientibus* (op. 11) is the Latin version of Ramon Llull's *Llibre del gentil e dels tres savis*, produced only a few years after the Catalan original (c. 1271). It is a dialogue in which a gentile listens to the expositions of three wise men – a Jew, a Christian, and a Saracen – each of whom is trying to explain the main doctrines of his own religion. The objective is the conversion of the gentile to the best of the three religions, but the result

remains undisclosed by the author in order to leave the choice up to the reader.

Pamela Beattie is Assistant Professor of Medieval Studies at the University of Louisville, Kentucky. Her research focuses on Ramon Llull as a point of intersection between scholastic culture and that of the educated laity in the later middle ages, concentrating on history of the crusades, inter-faith dialogue, and popular religion.

Óscar de la Cruz is Professor of Latin Philology at the Universitat Autònoma de Barcelona. He has published and continues to work on editions of various Latin texts from the Medieval and Early Modern periods which reflect the intellectual relations between the Latin and the Byzantine worlds, paying particular attention to the western perception of Islam.

REMINDER

Robertus Grosseteste
*Versio Caelestis
Hierarchiae Pseudo-
Dionysii Areopagitae cum
scoliis ex Graeco sumptis
necnon commentariis
notulisque eiusdem
Lincolniensis*

D.A. Lawell (ed.)

xlii + 330 p., 155 x 245 mm,
2015, CCCM 268, HB,
ISBN 978-2-503-55593-5, € 210
Available

This volume contains Robert Grosseteste's translation of the Pseudo-Dionysius's *Celestial Hierarchy*. The Latin text is accompanied by Grosseteste's translation of the Greek *scolia* as well as his commentary and notes made on the *Celestial Hierarchy* and *scolia*. Grosseteste's work presents another insight into the renaissance of Dionysian studies which took place in the thirteenth century, as witnessed by commentators on the Areopagite such as Aquinas, Albert and Thomas Gallus. Grosseteste's commentary is greatly informed by his command of the Greek language which resulted in not only a detailed philological understanding of the Greek but also in a rich interpretation of the mind of Dionysius.

Declan Lawell is a teacher of Latin in Liverpool. He has already published volumes by Thomas Gallus in the Corpus Christianorum Continuatio Mediaevalis series.

REMINDER

**Reinherus Paderbornensis,
Magister Cunestabulus,
Rogerus Herefordensis**
*Opera de computo
saeculi duodecimi.
Reinheri Paderbornensis
computus emendatus,
Magistri Cunestabuli
computus, Rogeri
Herefordensis computus*

Alfred Lohr (ed.)

lxi + 245 p., 17 b/wills, 155 x 245 mm,
2016, CCCM 272, HB,
ISBN 978-2-503-56094-6, € 175
Available

In den siebziger Jahren des 12. Jahrhunderts sind in schneller Folge und unabhängig von einander drei komputistische Schriften erschienen, die Zeugnisse großer Veränderungen in der Kalenderrechnung sind. Während

Gerland im 11. Jahrhundert einerseits noch ganz auf Beda und Helerich basierte, andererseits aber bereits einen natürlichen *Computus* beschrieb, bei dem alle Mondmonate gleich lang sind, und die Jahresrechnung von Dionysius zu korrigieren versuchte, stand den neuen, hier edierten Autoren umfangreiches neues Wissen zur Verfügung. Dieses Wissen stammte vor allem aus der arabischen Astronomie, die durch eine fleißige Übersetzertätigkeit in Europa bekannt wurde, dann aber auch vom im 12. Jahrhundert aufkommenden Interesse für den jüdischen Kalender. Die drei Autoren verwenden die neuen Erkenntnisse auf sehr unterschiedliche Weise. Reinher von Paderborn zeigt die Fehler des überlieferten Kalenders auf und schlägt vor, für die Bestimmung des Ostertermins die jüdische Berechnung der Mondmonate zu verwenden. Ihm war freilich bewusst, dass dieser Vorschlag in der damaligen Kirche nicht durchzusetzen sein würde. Magister Cunestabulus, der wohl im Umfeld von Canterbury zuhause war, benutzte seine umfangreiche Kenntnis der arabischen Astronomie für eine innerkirchliche Auseinandersetzung. Sein Ziel war es primär, den kirchlich tradierten Kalender zu verteidigen und vor allem die Neuerungen Gerlands zu widerlegen. Roger von Hereford schließlich veröffentlichte eine Übersicht über den damaligen Wissensstand. Dazu beschrieb er in drei Büchern den traditionellen *Computus*, stellte in einem vierten Buch den natürlichen *Computus* Gerlands und im fünften die Erkenntnisse der arabischen Astronomie dar. Eine Lösung für den offensichtlich fehlerhaften christlichen Kalender sah er in einer periodischen Anpassung der goldenen Zahl.

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Alfred Lohr studierte Philosophie, Theologie, Mathematik, Physik und semitische Sprachen in Rom, Würzburg und Bristol. Abschluss als Diplom-Mathematiker. Beruflich als Abteilungsleiter im Rechenzentrum der Universität Freiburg i.Br. und als IT-Manager in der Schweizer Industrie (Ciba-Geigy, Novartis, IBM) tätig. Nach Pensionierung Studium der lateinischen Philologie des Mittelalters in Freiburg, mit Promotion abgeschlossen.

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The Series Graeca has been set up with the explicit aim of filling the gaps in the Patrologia Graeca and redoing editions published elsewhere in a deficient way. Priority is given to post-Nicene authors, thus completing the Berlin corpus. The works of Gregory of Nazianzus are published in the subseries Corpus Nazianzenum. Greek translations of and Byzantine commentaries on the works of Thomas Aquinas will be published in the subseries Thomas de Aquino Byzantinus.

**Nicephorus Blemmydes,
Iosephus Racendytes**

***Nicephori Blemmydae
De virtute et ascési necnon
Iosephi Racendytiae
De virtute***

Erika Gielen (ed.)

cxlv + 92 p., 155 x 245 mm,
2016, CCSG 80, HB,
ISBN 978-2-503-54412-0, € 160
Available

Nicephorus Blemmydes was born as the second son of a doctor in Constantinople at the very end of the twelfth century. In December 1224 he was ordained lector by patriarch Germanus II, which marked the beginning of a successful career in the Church, culminating

in the foundation of his own monastery near Ephesus. Teaching, both on theological and secular topics, played a major part in his life as well. Among his pupils were George Acropolites and the future emperor Theodore II Lascaris. In order to instruct his fellow monks in his monastery, Blemmydes wrote, among other things, four brief treatises, entitled *De fide*, *De virtute et ascési*, *De anima* and *De corpore*, each of which may originally have been part of his *Typikon*, but has also been circulating independently. Up to now, only the *De anima* had been decently edited.

This volume presents the first critical edition of the *De virtute et ascési* of Nicephorus Blemmydes, previously only available in the, at several places deficient, edition of 1784 by Dorotheos Voullismas. The Greek text is preceded by a detailed analysis of the manuscript tradition. Special attention is also given to the indirect tradition of this ethical treatise. The reason is

that Nicephorus' treatise has been included in full in the *Synopsis Variarum Disciplinarum* by the philosopher-monk Joseph Rhacendytes (c. 1260-1330). The main difference is the addition by Joseph of a passage from the opusculum *Ad sanctissimum presbyterum Marimum* of Maximus the Confessor (CPG 7697.1) after the introductory part of Blemmydes' *De virtute et ascési*. Also Joseph's *De virtute* is presented here for the first time in a critical edition.

Erika Gielen obtained a doctoral degree in Classics from KU Leuven in 2010, with a doctoral thesis which formed the basis of the current volume. Presently she is still attached to the same institution as post-doctoral researcher and as Managing Director of the interdisciplinary research center LECTIO. Her current research projects include a critical edition of Proclus' In Platonis Timaeum Commentaria.

**Theodorus Metochita
*Carmina***

Ioannis D. Polemis (ed.)

cxii + 374 p., 155 x 245 mm,
2016, CCSG 83, HB,
ISBN 978-2-503-56456-2, € 300
Available

The twenty Poems of Theodore Metochites (c. 1270-1332) constitute a unique corpus of approximately 10.000 verses composed in the traditional Homeric hexameter. Metochites did not use the most common iambic verse, but chose to commemorate his deeds and immortalize his thoughts and experiences in the heroic Homeric verse. At the same time he took advantage of the poetic works of Gregory

of Nazianzus, who exercised a considerable influence upon his language and his general attitude towards his fellow men and his social environment.

The poems of Metochites, both in their entirety and each one of them separately, are a curious mixture of various genres (autobiography, *ekphrasis*, letter, hagiographical praise), which testify to their author's wide range of interests and his bold attempt to renovate the traditional patterns of Byzantine poetry. Some poems are addressed to his friends (e.g. Nikephoros Kallistos Xanthopoulos or Leo Vardales), but most of them are addressed to the author himself. Metochites was quite pessimistic about the situation of the state and of his own affairs, and gave expression to his inner feelings of frustration and sadness in a rather unre-

strained manner. Most of these poems had been published in the past, but their editions are either difficult to obtain or inadequate. In the introduction the editor sketches a balanced portrait of Metochites as a poet, underlining both his merits and his limitations.

Ioannis Polemis is full Professor of Byzantine Literature at the University of Athens (Department of Philology). He specializes in Byzantine philosophical and theological literature of the fourteenth century.

REMINDER

Florilegium Coislinianum A

T. Fernández (ed.)

approx. 400 p., 155 x 245 mm,

2016, CCSG 66, HB,

ISBN 978-2-503-40661-9, approx. € 205

Publication: Winter 2016/2017

The *Florilegium Coislinianum* is a Byzantine anthology dated to the ninth or tenth century. It deals with subjects ranging from the creation

of angels to sin and virtues. Although it is an important document, it has only recently received full attention from the scholarly community. The present edition is the *editio princeps* of the first book of the *Florilegium Coislinianum*. It is part of a much larger collaborative project, in the context of which a research team, based at the KU Leuven, is currently studying and editing diverse sections of this florilegium.

The critical text presented here is based upon a detailed examination of all the known witnesses of the florilegium, and has been thoroughly compared with its sources. It is supplemented

with a philological introduction which studies the manuscript tradition and the relationship of the manuscripts, explains the orthographical peculiarities of the tradition, defines the *ratio edendi* and discusses the most relevant textual corruptions of the archetype.

Tomás Fernández is a full-time researcher of the Argentinian Research Council (Conicet), since 2011.

REMINDER

Maximus Confessor

Ambigua ad Iohannem I. Prologus et Ambigua I-V

C. Laga (ed.)

approx. 350 p., 155 x 245 mm,

2016, CCSG 84, HB,

ISBN 978-2-503-52912-7, approx. € 180

Publication: Winter 2016/2017

A critical edition of Maximus the Confessor's *Ambigua ad Iohannem* (CPG 7705.2) is a long-standing desideratum: a "desideratum" because of the clear flaws of the edition in the *Patrologia Graeca* 91, "long-standing" due to the length and the characteristic difficulty of the text. The *Ambigua ad Iohannem* are a collection of more than 60 chapters devoted to the explanation of a selection of passages from Gregory of Nazianus. The present edition will contain roughly the first half of the text, i.e. the prologue to John

and the first five *ambigua*, and will be based on those manuscripts which earlier Maximus editions have identified as presenting the best text.

Carl Laga is co-founder of the Corpus Christianorum Series Graeca and a specialist in the critical edition of texts by Maximus the Confessor.

REMINDER

Mercurius Grammaticus

Opera iambica

T. Antonopoulou (ed.)

approx. 150 p., 155 x 245 mm,

2016, CCSG 87, HB,

ISBN 978-2-503-56457-9, approx. € 95

Publication: Winter 2016/2017

This is the first critical edition of the literary corpus of a minor Byzantine poet, the formerly little-known Merkourios the Grammarian (Mercurius Grammaticus). He wrote after AD 1100 and can probably be identified with the homonymous student of Maximos Planoudes. A dating of his dossier to the so-called "early Palaeologan renaissance" is, thus, plausible. Merkourios composed four

dodecasyllabic poems with a total of c. 2,190 verses. The two longer ones, which are published here for the first time, are hagiographical rewritings (metaphrases) concerning Sts Theodore Teron and Theodore Stratelates. The third poem is a rewriting of a pseudo-Chrysostomic homily on the Annunciation, whereas the fourth, hymnographic work is an iambic canon on St John Chrysostom. The latter two works were previously published in obscure and inadequate editions. These texts are particularly noteworthy on account of their literary forms and help to acquire a more precise picture of the extent of Byzantine hagiographical and homiletic literature in verse on the one hand, and iambic hymnography on the other. The edition also contributes towards the completion of the Greek hagiographical, hymnographic, and homiletic dossiers of the two Theodores, St John Chrysostom and the Annunciation respectively.

The present edition is preceded by an original introduction on the poet and the poems, focussing on their contents, models, structure, genres, possible functions and reasons of composition, metre, vocabulary, manuscript tradition and, where applicable, previous editions. The final chapter presents the editorial principles. The establishment of the text is accompanied by detailed apparatuses, mainly the critical apparatus as well as the apparatus of sources and significant parallel passages. A series of indices completes the work.

Theodora Antonopoulou has taught at the Universities of Cyprus and Patras, Greece, and since 2008 is Professor of Byzantine Literature at the University of Athens. She has published extensively on Byzantine literature.

CORPVS CHRISTIANORVM AVTOGRAPHHA MEDII AEVI

This series proposes to bring to the attention of scholars a range of medieval Latin texts which are preserved in manuscripts written personally by the author (autographs) or directly under his supervision (ideographs), and are of particular significance within their genre.

REMINDER

Ademarus Cabannensis musicus ac cantor

J. Grier

approx. 200 p., 36 b/wills, 8 col. ill.,
155 x 245 mm, 2015, CCAMA 7, HB,
ISBN 978-2-503-52395-8, approx. € 120
Publication: January 2017

Adémâr de Chabannes (989-1034), monk at the abbey of Saint Cybard in Angoulême, historian, homilist, polemicist and musician extraordinaire, left behind some 451 folios of music with notation written in his autograph hand. These documents constitute the earliest identifiable musical autographs by several centuries. They provide essential data for musical practices at Saint Martial, where Adémâr contributed to their production, and Adémâr's personal and professional involvement in those practices. They also attest the introduction to the scriptorium at Saint

Martial by Adémâr of accurately heighting the neumes (symbols of musical notation) above the text to which the melody is sung. Each pitch, therefore, receives a distinct position along the vertical axis of writing. This procedure shows the exact musical interval between notes, and expedites the reading and learning of the melodies. It remains today the standard convention for indicating pitch in modern Western notation.

The importance of this technique is impossible to overstate because Western music and its notation place higher importance on pitch than many other elements, such as rhythm and timbre. Therefore, heighting, the device by which notation precisely communicates pitch, holds a central place in the development of the musical language. In contrast, most of the notational dialects that appear in early music manuscripts from the medieval West use, to a greater or lesser degree, the vertical placement of signs to indicate melodic direction rather than pitch. After an overview of Adémâr's biography and musical activities, the study examines in detail the four surviving

manuscripts in which Adémâr inscribed musical notation, and then the notation itself. The study closes with a consideration of Adémâr's contributions to musical literacy through his introduction of accurate heighting.

James Grier, Professor of Music History at the University of Western Ontario, is the author of The Critical Editing of Music (Cambridge, 1996), The Musical World of a Medieval Monk: Adémâr de Chabannes in Eleventh-Century Aquitaine (Cambridge, 2006), and numerous articles on music and liturgy in medieval Aquitaine, as well as studies of the music of Joseph Haydn, Bob Dylan and Roger McGuinn, and Frank Zappa. His critical edition of the music copied in the hand of Adémâr de Chabannes appeared in Corpus Christianorum, Continuatio Mediaevalis (2012).

PREVIOUSLY PUBLISHED IN THIS SERIES

*Goffredo di Fontaines
aspirante baccelliere
sentenziario: le autografe
"Notule de scientia
theologie" e la cronologia
del ms. Paris BnF lat. 16297*

A. Aiello, R. Wielockx (eds)

354 p., 7 colour ill., + 7 pl., 155 x 245 mm,
2008, CCAMA 6, HB,
ISBN 978-2-503-52622-5, € 190

*Gli autografi di
frate Francesco
e di frate Leone*

A. Bartoli Langeli

137 p. + 28 pl., 155 x 245 mm,
2000, CCAMA 5, HB,
ISBN 978-2-503-50856-6, € 80

*The Autograph Manuscript
of the Liber Floridus.
A Key to the Encyclopedia
of Lambert of Saint-Omer*

A. Derolez

IV+210 p. + 42 pl., 155 x 245 mm,
1998, CCAMA 4,
ISBN 978-2-503-50792-7, € 94

CORPVS CHRISTIANORVM CLAVIS SCRIPTORVM LATINORVM MEDII AEVI

This Clavis presents all authors from within the territory of present-day France who wrote in Latin. It covers the period from 735 (the death of Bede) to 987 (Hugues Capet's accession to the throne).

Clavis des auteurs latins du moyen âge (territoire français, 735-987), IV.1. Auctores varii

M.-H. Jullien (ed.)

xiii + 129 p., 155 x 245 mm,
2015, CSLMA 4.1, HB,
ISBN 978-2-503-55599-7, € 90
Available

La *Clavis Scriptorum Latinorum Medii Aevi. Auctores Galliae, 735-987*, consacrée à l'étude des auteurs de la Gaule carolingienne, accorde une attention particulière à l'identification des textes qui leur ont été imputés, à leur tradition manuscrite et à la critique d'attribution, tout

en livrant les résultats de plusieurs recherches originales, fondées sur les sources. Dans ce nouveau tome, deux grands noms - Hincmar de Laon et Hucbald de Saint-Amand - côtoient trois écrivains presque inconnus.

Les notices sont désormais publiées selon l'ordre de leur achèvement, dans des volumes de taille réduite. Les principes d'élaboration sont toutefois identiques à ceux du tome III: la présentation de l'auteur (biographie, bibliographie sélective et éditions de l'ensemble de ses écrits) est suivie de celle des œuvres qui lui furent attribuées (authentiques, douteuses, pseudépigraphiques et apocryphes) avec, pour chacune d'elles, commentaire, incipit et *explicit*, liste des manuscrits repérés, ouvrages de référence, bibliographie sélective, éditions et traductions. L'ouvrage est complété par

quatre index: noms de personne, titres, incipit et manuscrits.

Compte-rendu

«La *Clavis Scriptorum Latinorum Medii Aevi*, bien qu'elle ne soit pas encore achevée, est déjà devenue un instrument de travail indispensable à tout médiéviste. (...) en menant à bien ce travail ingrat dont chacun se sert et que peu songent à citer, Marie-Hélène Jullien s'est acquis de grands mérites dans la république des lettres médiévales.»

P.-M. Bogaert, dans: *Revue Bénédictine*,
122/1, juin 2012, p. 193

PREVIOUSLY PUBLISHED IN THIS SERIES

I. Abbo Sangermanensis (Abbon de Saint-Germain) – Ermoldus Nigellus (Ermold le Noir)

M.-H. Jullien, F. Perelman (eds)

392 p., 155 x 245 mm, 1994, CSLMA 1, HB,
ISBN 978-2-503-50364-6, € 150
Available

II. Alcuinus (Alcuin)

M.-H. Jullien, F. Perelman (eds)

552 p., 155 x 245 mm, 1999, CSLMA 2, HB,
ISBN 978-2-503-50831-3, € 240
Available

III. Faof Cabillonensis – Hilduinus Sancti Dionysii

M.-H. Jullien (ed.)

548 p., 155 x 245 mm,
2010, CSLMA 3, HB,
ISBN 978-2-503-53593-7, € 275
Available

CORPVS CHRISTIANORVM TRADITIO PATRVM

This new series focuses on the textual transmission of the Early Church Fathers in the Western medieval world. The aim of this project is to start a systematic research on the transmission of the patristic literary production written in Latin, from the second to the fifth-sixth centuries, through a critical cataloging of the existing bibliography and also through original studies.

REMINDER

Traditio Patrum, I. Scriptores Hispaniae

E. Colombi (ed.)

iv + 572 p., 1 colour ill., 13 b/w tables,
155 x 245 mm, 2015, TRAPAT 1, HB,
ISBN 978-2-503-55831-8, € 290
Available

Traditio Patrum, I. Scriptores Hispaniae is a collective work, consisting of about thirty papers on the history of Late Antique and Medieval manuscript transmission of Iberian patristic texts. Research published in this volume allows to pinpoint some characteristic constants related to Iberian patristic literature, most

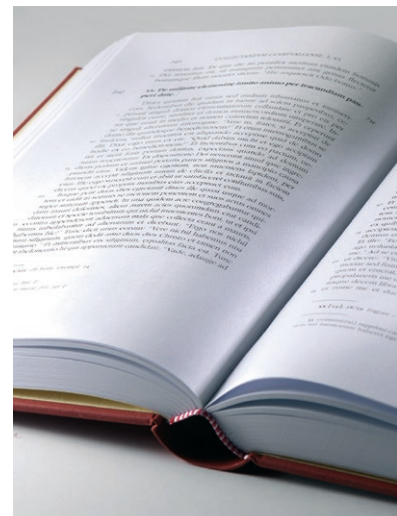
notably the tendency to pseudoepigraphy and pseudo-attribution by the manuscript tradition. The *TraPat* series will follow a planned subdivision by geographical area, except for the volume dedicated to the Latin Ante-Nicene Fathers (and those devoted to Latin translations of the Greek Fathers) which will follow a chronological order. The classification system will conform to the *Clavis Patrum Latinorum* and the *Clavis Patrum Graecorum*. The goal of this editorial project is twofold: on the one hand, to investigate the textual transmission of single authors and works, highlighting specific features and the many aspects that still need further investigation; on the other hand, to make it possible to verify if the textual transmission of Latin patristic texts may conform to still-identifiable constants, and to which con-

stants they conform (e.g. the literary genre, the personality of the author, a specific historical moment, a field of theological thought etc.). In this respect, the geographical area of origin could be an interesting constant to be verified.

Emanuela Colombi is Professor at the Udine University, where she teaches History of Christianity. Her research interests are wide and include Iulianus Presbyter, martyrs of the early christian church, the transmission of patristic texts from the East to the West of the Mediterranean throughout the Middle Ages.

PUBLICATION PROGRAMME

- Scriptores Hispaniae
- Scriptores Antenicaeni
- Scriptores Italiae
- Scriptores Galliae
- Scriptores Africae
- Scriptores Illyriae
- Scriptores et opera incertae originis
- Augustinus (by Gert Partoens and Clemens Weidmann)
- Versiones Latinae Patrum Graecorum
 - Scriptores Antenicaeni
 - Scriptores saeculi IV
 - Scriptores saeculi V et VI



CORPVS CHRISTIANORVM CONCILIORVM OECVMENICORVM GENERALIVMQVE DECRETA

The series Conciliorum oecumenicorum generaliumque decreta publishes critical editions of the decrees of those church councils which are termed 'ecumenical', as well as those of the main 'general' councils whose authority is recognized by most Christian denominations, or are accorded such status within the Roman tradition.

Concilia

The Great Councils of the Orthodox Churches. Decisions and Synodika from Constantinople 861 to Constantinople 1872

Alberto Melloni (ed.)

approx. 1050 p., 155 x 245 mm, 2016,
CCCOGD 4, HB,
ISBN 978-2-503-52529-7, € 490
Publication: December 2016

The two tomes of this volume comprise the critical edition – sometimes the very first critical edition – of the Councils of the Eastern Orthodox Churches, namely those sharing the profession of faith defined in the first seven Ecumenical Councils (ed. COGD 1). Among them one may find the *Protodeutera* (861), the

Council of Constantinople of 879, the *Tomos Unionis* (920), the Local Synods of Constantinople against the Syro-Jacobites (1030) and against John Italos (1082), the Councils on 'My Father is greater than me' (1166), on the *Filioque* (1285) and on Palamas (1341-1351), the Synod of 1484, annulling the so-called union of Florence (ed. COGD 2), the Synods about Lucaris, the Panorthodox Synods of Jerusalem (1672) and Constantinople (1872), the Local Synods of Constantinople (1691 and 1755), and additional materials, like the Patriarchal decision of annulment of the Excommunications between Rome and Constantinople (paralleled in COGD 3).

It also includes the first publication of five *synodika* of Orthodoxy: Georgian, Bulgarian, Serbian, Russian and the Greek *synodikon* with a new edition of the oldest surviving version of the latter (eleventh century), which was the basis for the subsequent translations.

Moreover, the volume will represent the

Conciliar tradition of the Patriarchate of Moscow and of all Russias, including the Stoglav (1551), and the Councils of Moscow of 1666/7 and 1917/8 and more recent Councils of the 21st century. Finally, the first printed edition of the June 2016 Council of Crete is published as an appendix to the second tome.

Among the editors of the critical editions are Hilarion Alfeev (Moscow), Frederick Lauritzen (Venice), Bernadette Martin Hisard (Paris-Rome), Giovanni Guaita (Moscow), Vassa Kontouma (Paris), Kirill Maksimovič (Moscow), Riccardo Saccenti (Bologna), Michel Stavrou (Paris), Tatijana Subotin Golubović (Belgrade), Anna Maria Totomanova (Sofia). The editorial staff includes Davide Dainese, Stefania De Nardis, Alberto Alberti, Georgios Vlantis, Natia Gabrichidze, Cyril Hovorun, Vittorio Berti.

PREVIOUSLY PUBLISHED IN THIS SERIES

The Oecumenical Councils. From Nicaea I (325) to Nicaea II (787)

xiv + 373 p., 155 x 245 mm,
2007, CCCOGD 1, HB,
ISBN 978-2-503-52363-7, € 150
Available

The General Councils of Latin Christendom. From Constantinople IV (869/870) to Lateran V (1512-1517)

2 vols., 1450 p., 160 x 245 mm,
2013, CCCOGD 2, HB,
ISBN 978-2-503-52527-3, € 740
Available

The Oecumenical Councils of the Roman Catholic Church. From Trent to Vatican II (1545-1965)

xi + 739 p., 155 x 245 mm,
2009, CCCOGD 3, HB,
ISBN 978-2-503-52528-0, € 360
Available

CORPVS CHRISTIANORVM LA THÉOLOGIE BYZANTINE

REMINDER

La théologie byzantine et sa tradition, I/1 (VI^e-VII^e s.)

C.-G. Conticello (ed.)

iv + 805 p., 14 b/w ill., 155 x 245 mm,

2015, CCTB I/1, HB,

ISBN 978-2-503-51715-5, € 150

Available

Premier ouvrage de ce genre, *La théologie byzantine et sa tradition* a été mis en chantier par Carmelo Giuseppe Conticello dans le cadre des activités du « Laboratoire d'études sur les monothéismes » (CNRS, Paris) afin de combler un vide particulièrement ressenti dans le domaine des sciences religieuses. La parution du premier volume (2002) a été saluée par la critique internationale unanime comme un ouvrage de référence majeur et un « classique de consultation obligée ».

L'ambition première de l'ouvrage est d'aborder le domaine théologique byzantin à travers ses forces vives, les théologiens, perçus comme des sujets porteurs d'une riche expérience spirituelle, dont la production compte parfois parmi les chefs-d'œuvre de la littérature théologique universelle. Sa seconde ambition est de considérer le domaine de la théologie byzantine dans toute son extension, aussi bien chronologique que géographique, la coupure historique de 1453, date de la chute de Constantinople, ne marquant pas la fin de cet univers de pensée qui se prolonge dans l'Orthodoxie moderne et contemporaine.

La théologie byzantine et sa tradition se propose d'offrir au monde universitaire et au public cultivé une première mise au point d'envergure et un instrument de travail fondamental pour entreprendre des recherches approfondies dans ce domaine. C'est la raison pour laquelle un soin particulier a été accordé à la

prosopographie, à la constitution de répertoires complets des œuvres de chaque auteur considéré – cette section constitue l'esquisse d'une *Clavis Auctorum Byzantinorum*, sur le modèle de la *Clavis Patrum Graecorum* de M. Geerard et J. Noret –, au repérage des manuscrits pour les œuvres inédites, à l'exhaustivité et à la présentation critique des bibliographies en langues occidentales et orientales, à l'élaboration d'indices détaillés. Pour illustrer l'exposé sur la doctrine des auteurs traités, partie centrale de chaque contribution, l'ouvrage présente également un grand nombre de textes pour la première fois traduits ou édités de façon critique.

Carmelo Giuseppe Conticello est chercheur au CNRS et titulaire de la Chaire internationale UNESCO « Itinéraires culturels et religieux » (Paris).

PREVIOUSLY PUBLISHED IN THIS SERIES

La théologie byzantine et sa tradition, II (XIII^e-XIX^e s.)

C.-G. Conticello,

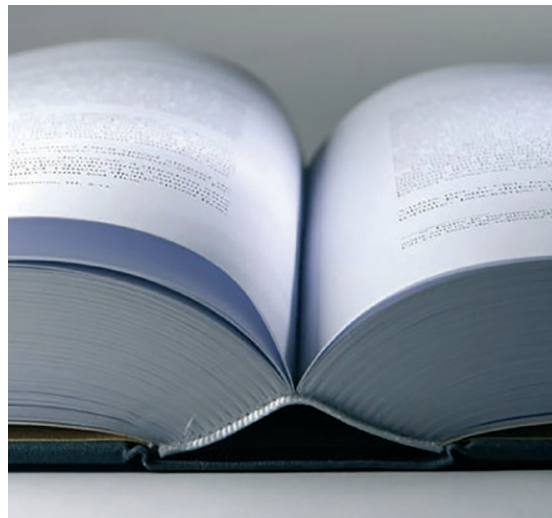
V. Conticello (eds)

iv + 1029 p., 155 x 245 mm,

2002, CCTB II, HB,

ISBN 978-2-503-51061-3, € 150

Available



CORPVS CHRISTIANORVM LINGVA PATRVM

The Latin of the Grammarians. Reflections about Language in the Roman World

Rolando Ferri, Anna Zago (eds)

453 p., 3 b/wills, 155 x 245 mm,
2016, CCLP 8, HB,
ISBN 978-2-503-56627-6, € 185
Available

What can Roman grammarians tell us about their language from a modern linguistic perspective? This book brings together scholars interested in Roman grammarians

from a variety of areas, from manuscript research to modern sociolinguistics and the history of Latin. Their combined effort tries to elicit a wide-ranging, comparative picture of cutting edge research on Roman grammar, with special focus on the Roman grammarians' perception of linguistic change in Latin, sociopragmatic variation, and linguistic interference from Greek. Grammarians were not simply transmitters of rules: they also spoke the language of their times and were alert to social and pragmatic variations of usage, and at the same time reflected the formation of new Latin standards different from the language of the syllabus authors (Pompeius, Consentius, Medieval authors of *artes grammaticae*).

Rolando Ferri is Professor of Latin at the University of Pisa. He has worked on Horace and Senecan tragedy, Vulgar and Spoken Latin, Politeness theory and Pragmatics of ancient languages, and bilingual glossaries. Anna Zago is Post-Doc Researcher at the University of Pisa. She has published on Apuleius and the grammarian Pompeius Maurus and is preparing a new edition of Pompeius's Commentum Donati, book III, with a commentary.

Genèse du supplétisme verbal: du latin aux langues romanes

Marie-Ange Julia

481 p., 155 x 245 mm,
2016, CCLP 9, HB,
ISBN 978-2-503-56720-4, € 195
Available

L'ouvrage décrit le processus du supplétisme verbal et l'illustre dans quatre grands champs sémantiques : "aller", "porter", "manger", "guérir".

Grâce aux bases de données développées par Brepols, l'auteur établit des statistiques de fréquence sur toute la littérature latine, depuis le latin archaïque jusqu'au latin très tardif, et parvient à montrer l'évolution de plusieurs supplétismes des langues romanes, prenant leur source dans le latin. Il apparaît ainsi que certaines formes d'un même paradigme cèdent alors que d'autres se montrent plus résistantes. La genèse de quatre supplétismes fait apparaître un même processus d'évolution, qui tient en partie à la phonétique, à la sémantique et aux usages de la langue parlée au quotidien. Il s'agit d'une étude inédite dans le domaine de la linguistique latine qui s'attache à l'exhaustivité.

Marie-Ange Julia est professeur agrégé de grammaire, enseignant en Première supérieure et Lettres supérieures au Lycée Henri IV de Paris, docteur en linguistique grecque (EPHE IV^{ème} section) et en linguistique latine (Paris IV-Sorbonne). Ses recherches ont été récompensées par le prix de la Fondation Bolkestein en 2009. L'auteur a soutenu son Habilitation à diriger des recherches en décembre 2015.

PREVIOUSLY PUBLISHED IN THIS SERIES

À l'école de Cassiodore. Les figures « extravagantes » dans la tradition occidentale

A. Grondeux

388 p., 1 colour ill., 155 x 245 mm,
2013, CCLP 7, HB,
ISBN 978-2-503-54901-9, € 170

Accentus, distinctio, apex. L'accentazione grafica tra Grammatici Latini e papiri virgiliani

M. C. Scappaticcio

VIII+354 p., 14 colour ill., 155 x 245 mm,
2012, CCLP 6, HB,
ISBN 978-2-503-54438-0, € 145

Latin écrit - Roman oral ? De la dichotomisation à la continuité

**M. Van Acker, R. Van Deyck,
M. Van Uytfganghe (eds)**

296 p., 155 x 245 mm,
2008, CCLP 5, HB,
ISBN 978-2-503-52907-3, € 130

CORPVS CHRISTIANORVM IN TRANSLATION

Primarily intended to make the texts edited in Corpus Christianorum accessible to those who do not have the opportunity to read them in the original language, Corpus Christianorum in Translation can also serve as a tool for quick reference and as an aid in interpreting the Greek or Latin text for those familiar with the source language.

Theodore Metochites

Poems

Ioannis D. Polemis (trans.)

approx. 275 p., 156 x 234 mm,
2016, CCT 26, PB,
ISBN 978-2-503-57039-6, € 50

Publication: November 2016

= English translation of
Theodorus Metochita, Carmina (CCSG 83)

Theodore Metochites (c. 1270-1332), an important writer of Late Byzantium, composed twenty long Poems in dactylic verse,

which constitute an unicum in Byzantine Literature. Some of them are clearly autobiographic, offering important details about their author's career, while others are devoted to some saints of the Byzantine church (St Athanasius of Alexandria and the three prelates Basil of Caesarea, Gregory the Theologian and John Chrysostom). Some of them are addressed to close friends of Metochites (like the polymath Nikephoros Gregoras, or the church historian Nikephoros Xanthopoulos), asking for their advice or complaining about his own difficulties. Three of them are funerary Poems, extolling the virtues and mourning the death of persons close to the emperor

Andronikos II Palaiologos, who was the protector and benefactor of Metochites. The last seven Poems are written in a more reflective mood, discussing the precariousness of human happiness and the inevitability of man's fall due to the adverse circumstances of his life. All those Poems are preserved in MS. *Parisinus graecus 1776*, which was written in all probability under Metochites' supervision. The translation is accompanied by notes clarifying the sense of difficult passages and giving references to the texts that inspired Metochites directly or to parallel passages in the works of Metochites himself, or other Greek and Byzantine authors.

Liturgica

The Gothic Missal. A Gallican Sacramentary

H.G.E. Rose (trans.)

approx. 250 p., 156 x 234 mm,
2016, CCT 27, PB,
ISBN 978-2-503-53397-1, € 50

Publication: December 2016

= English translation of *Missale gothicum e codice Vaticano Reginensi latino 317 editum* (CCSL 159D)

The *Missale Gothicum* provides unique evidence relating to the liturgy of early medieval

Gaul around 700 AD and its reception in later centuries, and offers insight into the development of the Latin language in this key period of Latinity. Its significance may therefore not be underestimated. The codex in which the text is transmitted, now preserved in the Vatican Library (*Vat. reg. lat. 317*), comprises the prayers for Mass for the entire liturgical year as recited by the celebrant, most probably the bishop of Autun. The *Gothic Missal* is the only surviving source of many rites and commemorations that characterise the specific liturgical tradition of late antique and early medieval (Merovingian) Gaul. At the same time, the codex is the earliest known source of a number of liturgical texts still in use in the liturgy of

the Western Church, such as the Easter hymn *Exultet* and prayers featuring in Baptismal rites. This first integral English translation of the text is intended to make its sometimes rather obscure Latin more accessible to scholars of medieval liturgy (musicologists, religious and social historians) and of medieval Latin, as well as to new generations of students interested in the history and religious culture of the Middle Ages. Moreover, it is the hope of the author of the present volume to address a broad audience of interested readers, academic and otherwise, by opening up to them the unique and colourful world of late antique and early medieval liturgical life and its reception until the present day.

REMINDER

Hermann de Reun

Sermons

Pierre-Yves Emery (trad.)

757 p., 156 x 234 mm, 2015, CCT 25, PB,
ISBN 978-2-503-55145-6, € 90

Available

= French translation of *Hermannus de Ruina. Sermones festuales* (CCCM 64)

D'Hermann de Reun on sait seulement qu'il est l'auteur de ces sermons et qu'il devait être chargé de la bibliothèque du monastère ; on peut supposer qu'il en fut aussi l'abbé. Reun se situait aux confins de l'Empire, ce qui serait actuellement l'Est de l'Autriche, près de Graz. C'était un monastère cistercien de la lignée de Morimont, fondé en 1129. Les 108 sermons

sont à dater du dernier quart du XII^e siècle. En plusieurs séries, ils ponctuent les grandes fêtes liturgiques de l'année. Ce qui les caractérise, ce sont les très nombreux emprunts à d'autres prédicateurs. Pourtant le tissu de ces textes est unifié et ne laisse guère deviner la diversité de ces sources : sur telle fête l'auteur peut aligner plusieurs sermons sans se répéter.

REMINDER

Guiberto di Nogent

Le reliquie dei santi

Matteo Salaroli (trad.)

178 p., 156 x 234 mm, 2015, CCT 24, PB,
ISBN 978-2-503-55584-3, € 35

Available

= Italian translation of *Guiberti Abbatis Sanctae Mariae Novigenti De sanctis et eorum pigneribus* (CCCM 127)

Nel *De pigneribus sanctorum*, scritto tra il 1115 ed il 1119, Guiberto di Nogent denuncia la deriva del culto dei santi e delle loro reliquie e lo sfruttamento della credulità del popolo da parte di alcune chiese al fine di conseguire prestigio e benefici economici. Contesta poi sul terreno insidioso della riflessione teologica l'esistenza stessa di una reliquia di Cristo, che

minerebbe l'utilità del rito eucaristico, prima di arrivare ad attaccare direttamente, tacciandoli di blasfemia, i Sanctimedardenses e la loro propaganda. Nell'ultima parte, aliena dai toni polemicici dei precedenti e di diverso contenuto, tratta di questioni relative al mondo spirituale e della sua distanza da quello fisico.

REMINDER

Titus de Bostra

Contre les manichéens

Paul-Hubert Poirier, Agathe Roman, Thomas Schmidt (trad.)

483 p., 156 x 234 mm, 2015, CCT 21, PB,
ISBN 978-2-503-55017-6, € 60

Available

= French translation of *Titus Bostrensis. Contra Manichaeos libri IV* (CCSG 82)

Rédigé en 363-364, le traité *Contre les manichéens* de Titus de Bostra est la plus importante réfutation chrétienne du manichéisme. Elle se distingue par sa composition en deux volets (réfutation rationnelle et réfutation scripturaire) et par la richesse de sa documentation (on y dénombre quelque

150 « citations manichéennes »). Préserve en grec aux deux-tiers et intégralement dans une version syriaque de la fin du IV^e ou du début du V^e siècle, cet ouvrage est d'une importance capitale pour l'histoire de la théologie chrétienne ancienne et du manichéisme.

REMINDER

Aelred de Rievaulx

Sermons. La collection de Reading (sermons 85-182)

Gaëtane de Briey, Gaetano Raciti (trad.), Xavier Morales (intro.)

2 vol., 886 p., 156 x 234 mm., 2015, CCT 20, PB,
ISBN 978-2-503-55206-4, € 90

Available

= French translation of *Aelredus Rievallensis. Opera omnia IV. Sermones LXXXV-CLXXXII (Collectio Radingensis)* (CCCM 2C)

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interventions oratoires d'Aelred au sanctoral et à d'autres fêtes. On retiendra par exemple le groupement consacré à la translation des reliques de saint Édouard le Confesseur, datable des dernières années de la vie d'Aelred, probablement prononcées à l'abbaye de Westminster.

REMINDER

Himnodia hispánica

José Castro Sánchez (trad.)

604 p., 156 x 234 mm, 2014, CCT 19, PB,
ISBN 978-2-503-55274-3, € 90

Available

= Spanish translation of *Himnodia hispánica* (CCSL 167)

Se puede decir que la himnodia cristiana, nacida en la liturgia siria con san Efrén (306-373), comienza a formar parte de la litúrgica de Occidente con san Hilario de Poitiers († 366) y sobre todo con san Ambrosio (340-397), su verdadero creador. Es a partir del siglo V cuando los himnos entrarán en la liturgia hispánica. Esta es la traducción al es-

pañol de los 210 himnos considerados hispánicos. Es la primera traducción que se hace de todos ellos. Con anterioridad muy pocos de estos han sido traducidos al español, generalmente de forma tangencial; algunos más son los traducidos al inglés. Muchas de estas traducciones pueden encontrarse en distintas web.

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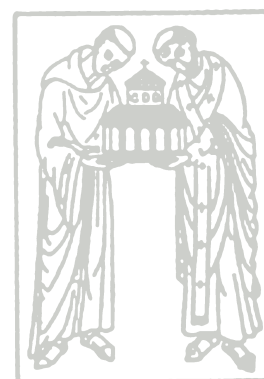
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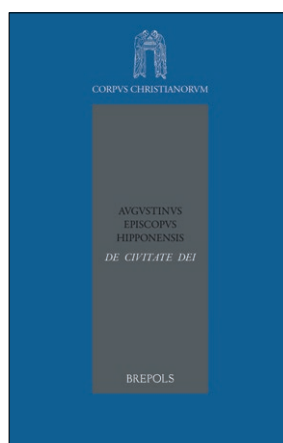


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